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MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JULY, 1843.

Vol. 2.—No. 1.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

EXTRACT from the “Eighth Annual Report of the Committee for Foreign Missions of the Protestant Episcopal Church of the United States.”

“WESTERN AFRICA, CAPE PALMAS, *March, 1836.*

“PRIMARY STATION.—CAPE PALMAS.—Rev. T. S. Savage, M. D.; one male; one female Teacher; one Assistant, (colored;) one native Assistant.

“OUT STATIONS.—GRAWAY, 8 miles—J. D. Moore and wife, Teachers, (colored). CAVALLA, 12 miles—Rev. J. Payne, Mrs. Payne; one male, one female Teacher, (colored); one native Assistant. RIVER CAVALLA, 20 miles—Rev. J. Smith; one Teacher, (native). ROCKBOOKAH, 25 miles—M. Appleby, (white,) Teacher; one native Assistant. TABOO, 40 miles—Rev. L. B. Minor, Mrs. Minor; one native Assistant.”

We regret that our limits will not permit us to insert the whole of the Report respecting the Mission at Cape Palmas: the following sections however are too interesting to the friends of the Colony to be omitted.

After speaking of the deaths of Miss Coggeshall and Mrs. Savage, and paying a just tribute to their memory and worth, the Report proceeds:

“These afflictive dispensations occurring so near together, under such affecting circumstances, are regarded by the Committee, and will doubtless be viewed by the Board, as melancholy proof of the imminent risk of life to which our missionaries are exposed in the uncongenial climate of AFRICA. They surely evince the imperative obligation of the Church to command unceasingly our brethren there to the protection and guidance of that gracious Being who hath promised, “*Ethiopia shall stretch out her hands unto God.*” Prospered as the mission had been in an unlooked-for exemption from mortality, one death only having occurred since the establishment of the mission, and that not from any local cause; we were perhaps too sanguine, and needed to be reminded of our feebleness and dependence. In the language of the missionary at *Cavalla*,—“the two deaths which have followed each other in such quick succession, afford both us and the Committee but too convincing proof that our mission is not to be exempt from that sacrifice of life which has attended all other missions to this country; and it ought not to be concealed from you and the Church, that the feeble health of our missionaries generally, furnishes melancholy evidence to the same effect. At the present, Mr. Appleby and myself are the only members of the mission, (I mean whites,) who can be said to enjoy any thing like good health. It ought *not to be concealed*, that there are seasons when we seem to hang by a thread over the grave, and the very existence of our

mission seems threatened. We look anxiously around for those who would take our places. Amongst our converts we find none qualified for this purpose—and to AMERICA we look almost in vain. Nearly three years have now elapsed* since one missionary came over to help us! Our thoughts are often turned, in this dilemma, to the *West Indies*, from whence we might reasonably hope that labourers better fitted to withstand the climate could be obtained. But when, or how, or by whom, shall such persons be brought to us? In these trying circumstances, it is sweet to know that the cause is God's, and that he will take care of His own cause."

"In the last communication which the Committee have received from the Rev. Dr. Savage, he remarks—"I have had of late two attacks of greater severity than any since my visit to America. It is thought by others that I ought to abstract myself from my cares and duties for a time. One consideration that will operate in favour of it, will be to procure, if possible, suitable coloured assistants or teachers from some quarter; men who will be capable of keeping up a station in case of the death of the present incumbent; at any rate, till a successor can arrive from AMERICA. It is the general opinion among us, that the safety of the mission, and the best interests of the cause, if not its ultimate success, depend upon our procuring, at the earliest date, such aids—*aids* they must be, and no higher relation can they sustain for years. The colony, and our schools, cannot for years to come, afford such assistance. From the colony, we have no such expectation."

We are sorry to find an open and express avowal of such sentiments with regard to the capacity of the coloured race, by the oldest and most prominent missionary of the Episcopal Church in Liberia, in an official communication to the Board of Missions, and to see the same endorsed by them, and embodied in their "Annual Report."

With a knowledge that such are the sentiments of their missionaries in Africa, we are at a loss to conceive why the Board of Missions look farther for the *causes* of "difficulties between the missionaries and colonists," of which they speak in another part of their Report as having existed. Their conduct towards a people held in such estimation, with whom they have daily intercourse, and who themselves have any claim to equality with their fellow-men, or self-respect, must of necessity be such as to cause "heartburnings, envyings and strife." The inhabitants of Liberia have been forced by the prejudice and intolerance of a dominant race, to seek a refuge in the inhospitable climate of Africa, and there at least they may hope, not to be doomed to a secondary rank in the scale of being. Even if the assertion was true that coloured men from any quarter could be capable of sustaining no higher relation than *aids* to the white missionary for years, we are unable to divine what good could result from spreading it before the world. But however sincere Dr. Savage might have been in his conviction of the moral or intellectual incapacity of the man of colour and his consequent unfitness to act as principal in the Episcopal mission; yet we are far from admitting the correctness of his position. We have long maintained, and we believe we are supported by facts—by history, THAT THE MOST EFFICIENT AGENTS, THE MOST RESPECTABLE AND POPULAR GOVERNORS OF COLONIES, AND THE MOST SUCCESSFUL MISSIONARIES,

* The Rev. Mr. Hazlehurst arrived subsequently to the date of this letter.

PREACHERS AND TEACHERS THAT HAVE LABOURED IN LIBERIA SINCE THE ESTABLISHMENT OF THAT COLONY, HAVE BEEN COLOURED MEN. We make the assertion, broad and unqualified, and its truth must be admitted by every unprejudiced man who will make himself thoroughly acquainted with the colony for the past twelve years.

If it is alleged that the assertion is too general to admit of investigation, and intangible, we hesitate not to compare the more prominent actors in Maryland in Liberia, one by one, and appeal to any one acquainted with the individuals for the justness of our conclusions, even to Dr. Savage himself, and we trust we may be excused for introducing the names of individuals which have often been before the public, as our only object in so doing is to prove the correctness of our position. We would ask Dr. Savage why would not Mr. Polk and B. V. R. James, coloured teachers and assistants in the A. B. C. F. Mission, well compare for efficiency, ability, or purity of life with Messrs. Byron, Appleby and Perkins, white assistants in the Protestant Episcopal Mission? We know not. Again, take the Rev. Mr. Payne, one of the white principals of the Episcopal Mission, (and we believe, if we are to judge from reports, the most successful one in that mission;) and in what respect as a preacher and missionary does he excel the Rev. A. D. Williams, at present the coloured principal of the Methodist Mission at Cape Palmas. Both of these gentlemen are characterized for their extreme amiability, mildness and devotion to the great cause in which they are engaged. Then take two who have often been compared, and between whose moral constitutions there existed the strongest resemblance, viz: the Rev. J. L. Wilson, the principal of the A. B. C. F. Mission at Cape Palmas, and the Rev. John Revey, late colonial secretary—both Calvinistic clergymen and both long labourers in Africa. The former, well known throughout the United States and Africa for his devotedness to the cause of African christianization, and of whom we have often had occasion to speak as one of *the best* men that it was ever our good fortune to know; yet we cannot doubt that he would express deep satisfaction in the assurance of *living* and *dying* like John Revey. We fear not to hazard the assertion, that any one well knowing the character and standing of these two men, will pronounce a comparison of them in point of intellectual capacity and moral worth, just and obvious.

Then compare Dr. Savage himself, with all the advantages of an academical education at Yale, the subsequent acquisition of two liberal professions and the benefits attendant upon free intercourse with the prominent men of both; with the coloured physician of the colony in which he resides, Dr. McGill: who spent but three years in his preparatory studies and obtaining his doctorate, and that too under the disadvantages necessarily attendant upon the prosecution of his profession in this country; and if professional success is to be considered the criterion of merit, in whose favour does the scale preponderate? Certainly the disparity between them is not so great that either could object to the comparison.

Of the female missionaries and teachers in Liberia, let us enquire who among the many intelligent, accomplished and pious ladies that have solemnly devoted themselves to this hazardous field of labour, possesses the

physical ability or has evinced that capacity for the instruction of the native youths, as Elizabeth Thompson; and where is the female missionary that has laboured so untiringly, perseveringly and successfully? Here we institute no comparison: with the highest appreciation of the capacity and devotedness of others we are unable to find a parallel.

These comparisons might be extended to the other colonies on the coast, and we pledge ourselves that for every prominent white labourer in Africa, whether distinguished for piety, devotedness to the cause of African christianization, or for mental ability, we will produce his equal—his acknowledged and proved equal from among the Liberians. As we before remarked, we institute these comparisons from no invidious feelings, for we have the utmost respect and kind regard for most of those to whom we have alluded, but because we consider it a mere matter of justice to those whom we conceive suffer from unwarrantable aspersions. By permitting the dissemination of such sentiments as those of Dr. Savage, in such form and under such sanction, without remark or comment, we conceive we should prove recreant to the cause in which we are engaged, and ungrateful to those whom we have the strongest reasons to respect and esteem.

We trust the Episcopal and other Missionary Boards will yet learn, ere it is too late, that the most available agents for effecting any object in Africa are the Africans themselves, the Americo-Africans: and if those of the right faith or profession are not to be obtained in the colonies, they can be in the United States. If it is objected that they are not willing to embark and devote themselves to the cause, the reason is to be found in the communication of Dr. Savage—*“they must act as aids—for years they can sustain no higher relation.”*

Offer to the intelligent coloured man in the United States (and there are plenty of them) the same position in the mission as the whites of the same capacity and acquirements, give him the same outfit, and allow him the same establishment in Africa, and there will be no lack of volunteers, able and efficient men too, whose constitutional adaptedness to the climate will enable them uninterruptedly to continue their labours. If this course is not pursued, let the Board of Missions be assured that all efforts to extend and perpetuate their mission will prove abortive.

Near the close of the Report another section occurs, not less interesting to the supporters of colonization in Maryland, viz:

“No further difficulties appear to have arisen between the missionaries and the colonists at the primary station. It is very probable that things remain much as they were at the last annual meeting of the Board.—From the semi-annual accounts, just received from the primary station, it appears that charges are still made for military fines. The Committee have not sought another conference with the managers of the Maryland State Colonization Society, under whose jurisdiction is the colony at *Cape Palmas*, because there appeared no sufficient grounds for anticipating a more favourable result. When this site was selected as the field of our missionary operations in AFRICA, in preference to all others, it was assigned as a principal reason by the Committee, in their first Report, that, “it being the chief design of the Mission to operate on the native inhabitants of the country, there existed fewer obstacles here than elsewhere to a peaceable and friendly intercourse with them; whereas, at other places mentioned, cir-

cumstances had occurred calculated to alienate the natives from the colonists, and to render them less accessible to any attempts for their religious and moral improvement." Encouraged as the Committee were to select this site, given under these circumstances for this purpose, it would be a source of mortification and deep regret to find the friendly attitude of the Maryland State Colonization Society, succeeded by apparent hostility to the spiritual interests of the mission. The Committee hope better things, and trust that an amicable arrangement may yet be made, consistent with the mutual interests of the colony and the mission. The instructions given to the missionaries, subsequent to the last annual meeting of the Board, were, to *retain* the primary station at *Cape Palmas*, except in the *last resort*."

We copy the above as italicised in the Report, but are really at a loss what comments to make thereon, as we are unable clearly to conceive *what* and *how much* is meant to be understood. Certainly nothing is distinctly asserted, except in the third paragraph, that "it appears charges are still made for military fines." Fines from whom or what is not stated, but we recognise the name of one colonist among the *attachés* of the *primary* station. If the fine is for his neglect of duties as a citizen of the colony, why this mention of it; for the Secretary of the Board of Missions was assured that no colonist possessed the power of denaturalising himself and still reside within the limits of the colony; and that fines for neglect of military or fatigue duty should always be collected of such. If the fine was not exacted from a colonist why not say so?

The last sentence but two, commencing "encouraged," evidently insinuates that the Maryland State Colonization Society has changed its friendly attitude and become hostile to the Episcopal Mission. Now we conceive that a document like this, on a point of so much importance and delicacy, ought to speak out plainly, or not at all. If the *assertion* had been made that the Maryland State Colonization Society was unfriendly to the Episcopal Mission in any way whatever, we should at once deny the charge, and prove from public documents and recorded acts, both in this country and in Africa, that a contrary disposition has ever been manifested. But "the Committee hope better things," says the Report, and "Instructions have been given to the missionaries to *retain* their primary station at Cape Palmas except in the *last resort*." Here then is another insinuation, more unfair and disingenuous than the former. One unacquainted with the state of the Episcopal Mission at Cape Palmas, would be led to infer therefrom, that it was in the most critical circumstances—that its position was so hazardous that it was found necessary to send out discretionary instructions, to act only in case the dreaded and much feared emergency should happen—to bear, until forbearance ceased to be a virtue and then abandon all and flee.

We can conceive of no better answer to the three last paragraphs of the forgoing quotations, it being from an official document, than for the Board of Managers of the Maryland State Colonization Society to meet and issue one equally ambiguous and at the same time significant: something like the following for instance. "Encouraged as the Board was by the professions of the Missionary Board that their intentions were to endeavour through the instrumentality of their missionaries to enlighten and christianise the native Africans within and on the borders of the colony, and to raise

them to a level with the American colonists, that they might ultimately unite in forming one vast christian empire or republic; it would be a source of mortification and deep regret to find the attitude of the Missionary Board succeeded by apparent hostility to the true welfare of the natives and the *temporal* interests of the colony. The Board hope for better things and trust that an amicable arrangement may yet be made consistent with the mutual interests of the mission and the colony. Instructions have been transmitted to the Governor of the colony to *permit* the missionaries to retain their primary station at Cape Palmas (granted for the above purposes of improving the natives and promoting harmony between them and the colonists) except in the *last resort*."

Such we conceive the only appropriate response which the Board of Managers of the Maryland State Colonization Society could make to the passages above quoted; but we doubt much if the Missionary Board would consider either the insinuation or the threat therein contained as prompted by those feelings which ought ever to actuate men professedly engaged in a work of philanthropy and love.

If the Board of Missions hope better things from the Maryland State Colonization Society, certainly the unjust insinuations, that it has assumed an attitude of apparent "hostility to the spiritual interests of the mission," and that extreme and oppressive measures are to be apprehended which may force them to abandon their primary station, are not calculated to induce better things.

Whether the Board of Managers will be disposed at present to take any action upon this matter, we are unable to say; but if they do so, we hope they will be more definite and specify what by them will be considered the *last resort*, forcing them to *require* the abandonment of the mission station in the colony. For ourselves we consider that a perseverance in the policy and conduct heretofore pursued by some of the missionaries of the Episcopal Board, ought, and must of necessity ensure a result so deeply to be regretted:—such, for instance, as unmeasured denunciations of those whom the Colonization Society has seen fit to employ as its agents;—dictation to the chief magistrate of the colony in the performance of his highest official duties;—representing to the natives that the colonists in this country were in a state of slavery and degradation, and therefore unfit to be their associates in Africa;—expressing to visitors to the colony the utmost contempt for the colony and its government:—formally denouncing, in a circular to the various Missionary Boards, (not published, but yet made known,) the character of the colonists as infamous, and that of the government as weak and inefficient—and in uniformly representing, as in the communication in the above noted report, the coloured man as only fit to act in a subordinate capacity. If this line of conduct is to be pursued, and the missionaries thus continue to heap obloquy upon the colonists and contempt upon its government, we conceive that one of two alternatives must be the result, either the mission must be removed or the colony abandoned.

CENSUS OF "MARYLAND IN LIBERIA."

We have received from Governor Russwurm the annual census of our colony for the present year, of which the following is a summary :

COLONISTS.

Males, over 21 years of age,	132	
" over 10 " "	68	
" under 10 " "	95	
	<hr/>	295
Females, over 18 years of age,	162	
" over 10 " "	70	
" under 10 " "	97	
	<hr/>	329
Total,		<hr/> 624

Missionaries and assistants within our territory, 20.

Here then we have the whole number of the colonists now in Maryland in Liberia, viz: 624

And from this let us subtract the whole number that have been sent there from the foundation of the colony, in February, 1834, to the present time, taken from the records, now before us, viz: . . . 578

Leaving a natural increase of 46

It may be remarked that there have been other acquisitions to the colony besides emigrants from Maryland, particularly those who went from Monrovia and Bassa in the brig Ann, at the settlement of the colony. But we think this number is fully equalled by those who have left the colony. There are, for instance, now residing in this city three who have returned home. Luke Walter and his whole family, eleven in all, returned almost immediately after their arrival in the colony. Some are also in other colonies along the coast, changing their residence, as might be expected in a free country. The conclusion is but fair, that independent of immigration, we have a regular increase, although a small one, over all deaths from acclimation, casualties and accidents, a remarkable circumstance in the settlement of any new country, and we believe unprecedented in the tropical world.

We append a table of births, deaths and marriages taken from the Colonial Records. The marriages and births from January, 1840, to January, 1843, the deaths for the past year only, those of the two preceding years having been annually reported.

It will be noted that the whole number of deaths the past year have been 19, amongst these, 3 white missionaries and 2 from casualty—exclusive of these there have been but 14, while the number of births for the same periods has been 22, making a net increase of 8 the past year. Let these facts speak for the salubrity of the colony of Cape Palmas!

We consider this table, and the foregoing, of the utmost importance to the cause of African colonization, for true it is that the fatality attending emigration in former years was a matter of serious consideration, and in

striving against the disease of that climate we have almost been disposed to give up in despair. We have the greatest reason to be grateful for these more favorable results.

MARRIAGES.

NAMES.	DATE.	BY WHOM.
Allen Pratt and Mary Moulton,	1840. March,	Rev. G. R. McGill.
Henry Guttridge and Amelia Fuller,	"	Rev. A. D. Williams.
Charles McIntosh and Georgiana	"	Rev. J. L. Wilson.
Shad. Tubman and Sylva Tubman,	"	Rev. John Revey.
Peter Brisco and Eliza Duncan,	July 30,	Rev. A. D. Williams.
Moses Hobbs and Charlotte Parker,	"	Rev. L. B. Minor.
Rich'd Donaldson and Martha Green,	Oct. 22,	Rev. A. D. Williams.
Manuel Davenport and Jane Hobbs,	"	Rev. John Revey.
James Brisco and Emeline Johnson,	"	Rev. A. D. Williams.
Stephen Hall and Miss Hobbs,	"	Rev. A. D. Williams.
George Harvey and Sarah Howard,	"	Rev. J. L. Wilson.
Major Hicks and Sophia Alleyne,	1841. Jan. 3,	Rev. J. L. Wilson.
Henry Hannon and Jane Wilson,	April 8,	Rev. G. R. McGill.
Nich. Jackson and Dianah Davenport,	1842. May 1,	Rev. A. D. Williams.
Leonard Gant and Clarissa Gross,	" 4,	Rev. J. L. Wilson.
John H. Ward and Dianah Hall,	" 5,	Rev. J. L. Wilson.
Stephen Tubman and Sylva Lee,	Nov. 17,	Rev. A. D. Williams.
Isaac Mumford and Fanny Johnson,	" 24,	Rev. A. D. Williams.
Total, 18.		

DEATHS IN THE COLONY, SINCE JANUARY, 1842.

DATE.	NAMES.	CAUSE.
1842. January 20,	Betty Howard,	Consumption.
March 1,	Benjamin Johnson,	Consumption.
" 14,	John Revey,	Not known.
" "	Patty Welch,	Not known.
" 15,	Rebecca Jackson,	Not known.
April 16,	Nathaniel Lee,	Consumption.
May 2,	Mrs. Walker, white,	Not known.
" 4,	Miss Coggeshall, white,	Not known.
" 5,	Cornelius Jackson,	Drowned.
" 28,	Mary McGill,	
June 23,	James McFarland,	
" "	Mary Moulton,	
September 12,	Henry Gross,	Consumption.
" 16,	Julia Dennis,	
" 19,	Sarah Green,	
" 24,	Sydany A. Jones, 4 days old,	
December 6,	Samuel Gypson,	Drowned.
" 23,	Mrs. T. S. Savage, white,	
" 29,	William Henry Gant,	
Total, 19.		

BIRTHS.

PARENT'S NAMES.	DATE.	SEX.
John B. Bowen,	1840. March,	Girl.
John Banks,	May,	Boy.
Nicholas Jackson, Sen.	July 29,	Girl.
Jane Wilson.	August 13,	Girl.
Benjamin Johnson,	June 7,	Girl.

PARENT'S NAMES.	DATE.	SEX.
James Brisco,	1841. February 13,	Girl.
Anthony Wood,	September 5,	Boy.
Burwell Minor,	September 18,	Boy.
John Harris,	1842. January 18,	Girl.
Robert Scotland,	February 19,	Boy.
James B. Dennis,	"	Girl.
Henrietta Taylor,	April 14,	Boy.
John D. Moore,	" 15,	Girl.
Henry Hannon,	" 16,	Boy.
Stephen Hall,	" 30,	Boy.
Susan Tubman,	May 1,	Boy.
Arthur Wilson,	" 20,	Girl.
Frederic Tubman,	" 27,	Girl.
James Greenfield,	June 4,	Boy.
Benjamin Johnson, Jr.	"	Girl.
George Jones,	September 19,	Girl.
Charles Hammond,	September,	Boy.
Leonard Gant,	October 9,	Boy.
Nicholas Jackson, Jr.	November 7,	Boy.
Burwell Minor,	December 4,	Girl.
Shad. Tubman,	"	Boy.
Alexander Hance,	"	Boy.
Rev. A. D. Williams,	" 20,	Boy.
John Ross,	" 21,	Girl.
Thomas Brown,	" 27,	Boy.

Whole number, 30.

SECOND ANNUAL REPORT OF THE MASSACHUSETTS COLONIZATION SOCIETY—PRESENTED MAY 1843.

WE find the above document in the July number of the African Repository, and a most able and comprehensive one it is too. It abounds in facts and statistics, and unanswerable deductions therefrom, which are the usual characteristics of any paper from the pen of the working and thinking secretary of that society. Although not specially adapted to our latitude, yet had it come to hand somewhat earlier, we should with pleasure have presented it to our readers. By the way, why did not Mr. Tracey send a copy to the office of the Maryland State Colonization Society if not to our humble selves. As it is, we must make a few extracts.

The commencement, although as we said above not adapted to our latitude, gives the correct view of the subject, and proves what we have often had occasion to state, that there are not a sufficient number of agents in the field, and, therefore no perfect and permanent organization throughout the country. In fact, nobody knows any thing of colonization except by accident.

"*Mr. President:*—During the year which now closes, the managers of the society, hope that they have not only avoided injuring its interests by "indiscreet action," but have made some progress in overcoming the obstacles which impede its success. These obstacles are neither few nor small; yet they are such as, we doubt not, well directed and persevering

industry may effectually remove. It should be remembered, that the cause of colonization in New England has never been sustained by a permanent organization located in the midst of us, and wielding all those means of acting on public sentiment, which other societies find indispensable to success. There have been some local associations, too small to act steadily through the year, and from year to year, either by agencies, by the press, or in any other mode, and there have been occasional visits of agents from the parent society; but there has been no permanent system pleading our cause, and securing friends and support continually throughout our whole territory. The cause has been left, for the most part, to stand or fall by such knowledge of its merits, as the newspapers and other channels of information might happen to diffuse. Thus left to itself, its works praised it, and it made many friends.

“Opposition, however, for the last ten years, has not been wanting in system or industry, or extent, or continuity of effort. We do not speak by way of crimination or complaint; for our fellow citizens have an undoubted right to be industrious in disseminating what they believe to be the truth. But, in order to understand our own position, we must remember, that for ten years past, our opponents have been fully organized, and have been systematically and industriously using, in every part of the commonwealth and New England, the influence of agencies, of the press, and of other means by which public sentiment is moulded. Nor is this all. Soon after this organized opposition commenced, the greater part of our friends among the clergy and many of our other friends found it necessary, as they thought, to become practically neutral, for the sake of peace. Pastors of churches who had annually advocated our cause and taken up collections for its support, thought it necessary to stop, and not only to become silent themselves, but to exclude the subject wholly from their pulpits, and as far as in their power, from the minds of their people, lest their churches should be rent by the violence of party, and all the interests of piety should be brought low. This fact also, we mention without approving or condemning it, and simply as one of the facts which explain our present position.”

In the following passage Mr. Tracey alludes to a most important fact, viz: That in forming an estimate of the colony we are too apt to compare it and the character of its people with the most enlightened communities in the long civilized and temperate regions of the world, which certainly is any thing but fair. Just compare the Liberians in point of enterprise, industry, intelligence and morals, with even the white inhabitants of any—yes, *any* portion of the tropical world, and we fear not the result. Our own personal observation extends to Trinidad de Cuba, and its port Cassilda, to Aux Cayes and Port au Prince in Hayti, and to the island and port of St. Thomas, and we hesitate not to declare our preference for the Liberian colonies to either. True, there is not so much wealth there, and not so many wealthy people, but then there are not so many poor, and the poor are not so degraded and wretched. And in point of morals the Liberians are far in advance.

“The state of the colony, too, is encouraging. But on this point there is a false rule of judging, which needs to be set aside. The colony is only about twenty years old. It is composed of emancipated slaves and free coloured people from the United States, nearly all of whom were so poor that their passage had to be paid by charity. They have had to struggle with all the difficulties of a new settlement, with primitive forests and savage beasts and savage men. No reasonable person will expect their

towns to equal those of New England, where men of giant minds and their descendants have been making improvements for two centuries. From the necessity of the case, the colony must appear a wretched place to a thoroughbred New Englander who never saw any other part of the world, and who compares it with his own almost faultless home. The judgments of such men, formed while suffering from the coast fever and home sickness, must, of course, be unfavourable. It is certain, too, that the coloured man, who emigrates to Africa, like the white man who removes to the West, must encounter hardships and privations which he might have avoided by remaining quiet in his old home, with no attempt to improve his condition. It is certain, too, that the colony has not been so well managed as it would have been, had the colonists been better, and abler, and richer men, and had the society possessed, from the beginning, all the information it has acquired by twenty years of experience and inquiry; and there are, doubtless, defects there now, growing out of erroneous management. It must also be conceded, that this colony, like all others that ever have been or ever can be planted, consists in part of persons destitute of piety; and that the style of piety which prevails there is much the same as among people of similar attainments in the United States, containing a larger proportion of animal excitement, self-deception, and inconsistent conduct, than is found in the best churches in this country. All these things might safely be conceded from the nature of the case, even if there were no evidence in relation to them.

“Still the testimony is conclusive that the colony is fulfilling all reasonable expectations. Captain Stoll, of the British Navy, thinks it the only institution on the coast of Africa which promises to be successful in raising the slave into a freeman, extinguishing the slave trade, and promoting the religious and moral improvement of Africa at large. In his opinion, colonies on the principle of Liberia ought to be established as soon as possible, if we wish to serve Africa, and the materials of such colonies can be procured only from the United States.

“Colonel Campbell, for three years Governor of the British colony at Sierra Leone, bears witness to the intellectual and moral superiority of the Liberians over the people of his own colony, and asserts that it is by the establishment of such colonies as Liberia, that the civilization of Africa will be effected.

“The Rev. Dr. Philip, superintendent of the London Missionary Society’s missions in South Africa, says of Liberia: ‘I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies conducted on christian principles might be the means, under the divine blessing, of regenerating this degraded quarter of the globe.’

“Of the same character is the testimony of such Americans as, from their personal acquaintance with the facts, their capacity for appreciating them, and their freedom from temptations to judge unfavourably, are most worthy of our confidence. Official despatches and other accounts from the colony confirm this testimony. In short, there is no reason to doubt, that with all its defects, it is far the best specimen of a civilized and christian community in that part of the world, and excepting, perhaps, some of the white settlements in South Africa, superior to any other, on that whole continent. Even if we take the most unfriendly statements ever made as unexaggerated truth, the colonists are far superior in morals, piety, education, and all civilized customs, to the emancipated slaves of the British West Indies. And yet the latter are said to be doing well, and it is truly said, for they are rapidly improving.”

The report closes with the following argumentative appeal :

"And why should we not go forward? The results of the year show that our cause is strong in the affections of the wise and good. Only let our well-wishers even in this desponding and discouraged region come out and show themselves, and they will prove to be an exceeding great army. They will be astonished at their own numbers and power, and will wonder that they were even afraid. We need not labour without hope.

"Nor need we labour without motive. Is it nothing to have planted on the coast of Africa, a colony better adapted to regenerate that benighted continent, than British philanthropy, aided by British power, has ever been able to place there; and that, even in the opinion of British judges? Is it nothing, that thirty nations, though little ones, have been reclaimed from the slave trade, and turned their faces towards civilization and christianity? Is it nothing, that christian missions are permanently established and successfully at work, in a region where all previous attempts, which had been numerous, for a century had failed? Is it nothing, that black men are actually carrying salvation to the bodies and souls of their brethren, where white men cannot live? In the words of an enlightened British officer, "if we would serve Africa, let us go on with this work."

"And what shall we say of those freemen, who find their colour an obstacle to their happiness here, and ask us to restore them to the land from which their fathers were most wrongfully brought away? It is easy to say, that nothing but a wicked prejudice molests them here; but will that justify us in making this continent their prison. If we could take upon ourselves the pain and loss which that prejudice inflicts, it might, perhaps be generous for us to do it; but to insist that they shall stay here and endure pain, contrary to their own judgment and inclination—is it any thing less than cruelty?

"Especially should we be moved by the appeal of our brethren in bondage whose freedom may be secured by emigration. Of those who have gone thither during the past year, at least 157 were slaves while here, and but for the enterprise in which we are engaged would have been slaves still. Others may be free if we will help them to cross the Atlantic. To some of them, this privilege has been left by the wills of their late masters, and they must emigrate by a certain day, or they must be sold at auction, when husbands and wives, parents and children must go wherever the highest bidder for each chooses to carry them. Some who once had this privilege, but whose time expired last year, have been sold already; for the society could not raise the necessary funds to aid them. There are others, whose time will expire this year. Fifty or sixty dollars each, on an average will save them. Shall we sit still, and keep our money, and let them be sold? We cannot give them freedom in this country. Those who could, for reasons which satisfy themselves, refuse to do it, or are dead, and their wills cannot be altered. We can give them freedom in Africa, and is it not better to be a free man there, than a slave in America? Which condition would we choose for ourselves, or for our children?*

"If slavery here is better than freedom in Africa, the Colonization Society is certainly a great sinner. In its very infancy, it persuaded our national government to brand as piracy the only process by which men were ever transferred, not from the privileges of civilized christian freemen in Liberia, but from the savage freedom of uncivilized, pagan Africans, to slavery in the United States, and to negotiate with other governments to do the same. Other nations have been induced to follow the example till the doctrine

* We understand the writer to speak comparatively of the prospects of a race under permanent slavery or permanent freedom.—ED. REF.

which this society was the first to urge, has become the prevalent law of the civilized world, and powerful fleets are pledged by treaty to enforce it. And this efficient public sentiment of all the most enlightened parts of christendom rests, mainly, not on any accidental circumstances attending the slave trade, but on its essential character. That trade was denounced as piracy, not merely or mainly because it had been cruelly conducted. Evils of that kind might have been remedied by legalizing and regulating it. Nor was it from any ignorance or forgetfulness of any of the privileges which slaves, through the humanity of their masters, enjoy in the United States; for the act so denouncing it was introduced into Congress by a southern statesman, and carried, to a great extent, by southern votes. But this sentence of condemnation was passed upon the slave trade, because, in the judgment of all enlightened consciences, the transfer of men from a state of freedom, to a state of slavery, is a bad act, and, those who make it their business, are of course, "*hostes humani generis*," (*enemies of the human race*,) and therefore, when acting by force, on the high seas, come within the old and established definition of piracy.

"Is this all wrong? Ought those fleets to be recalled, those treaties abrogated, and all the laws against the slave trade repealed? Nay more: If slavery here, be better than freedom there, let us kindly send a missionary in every slave ship to explain to the benighted natives, the blessings which it brings them, that, instead of needing to be taken by force, and confined in barracoons, they may crowd thankfully to the shore, and beg the privilege of being transferred from the wretchedness of freedom, to all the happiness and hopes of slavery. But if all this be not our duty; if freedom in Liberia be better than slavery here, let us not withhold good from them to whom it is due, when it is in the power of our hand to do it.

Respectfully submitted in behalf of the managers,
JOSEPH TRACEY, *Secretary*."

We promised in our May number to give some extracts from the abolition prints, in order that our Maryland patrons might judge for themselves of their present aspect and character, and the kind feelings they all entertain towards Maryland colonization. But we have been woefully neglected of late; not a single abolition paper has come to our office the past month, and we are forced to copy the following graphic description of the doings of the Anti-Slavery Convention from the Boston Post, for lack of something more spicy.

On Wednesday and Thursday (old election week) I attended, for some time, at this convention, at the Miller Tabernacle in Howard street. The performances (speaking) were of a mixed kind, tragedy, comedy, and farce, according to the disposition, character, education, and talents of the orators. There was the eloquence of bold, rude, unpolished invective; of ludicrous, homely, illiterate sarcasm; of glaring absurdity or insanity; and sometimes of the most finished, classical, powerful rhetoric, which Cicero would not have blushed to own, and which is not, perhaps, surpassed here, either in the pulpit or at the bar. There were brother Remond (jet black) and brother Garrison—brother Douglas (coloured) and brother Quincy—brother Latimer and brother Jackson—brother Foster, for uncontrolled liberty of speech, and sister Folsom for the same, but quarrelling with each other, notwithstanding. There was one class for preserving order in debate, and another class for keeping no order at all. There was one set for repudiating

and abolishing the clergy and the church, insisting on its being necessary before the abolition of slavery can succeed; and there was another set, with brother May at their head, in favour of the continuance but reformation of the ministry and the church, for the use of such as required those aids. There was sister somebody with her party, who contended that it is a sin to take money for the support of a minister from a slaveholder, whose money was earned by his slave; and there was brother Pierpont, with others, for taking what they can get, whether of slaveholders, rum-makers, or rum-sellers. There was one party (a very large one) for consuming the time in useless strife about questions of order, and other frivolous topics, for the sake of hearing themselves talk, and of gaining a trifling victory over a rival speaker; and there was another party (a very small one indeed) with a most modest, respectable, and apparently sincere and benevolent person at their head, who were for discussing and devising means for *the speedy freedom of the slave*—discussions, on account of which some persons (himself probably meaning) had come five hundred miles to this city.

One of the principal topics on Wednesday and Thursday was, whether the ministry and the church, as now existing and organized, were divinely *instituted* or commanded. In the discussion, however, the question seemed to be whether *individual ministers* are specially called, appointed, and empowered by God to expound the scriptures, and to dictate to the people on religious subjects. One of the speakers, brother Campbell, related several anecdotes to the point. The Rev. Mr. Towne, he said, had declared, that he wished all his doctrines to be discussed by his hearers; that all had a right to judge for themselves, and to discuss religious points among themselves. Taking him at his word, this speaker undertook to discuss certain points at a church or conference meeting, but was put down by Mr. Towne, and forbid to speak upon such questions in vestry meetings. He alone, he said, was authorized to teach, advise, and enlighten others of his congregation on such subjects. Other instances of a similar nature were related.

Brother Pierpont came in, during the pendency of this question, while a sister was speaking of the sinfulness of taking money in payment of a minister's salary from a slaveholder derived from slave labour. The reverend brother took fire like a loco foco match and rose to reply; and he very soon became deeply involved in his favourite subjects, the temperance cause, and his long disputes with his parishioners. He said that some of his flock were rum-distillers and rum-sellers; but he should be very glad to obtain from them what they owed him for his salary, that he might be able to pay his debts, even though their money was earned in making and selling rum. But he would tell them plainly and boldly, when he received their money, that he should use it to nourish his body for the purpose of doing all in his power, while his life should last, to destroy their business and prevent their making any more money in that way. He would even take the money of his satanic majesty himself; but he would tell him, at the same time, that he should do his utmost to overturn his kingdom and destroy his power. He would not scruple to take his *money*, but he would, at the same time, boldly take the cloven-footed giver by the *horns*. He was here called to order by brother Quincy, the moderator, and told that the question was not about ministers' salaries, but whether they or their order were *divinely* instituted; or, rather, whether the belief of such a divine institution must not be rooted out, and the present establishment and organization of ministers and churches be abolished, before slavery could be abolished. Brother P. then disclaimed, for himself, any such divine authority. He claimed being a *man*, and nothing more. He stood six feet high or over in his shoes, and that, he thought, entitled him to be considered a man, and respected as such. He preached as a mere man, and performed his other duties in that

character. The speaker, however, soon diverged into his old favourite subject of salaries and parish disputes—was again called to order by brother Quincy—and, having nothing further to say about the real question at issue, resumed his seat.

On Thursday, the question came up, whether a true, honest, conscientious abolitionist could properly accept any office, or vote for any officer, who takes an oath to sustain the constitution of the United States—that constitution recognising and sustaining slavery. The affirmative was taken, I believe, by every speaker; and brother Wendell Phillips delivered an extemporaneous speech in its support, which, for ingenuity of reasoning, aptness of illustration, readiness of quotation from the greatest British and American statesmen, purity of diction, fluency and happiness of language, chaste and beautiful figures, propriety and elegance of pronunciation, and, in a word, of *classical oratory* worthy of the Augustan age itself, has been, it appeared to me, rarely surpassed even by our most gifted and admired speakers. It is to be regretted that his fine talents, except on occasions of this kind, are hid in the earth, and are absolutely unknown to the community in general.

During the discussion of this or some other question, brother Foster "had the platform," but departing from the question entirely, was called to order by the moderator. He refused to obey, and insisted on his right to say what he pleased, and to discuss any subject he pleased. Upon this, the moderator, brother Quincy, left the chair and abdicated his office. A motion was then made, by the "order party," that the chair should be sustained. A long and angry debate ensued, in the course of which brother Foster insisted that the moderator had only power to advise, but not to control a speaker. He had long contended for this right of speech, and he never would relinquish it. He had been imprisoned for exercising it in religious assemblies, and he was ready to be put in prison again for asserting it. Every person had this right, except the insane; and he considered Abby Folsom insane, and therefore not entitled to it. Sister Folsom being present, rose under feelings of the greatest indignation. They both had been arrested and tried for disturbing religious meetings. He had been committed to jail, and she was sent to the hospital at Worcester. She told brother Foster that in calling her insane, he had committed, she believed, the "unpardonable sin against the Holy Ghost," and it would be found, at the day of judgment, that he was now "fighting against God." But she would say, as the Saviour said of his enemies and revilers, "Father forgive them, for they know not what they do." She had, it is true, been cruelly, unjustly, and wickedly sent, by those usurpers, the courts and judges, without righteous authority, to the Worcester *house of the dead*. They call it a *hospital*, said she, but most absurdly and improperly—for there is no *hospitality* there! She continued, a few minutes, speaking with energy, distinctness, and grammatical correctness, commanding the most earnest attention, though sometimes interrupted by a burst at the oddity or pungency of her expressions. The illiberal, unfeeling, and uncalled-for rudeness of brother Foster was amply compensated by a highly complimentary remark of brother Phillips afterwards, in regard to the great aptness and propriety of an observation made by her on another occasion.

After a long and pretty warm discussion among the brethren, the question was put to the audience, "that the chair be sustained," and was carried by a very large majority. Mr. Quincy was then unanimously invited to resume the chair, which he did; but brother Foster, finding himself not supported in his liberty doctrine, declared his withdrawal from the society and convention, with the intention of labouring in the "sectarian field" in future.

In these disorderly labours, he will probably be soon sentenced again to imprisonment for disturbing religious meetings.

In the convention were two coloured brethren, who exhibited superior talents and acquirements in oratory. Brother Remond, of Salem, is a young man, a *black nigger*, as he called himself. He is very fluent and energetic; his language is correct, his style good, and his pronunciation unexceptionable. Having, in his lecturing travels, been roughly handled and ignominiously treated, he is very violent and abusive of ministers, deacons, and church members, who did not sustain him, pouring out the vials of his wrath, also, upon those "scoundrels" the railroad directors, especially those in Salem. He manifested an almost rabid antipathy against the "Jim Crow car," designed expressly for the special accomodation of "the niggers." He seemed quite a favourite with some of the white young ladies of the audience, with whom he occasionally seated himself.

Brother Douglas is a mulatto, less ardent and violent than brother Remond, but a very good speaker. He is older, more dignified and moderate, shows more considerateness and prudence, and is probably much the wiser man. They were both, together with George Latimer, added to the committee appointed to wait on President Tyler, and to request him to manumit all his slaves. This request will be, no doubt, highly acceptable to the president, and will be rendered the more gratifying by this most appropriate addition to the committee.

COLOURED CONVENTION.—A national convention of the coloured citizens of the United States will be held in the city of Buffalo on the third Tuesday in August, 1843.


J. G. Birney declines being the abolition candidate for the office of president of the United States.

FOURTH OF JULY COLLECTIONS FOR 1843.

July 5th.	Received from M. E. Church, Light street, per J. Brundige, Esq.	\$10 00
" 14th.	" " Frisby Henderson, Esq., Elkton, Md.	5 00
" 17th.	" " Rev. Mr. Peterkin, Frederick, Md.	13 59
" 19th.	" " Rev. R. W. Goldsborough, Easton, Md.	5 00

FOR THE COLONIZATION JOURNAL.

CHESTERTOWN, Kent County, Md.		CENTREVILLE, Queen Anne County.	
E. Wilkins,	\$3 00	Pere Wilmer,	\$1 00
Jos. Wickes,	1 00	S. L. Wright,	1 00
George Vickers,	2 00	Jno. Tilghman,	2 00
G. B. Wescott,	2 00	Wm. S. Turpin,	2 00
Mrs. Dr. Thomas,	1 00	Charles McCollister,	1 00
George Holliday,	1 00	Wm. J. Hopper,	1 00
Hiram Brown,	5 00	Wm. H. Riley,	1 00
J. B. Eccleston,	1 00	W. A. Spencer,	1 00
Daniel Jones,	1 00		

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Vol. 2.—No. 2.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

GENERAL ANTI-SLAVERY CONVENTION.

WE cannot omit copying the whole of the following well written article upon the World's Convention, which we find in the Colonization Herald, even at the risk of being accused of making up the whole of our present number from that excellent Journal. We think, however, that the article is too strongly anti-English, and unjustly severe in that way. In fact, the English, properly speaking, had very little to do with the Convention. It certainly must have been a pretty small affair, and but poorly supplied with *material* from the fact that two American Toadies were elevated to the rank of Vice-Presidents. Great business that—Joshua Leavitt and (somebody else, we forget who) Vice Presidents of the WORLD'S Convention, sitting in LONDON. Not even the *one* step here, from the *sublime* to the *ridiculous*.

The sayings and doings of this body are duly recorded in “*The British and Foreign Anti-Slavery Reporter*,” of June 14, 21, and 23. The Convention met on the 13th of June, and only closed its sittings on the evening of the 20th. Echoing the language of the Reporter on the occasion, “That so large a body of men should be drawn together from various parts of the world by a common sympathy and a common object, is a striking fact,” we would ask a question which might seem quite superfluous, if not strange,—What is the “common sympathy” and “common object?” Philanthropy? But is real love for our species compatible with an outpouring of all that can express contumely and hate for one portion of mankind, whilst professing unbounded zeal for the improvement in the condition of another portion? Well then, perhaps the unanimity of feeling and purpose is the pure and truthful and charitable spirit of Christianity! Alas! can we attribute to this spirit the repeated and utter denunciation of the churches, and of those who minister in them, the continued infractions of the law of love, the general forgetfulness on the emancipating influence of the Gospel, and the extravagance of assertion without truth, and an obvious disregard of truth, which cast such a dark shadow over the sittings of this Convention.

What then, we ask again, was the community of sympathy and object which drew together men from various parts of the world? What else was there of common sympathy, but that which is referable to personal vanity, to the petty ambition of shining, no matter with how much of *ignus fatuus*, or a lurid glare, on a new scene, and in a character above any which could be awarded them at home? And for common object, what but the aggrandisement of Great Britain? A very thin veil covers the designs of the active members both of the Anti-Slavery Convention and of the British and

Foreign Anti-Slavery Society. Every now and then, in the warmth of present and still greater anticipated success, it is partially withdrawn, so that even the uninitiated are able to see the elaborate workings of the system—as in some remarks which escaped from the Rev. W. Brock, of Norwich, at a meeting of the Society above named, on the 21st of June. This meeting may properly enough be regarded as a supplement to the Convention. Mr. Brock, after expressing his hopes that the anti-slavery conventions are not spending the strength of the people, goes on to say: "Some extraordinary statements were there made of the prosperity of the cause in the United States. In America they say, in reference to British Influence, 'that it contrives to be every where. (Cheers.) Move wherever you may, you find that the interests and the philanthropy of Britain discover themselves, and they are now setting themselves against our peculiar institution.' It is a good thing that they begin to feel this, and I think that it should encourage us to go on." What nation or community, civilized or savage, that has not discovered and felt, to its loss, the interests of Great Britain brought to bear on it. Ask the continents and the islands. Ask India in the whole and in its several kingdoms, from the time when the ruler of Bengal was betrayed by Warren Hastings, to the present day, when Afghanistan has been invaded, her rulers expelled, her fields desolated, her cities stormed and sacked. Ask China, bullied into a war to support the smuggling of a poisonous drug, her coasts ravaged, her cities only saved from destruction by heavy ransom, and she compelled at last to purchase peace at the expense of immense treasures, which must be extorted from her people by direct and heavy taxation. Ask poor bleeding Africa herself, what really recuperative energy has the British interests brought into action for the permanent amelioration of the sufferings of her children. Has any adequate atonement been offered, to this day, for the extensive slave trade so long carried on by Great Britain, and for a time monopolized by her by express treaty stipulations. Ask the United States of America, whether as British interests forced on them when in their colonial dependency, the curses of slavery and slaveholding, similar interests may not, now that their relations to each other have undergone such important and radical changes, be again at work under the garb of anti-slavery. Suspicion may well attach to those influences and that philanthropy which can, at the same time, countenance Christian missionaries in India, and make an annual allowance for the support of the idolatrous and cruel superstitions of Juggernaut, and boast of sending the Bible to Syria and Asia Minor, and yet sustain Mahomedan power and supremacy, by alliances with Turkey, and treaties with Egypt and Persia.

Which has been most predominant and most sensibly felt, British interests or British philanthropy in unhappy Ireland—in Italy, incited to rise against Napoleon under the promise of freedom, and then betrayed, without a stipulation, to the iron rule of Austria—or Spain, whose people were roused under a representative government, albeit imperfect, of Juntas and a Cortes, to aid British armies in expelling the French from the Peninsula, and then handed over without a single guaranty or even friendly advice in favor of their lately received free institutions to a weak and cruel tyrant, an imbecile nobility, and ignorant and corrupt priesthood. But we are just reminded that Mr. Borrow, an Agent of the British and Foreign Bible Society, has atoned for the omission of his government by distributing a few thousand bibles among the Spanish people. And this is the philanthropy!—as these were the interests! Which of the two have been most largely discovered and keenly felt? By a similar showing, we must suppose that the smuggling of opium to poison the Chinese, and the enforcing war that fol-

lowed, have been balanced in that quarter of the world by the missions of Messrs. Morrison, Gutzlaff and a few well educated and well meaning gentlemen.

It was probably in view of all these luminous passages of British history—and the like might be collected to form volumes—that the Rev. Amos Phelps, concluded a speech at the great meeting of the Anti-Slavery Society, by the following burst of enthusiastic admiration: "Let Great Britain then go forward, and though she may not always have been and may not now be resistless to all the nations of the earth in her commercial, her political, and her martial power, yet the day is not distant when, in her moral and religious influence for every purpose of freedom and humanity whatever, she will be resistless!" (Cheers.)

The moral and religious influence of Great Britain! Where and on whom is it displayed? In India, after a century of large intercourse, and half that period of domination! Is there the slightest engrafting of this influence on the people of that country, or of any portion of the East, so that if the instruments of her dominion, the agents of her 'interests'—her army and functionaries and the civil servants of the East India Company—were withdrawn, there would remain a city, a district, a hamlet, in the enjoyment of this influence of Great Britain. The fact is, that what has been said of the Turks: "they have been merely encamped in Europe for the last three centuries and a half," is strictly applicable to the British in India. They have been encamped in that vast and fertile country which they retain as conquerors, but without a single tie of a moral, a religious, or a politico-economical nature to secure their affection or the gratitude of the people. And how can it be otherwise, since they remain aliens to Christianity, and the better parts of English legislation and jurisprudence?

If we look at home for evidence of this moral and religious influence, we find a church establishment, from which the majority of the people are dissenters, but for the support of which they are nevertheless taxed, an establishment wholly inoperative on the masses whose ignorance and vice, constituting deplorable moral degradation, find a counterpart in their physical destitution and sufferings. There is not a branch of industry, scarcely a vocation, whether it be agriculturists, manufacturers or miners, in which the majority of both sexes and all ages are not deprived of adequate instruction, moral teaching or religious restraints, as they are of wholesome food, lodging and air, and in hundreds of places, towns and villages, and portions of large cities, even of water for the purpose of personal cleanliness. [See *Chadwick's Report on the Sanitary Condition of the labouring population of Great Britain*, referred to in a former number of the *Colonization Herald*, and a recent Report on the condition of the people of the Mining Districts.] What shall we say of the moral and religious influence which overlooks and neglects these manifold and pressing evils, this enslavement of mind and waste of body, in millions of her own people at home, whilst vaunting herself as the reformer and benefactor of people in remote lands.

With what grace can Britain or her people, and how dare our own citizens, while ministering to her vanity by abusing their own country, set up a claim for her interference direct or implied, governmental or *society-wise* in the operation of our Federal system. Has she manifested any peculiar dexterity—a happy union of policy and philanthropy, in her home government, to justify her interference with the domestic policy and legislation of other countries. We may fearlessly ask if she has solved a single problem in political economy, or at any period of her history reconciled or conformed with morals and religion, the conflicting interests of any two classes

of her population. Certainly we shall not be answered by reference to the revolting contrasts between her great landed aristocracy and the masses—the privileges of the former, the destitution of the latter. Chartism and Corn law agitation, announce discrepancies and inequalities little short in their worst features of those of slavery in the United States. Bunglers of the worst kind in unraveling the web of vested rights and antiquated usages, and weaving in its stead a tissue of wholesome legislation and practical economy, as witness Ireland near and India at a distance, the people of Great Britain still thrust themselves forward, as the great manufacturers of morals and laws for the rest of the world. Some of the inhabitants of the United States are silly enough to believe in these pretensions, and do their best to give them strength for working against their own country. To none does this accusation more apply than to the ultra-abolitionists, the anti-slavery and anti-churchmen and women, whose zeal outruns not only all discretion, but drives them into an oblivion of the commonest facts. Lamentable proofs to this effect are now before us in the columns of the British and Foreign Anti-Slavery Reporter, containing the proceedings of the General Anti-Slavery Convention. We proceed to cull some of the choicest of these flowers of American rhetoric abroad, with now and then an offering from an English hand. To make the reference more easy, we shall place them under distinct headings.

THE CHURCHES AND CLERGY IN AMERICA.—Arnold Buffum, delegate from the Indiana State Anti-Slavery Society, and whose hats the citizens of Philadelphia, some years ago, had the privilege of purchasing, when he was a resident in this city, thus discoursed. Arnold is an ex-Friend, who has not left behind him much of the odour of sanctity, nor the reputation of being always averse to strong measures or discipline. “However, as Sir George Strickland had declared, abuses and cruelties must continue so long as slavery existed; and to destroy the great bulwark of Slavery in America, the churches must be beaten down.” “In Philadelphia and elsewhere, coloured people, free coloured people, applied to chapels to be admitted to fellowship, but they were refused.”

Rev. John Angel James, delegate from Birmingham, ready to echo the words of the abolitionist of sixty years, Arnold Buffum, told the Convention, that “Hitherto the American Church had been the bulwark of slavery, without its co-operation it could not have existed.” Touching this assertion of the Birmingham divine, see an article in another column from the New York Observer.

Captain Charles Stuart, from the New Jersey State Anti-Slavery Society, “admitted [amiable confession] that the American churches, with few but honourable and increasing exceptions, were the great bulwarks of slavery. He grieved to add, that the bulk of the ministers were slaveholders, hence the cause of such an extraordinary and deplorable state of things. (Hear.)”

Mr. J. C. Fuller told them that “the church was the bulwark of slavery.” He then went on to belabour the General Assembly; the Baptists and the Methodists, “talk to him that their churches were pure, or any thing approximating to purity! They might, to use a homely phrase, as well tell him that the moon was made of green cheese. (Hear and laughter.)”

Mr. Fuller concluded his speech, one of the *notabilia* of which has already been recorded, and another yet remains to be subsequently disposed of, by this flattering sentence: “Every man who went down to the General Assembly as a minister or as an elder, every man who went to the General Conference, and recognized a man-thief, a child-stealer, and a woman-shipper, as a brother in Christ, had rallied on the question of slavery. (Cheers.)”

The colloquy which followed between Mr. Fuller and the Rev. Mr. Blanchard, delegate from the Ohio State Anti-Slavery Society, must have been highly edifying to the clerical and other soberly religious members of the Convention. We give it as we find it in the *Reporter*.

"The Rev. Mr. Blanchard related an instance of his having travelled with a Presbyterian minister, who had a slave with him, and was the owner of fifteen slaves. He, however, begged to say, that there were west of the Alleghany mountains six synods, including 130 Presbyteries, who excluded slave traders from the community. (Cheers.)

"Mr. Fuller asked, whether the General Assembly, to which the Presbyterian minister he had spoken of belonged, had not, with a full knowledge of his being a slaveholder, recognized him as a minister of Christ.

"The Rev. Mr. Blanchard was understood to say, that was the old school—that the individual had a seat there, and had moved the postponement of a memorial from a presbytery on the subject of slavery.

"Mr. Fuller would inquire, whether the new school General Assembly did not adjourn three years ago, and give the question of Anti-Slavery the 'go by;' and whether the General Assembly did not, at that time, call on the synod to rescind their resolution that kept slaveholders out of the pulpit?

"The Rev. Mr. Blanchard, (to the Convention,)—Shall I answer?

"Mr. Fuller.—I hope so.

"The Rev. Mr. Blanchard said the General Assembly did not adjourn; they sat too long, (hear,) they sat till the western delegates had all gone home. After the abolition delegates had gone away, some of the members got up, wept and blubbered, and got a vote passed to request those presbyteries who had shut out slaveholders to rescind the vote, on the ground that it was a rescinding act like that by which the old and new school had been separated. They frightened the General Assembly by declaring that those presbyteries had acted disorderly, but the presbyteries repassed their votes in more emphatic language, and sent back a severe rebuke to the Assembly. (Cheers.)"

SOCIETY OF FRIENDS.—Mr. Fuller, who, by the way, figured as general agent for the fugitive slaves in North America, and facetiously spoken of as a Yankee gentleman, but who was in fact a re-importation, being an Englishman, and a self-called Friend, thus narrates his experience: "He had seen a woman Friend, in the character of an elder, in the State of Virginia, leave her seat in the minister's gallery, go into the side gallery, and turn out a dozen coloured women that three white women might be accommodated." (Hear, hear.)

Arnold Buffum—"He had been of the Society of Friends, but he would speak the truth in this matter. In the meeting houses and schools of the Friends in Philadelphia, the coloured persons were separate from the whites."

Mr. Fuller, by way of a clincher to his tirade against the Friends, said that in the last address of the Governor of New York, that gentleman declared that had the Quakers—the Society of Friends—done their duty, had they thoroughly and throughout carried out their principles, slavery at the present moment would not exist in the United States of America. (Immense cries of "hear, hear," and cheering.)

The Chairman, (Mr. Gurney,) in reference to the assertions of Messrs. Fuller and Buffum, said, "if any branch of their Society had refused fellowship to any one on account of colour, that was contrary to the rules of their Society, and would not be sanctioned by any of their yearly meetings. (Hear.)"

ANTI-SLAVERY FACTS!—The following statements, deliberately made in the Convention, may, by our readers and the intelligent portion of the

public generally, be denoted by some term very different from that of fact. We give a few specimens.

Rev. Joshua Leavitt, delegate from the Massachusetts Abolition Society and Maine Auxiliary Society, to whom the somewhat oblique compliment paid by Sheridan to Dundas in the House of Commons is, we fear, too applicable—that he is indebted to his imagination for his facts, and to his memory for his imagination, made the following remarkable assertion: “Since the period when the former Convention was held, [1840,] they had succeeded in the United States in separating America from slavery. The slaveholders, in order to uphold by any foul means their detestable institution, would not hesitate to plunge their country into a war. England and France, England and the United States, and the United States and Mexico, had been recently nearly embroiled in wars, arising directly or indirectly out of the existence of slavery.”

Mr. Wm. Johnson, Chairman of the Committee of Vigilance of New York, said: “The whole system of partial laws and powerful prejudices, prevented the improvement and advancement of the coloured race! All these things were singularly conspicuous in New York. No white man there dared to be seen speaking to or walking with a black man. (Hear, hear.) A black man dared not to be seen sweeping the streets of New York. (Hear, hear, hear.)” If, which we greatly doubt, these assertions be accurate, we would ask how long has this state of things prevailed? Is it not part of the fruits of anti-slavery triumph, and of that removal of prejudice against colour of which every now and then abolitionists make a boast?

Mr. Lewis Tappan, in further illustration of the prejudices against colour, asserted: “With reference to the distinction made in places of worship in the United States between the white and coloured population, he observed, that if he were to take brother Pennington, (the minister of African descent who addressed the Convention on the preceding day,) into any of the churches of America, it would throw the congregation into a holy horror. (Hear, hear, laughter, and cries of shame.)”

Surely Mr. Tappan must have known better than this. Could he make no exceptions in favour even of the many churches in the United States which are alleged to have purged themselves of the sin of slavery, and of all taint of intercourse with slaveholders. If the ex-Friend Arnold, who most likely has not troubled either churches or meetings very often with his presence, except to utter or to listen to abolition harangues, had made such an unqualified assertion, we should have been less surprised.

Mr. Henry C. Howells, delegate from the coloured population of Pittsburg, in speaking of the “tremendous difficulties” that the coloured population of America had to contend with, enlightened his auditory by the assertion that “It was scarcely possible for a family who had succeeded in raising itself above the degraded condition of their people, to leave their homes, without being followed by a multitude of white persons, who were perpetually shouting ‘nigger, nigger.’” Now we will venture to say that there was not a delegate from the United States in the Convention who did not know that Mr. Howells was telling a monstrous falsehood. In Philadelphia every citizen has weekly, if not daily, opportunities of seeing the very reverse of the picture fancied by this libeller; and Philadelphia has not earned the reputation of always measuring out justice to her coloured citizens. On the great thoroughfares of travel leading from this city to the north and east, both in rail road cars and on board of steamboats, coloured persons of both sexes are met with, who take their seats without any line or barrier of separation or exclusion from their white fellow travellers. It is but a few weeks since, that, on a Sunday, two of our steamboats, belong-

ing, he it said, also, to different and rival companies, left the wharf at Philadelphia for an excursion to Bristol and Burlington. On board of one, the great majority of the passengers consisted of coloured persons; on the other, and the larger boat, the proportion of blacks and whites was about equal. The blacks distributed themselves over the deck, back to the very stern, taking, without let or molestation, the choice seats. Their deportment was quiet and correct. There was no abolition ranter to trumpet forth their abstract rights, and create a riot, nor any of their number who, by insolent demeanor or address, invited retort and aggression from whites of his own calibre. And thus would it always be, if the vulgar passions of the ignorant whites were not inflamed by the noisy and ill-timed, because speculative, declamations of abolition ranters, who, in order to acquire a little notoriety, set themselves up for being the exclusive friends of the coloured people.

For fear the picture of the United States should not be shaded sufficiently dark to suit the tastes of the Convention, Mr. Fuller gave an additional touch, by assuring them "There were only four States in the whole Union in which there were not slaves, and he took it for granted that where slaves existed, slavery was allowed by law."

We shall conclude our selections for the present, by the following delicate compliment to Philadelphia, paid by this Mr. J. Canning Fuller, of whom such honourable mention has been made already. "The people of Philadelphia, who were held up to the admiration of the friends of abolition, gave the right hand of fellowship to adulterers, robbers, and the perpetrators of every crime under the sun. (Hear, hear.*)" Some persons have inquired where the speaker derived his knowledge of some at least of these crimes. Was his hand ever extended to grasp that of a robber?

It would be more correct, in place of calling the Convention a General Anti-Slavery Convention, to designate it as a meeting held for the personal glorification of a certain number of American delegates, and the abuse of the government, churches and entire social organization of the people of the United States. A British convention was made the depository of American grievances, the umpire and arbitrator in American difficulties, the expurgator of American sins for those who shall be obedient to British bidings, and a rod to chastise those who still adhere to their nationality, and insist on reforming abuses after their own fashion, and at times of their own choosing. If this be an exaggerated view, let it at least be taken in connexion with the eulogies lavished on British power and British philanthropy in the Convention, and the following significant hint for future action, by Mr. Howells,—“He expressed his conviction, that if the people of England so willed it, this country could, in two or three years, put an end to slavery in America.”

There are yet other points of general, and especially American interest, discussed in the General Anti-Slavery Convention, which we must take up at another time. The legislative and diplomatic revelations of the Rev. Joshua Leavitt, and the exposition of international law by the Hon. Dr. Lushington, will then find a place in our columns. In this connexion will come up the acknowledgments of some of the English members of the Convention, relating to Sierra Leone, the African Civilization Society, African Emigration to the West Indies, &c.

We wish those who are disposed to turn a cold shoulder to the colonization cause from its *alleged* unfavorable influence upon missionary operations in Africa, would just read the following article from the pen of Mr. Pinney; and at the same time bear in mind who this same Mr. Pinney is. Let them recollect that he is a clergyman of the Presbyterian Church, that he visited Africa in 1832 as a missionary of the "Western Board," (we think it is called,) that he the following year received the appointment of Governor of the Colony of Liberia, and that a few years subsequently he again went out as agent of the Western Board and selected a spot for the establishment of a mission of that Board in the Kroo country.

Added to the opportunities Mr. Pinney has enjoyed for acquiring information with regard to the colony, the natives, the operations of the missionaries, and their mutual action upon each other, Mr. P. possesses a peculiarly investigating mind, and an inquisitiveness which it is not always agreeable to encounter or easy to satisfy. He may be said therefore to be master of the whole subject, and if he would be influenced or swayed by associations or predilections, it certainly would not be in favour of the colonists, for we have often had occasion to remark that he is the only white man whom we have ever known to suffer unkindness or injury at the hands of the colonists, as a people, and that, not when he was a missionary of the cross, but Governor of the Colony and Agent of the Colonization Society.

Mr. Pinney has not taken ground in favour of the Maryland State Colonization Society, in the questions which have arisen between it and the American Board, and we do not ask him to; but he has taken ground against INFALLIBILITY—either in the man of Rome or the young men who go to Africa as missionaries. Let but the Missionary Boards take the same grounds—give ear to FACTS and INVESTIGATE—and we shall have no trouble to apprehend.

(From the Colonization Herald.)

THE COLONIZATION CIRCULAR—WITHDRAWAL OF MISSIONS.

Under this head, a writer in the *Northern Advocate*, June 29, who signs himself "CONSISTENCY," has written something hard to be understood, and *insinuated* many things adverse to the COLONIZATION ENTERPRISE. It is easy in one sentence for a writer to make assertions, or throw out surmises, or ask questions—which to answer fully, might require a volume. This is true, whether the writer is an infidel who would covertly attack christianity, or an opponent of a benevolent scheme. But such questions, however confidently asked, are not arguments: and when directed against truth, are usually the resort of the weak or cowardly. This being premised, I will, as briefly as possible, review the article of "Consistency." The first paragraph simply asserts a fact entirely true, and requires no remark except to suggest that the last sentence seems incomplete.

The second paragraph purports to give the ground of the appeal to the benevolence of the religious public contained in the circular. The writer has given only a portion of the arguments going to enforce this appeal—and his summary is defective.

As, however, he has selected a prominent argument, I am willing in this review to omit the considerations in favour of colonization, which are urged from its influence, in civilizing and enlightening the African tribes—

in raising up an effectual barrier to the slave trade—in lessening the motives to war among the tribes—in securing peace and tranquillity among them, and at the same time introducing a commerce, natural, lawful and beneficial; and again from its influence upon the coloured emigrant and his race, in the moral effects likely to arise from a successful experiment, which affords to the coloured man a free republican government under which to develop his utmost capabilities, and manifest his fitness for something higher than he can at present enjoy in America. These, however, are grounds of “*the appeal*,” and deserved some notice from “CONSISTENCY.”

In his third paragraph, “Consistency,” has so mingled admissions, restrictions, questions and assertions, as to render a review difficult without subdividing it, which I shall take the liberty of doing.

The first section of the paragraph is an admission that there is an *undoubted* and “*natural*” influence in the civilization of savages which colonization effects, necessarily opening the way for the prosecution of christian missions. But “Consistency” thinks this “*natural*” influence is too strongly urged in the Circular. I differ from him, and think in the present condition of Africa, this incidental advantage can scarcely be over estimated. The well known fact that hitherto all successful and permanent missions in Africa, have been planted within Colonies, or so near as to receive from them countenance and influence, is in proof on this point. Will “Consistency” please consider this fact.

Mingled with this admission, “Consistency” intimates several drawbacks and doubts. He says, “if the Colonization scheme gave this incidental aid—threw no obstacles in the way of missionaries—or manifests no disposition to do so, I would admit that this incidental aid gave *some* claim to patronage.” Here appears to be a singular personification. “The Colonization scheme” is represented as having *a disposition* to throw obstacles in the way of missionaries.

How can *a scheme* be properly said to have any *disposition*? If “Consistency” means that the members of the Colonization Society have a disposition to “throw obstacles,” &c., whom does he accuse? The principal members of the Methodist, Presbyterian, Episcopal and other churches? And can any one believe that these men, many of whom are prominent members of Missionary Societies, would patronize and manage a cause so hostile to missions? I do not.

By throwing “*obstacles*” in the way of the missionary, the common reader would understand hindering a missionary from his proper work of teaching the heathen; and accordingly, “Consistency,” afterwards says, “an impression has gone abroad, that if it (Colonization) is not inimicable to missionary operations, it has at least embarrassed them;” and again, “if Colonization has embarrassed unnecessarily the missionary operations.” I will remark, that every hindrance to the operations of a missionary is not “unnecessary.” It depends upon the character of those operations, and the spirit and temper with which they are conducted. If a missionary in any country intermeddles with political government—if he mingles in and inflames the bitterness of party strife—if he attempts to resist the regular operations of law—or even in his proper sphere he is litigious, supercilious, domineering, ready to provoke and slow to peace—it might be the duty of the Colonization Society, or any other having authority for the sake of proper missionary operations, to throw obstacles in the way of such missionaries.

“Consistency” does well, therefore, to place his doubts upon the case of “unnecessary” embarrassment.

I regret that in determining this really important question, "Consistency" should have suppressed "several facts" which he thinks "ought to be known," and confined himself to "one or two inquiries." Facts, when stated, are tangible, and are often capable of satisfactory explanation. Inquiries are more vague and capable of conveying a false insinuation, and misleading the judgment. They leave the fancy of the reader room to imagine many things wholly untrue, and yet incapable of being reached by a reply.

Had "Consistency" given us his *facts* instead of inquiries, we might have denied and asked proof, or admitting these, shew their bearing to be different from the one he suggests.

Let us proceed, however, to the question.

1. "Do not the A. B. C. F. M. find it necessary to direct the withdrawal of their Missionaries from the whole of that part of Africa called Liberia—and if so, how does this comport with the assertion that Colonization aids the Missionary in his work?"

This inquiry is first as to an act of the A. B. C. F. M., and assuming an affirmative reply—secondly, as to its consistency with the assertion that Colonization aids the Missionary in his work? First, I reply as to the act. The A. B. C. F. M. did in 1842, direct their Missionaries to leave Cape Palmas, the Maryland Colony, and go to the Gaboon. But this is a very different act from the one implied in the inquiry of "Consistency." His inquiry is as to an act extending to the *whole* of Liberia. Their act was as to a single settlement founded by the State of Maryland, which had not even a distant connection with that portion of Liberia, with which the New York and Pennsylvania and American Colonization Societies are connected. Even were it admitted that a policy existed in the Maryland Colony hurtful to Missions, it would not be just, as "Consistency" has chosen, by implication to condemn other Colonies where no such policy existed.

"Consistency" enquires, "did they not find it necessary to direct the withdrawal of their Missionaries from the *WHOLE* of that part of Africa called Liberia?" Answer, No! That Board never had Missions in the whole of Liberia. He then perhaps enquires, did they not find it necessary to direct their withdrawal from the Maryland Colony? Answer, they did so direct, but whether it was a necessity originating in the improper policy of the Maryland Colonization Society, or in the improper claims of their Missionaries, they have not to my knowledge ever informed the public. If "Consistency" knows the real cause or causes, and these constitute "*the facts*" which he says "*ought to be known*," I agree with him, and for one, will thank him to inform us. But when he speaks, let him do it from knowledge, and not from rumor or surmise.

I have heard various versions of the matter, which have left my mind in uncertainty whose the fault was which rendered the act of withdrawing the Missionaries from Cape Palmas, expedient or necessary.—"Consistency" says, "I could point to several scores of Ministers who, a short time since, were the firm friends of Colonization, who at present will not take up collections in behalf of Colonization on the Sabbath preceding the 4th July. Had I his ear, I would ask "Consistency" how many of these scores of firm friends took up 4th of July collections last year or year before, or indeed ever? How much money, if they never have taken up any collections, will the Society lose by their present resolves; and again, have these Ministers acted wisely, having been "*firm friends*," so suddenly and with so little knowledge of the reasons of that act of the A. B. C. F. M., to abandon their friendship. Methinks "firm friends" are accustomed to inquire into the truth of rumors before giving them credit, and not from suspicion change

their mind, and least of all include in their judgment the innocent with the guilty.

In his second inquiry, "Consistency" refers to the past and present conduct of a Newspaper in Liberia, which he admits is a private concern, but for which he holds the "Colonization scheme" responsible, because some Colonization Agents correspond with the Editor, and act for his paper. What sort of a Governor or Government would "Consistency" have? It must, one would judge, to suit him, have inquisitorial powers, and a strict censorship of the press. Without such powers it would be the highest injustice to hold a Government responsible for the editorials of an independent press, or the *private acts* of its Agents.

Who would not repel as odious and unjust an attempt of the government of Great Britain to hold the government of the United States accountable for the newspaper attacks upon its Monarch or Officer, who should patronize such a press, or correspond with its Editor, or join a Repeal Association? And is it not equally unjust for consistency to hold the "*Colonization Scheme*" accountable for the editorials of the independent press of Liberia? or for the private correspondence of Colonization officers or agents, either in Africa or in the United States?

How would "Consistency" approve of his argument reversed. Gov. Buchanan, Mr. Teage, and others in Liberia, complain that the "Luminary" or M. E. M. paper, contains gross slanders upon them; shall we hold that the M. Church in America, whose Agents did those acts, is to be considered guilty of assailing private character, and inimical to Colonization? Surely he would object to it as an unjust conclusion.

But as I find that this article has already passed the limits to which I intended to restrict it, I must postpone for the present further observations on this subject, which, in self-defence, I here feel myself called upon to make.

J. B. PINNEY.

A NEW VERSION OF THE "MASSACRE OF THE CREW OF THE EDWARD BURLEY."

We find the following statement respecting this matter in the last number of the African Repository, and earnestly hope that it may find its way into the daily prints of the country. From information received by some colonists who come home as seamen in the Edward Burley, and who are now in this city waiting a passage out, we have no doubt but the account given by Governor Roberts is correct.

The idea that it was a "settled plan to murder the crew, and take possession" of an American vessel in sight of an American colony, by a people whose town is in reach of the guns of the colonists is too ridiculous; and then the statement too, that the transaction took place "near where the Mary Carver, of Plymouth, was cut off" is entirely incorrect. It is nearly two hundred miles distant, and the tribes are not even known to each other, as no "Fishmen" have towns to the leeward of Cape Palmas.

The statement that "the natives are said to be a fierce cannibal race" is all *gammon*. They have lived in peace and free intercourse with the colonists almost in the same town for eight years, and we never before heard of "*cannibalism*."

But as Governor Roberts says, how is Captain Burke to account for the men he has left?

The Salem Register contains the following account of the murder by the natives on the coast of Africa, of the mate and cook of the schooner Edward Burley, Captain Burke, which arrived at Beverly on Saturday last from Cape Mount:—*New York Observer*.

"It appears that on the 24th of March last, while the schooner was lying at a place called Blue Barre, nearly ready to sail, the mate, Mr. Henry G. Glading, of Salem, and John Freeman, the cook, went ashore in the boat to settle up the business, obtain some articles which had been purchased and paid for, and leave some of the Kroomen who had been employed on board. When they landed, Glading and Freeman were seized by the natives, and the latter was probably killed the same evening, but by the intervention of a friendly Krooman, Glading was taken to a settlement of American negroes near, and the next morning started in the boat for the schooner which lay about two miles from the shore, but was captured by a war canoe and ran high and dry upon the beach. The boat was afterwards taken off and over-set, but whether Glading was drowned then or massacred on shore is not certainly known. Capt. Burke remained anxiously waiting for the return of his men, ignorant of the cause of the detention and their fate until he was informed by a Krooman who came off in a canoe and delivered a letter from the Governor, stating that the men were massacred.

"It afterwards appeared probable, from information received, that there was a settled plan among the natives to murder the crew, and take possession of the schooner, which might easily have been done. Freeman was a native of Accra, but had long sailed from Salem in that trade, and had a good acquaintance with several languages spoken on the coast.

"On the 2d of May, Capt. Burke fell in with the U. S. brig Porpoise, and communicated the circumstances to her commander, who promised to look into the matter. The place where this affair happened is near where the 'Mary Carver,' of Plymouth, was cut off, and her crew massacred two or three years since. The natives are said to be a fierce, cannibal-like race, and well fitted for treachery of this kind. The African squadron must keep a sharp look out upon these fellows."

The preceding statement appears in many of the papers. We have the following letter from Governor Roberts, which doubtless refers to the same case, and gives to it somewhat of a different aspect. The fact that several hundred slaves were recently taken from New Cesters, should stimulate the friends of the American Colonization Society to instant and strenuous efforts to obtain the means demanded to bring the entire line of coast from Cape Mount to Cape Palmas under the government of the colony.

GOVERNMENT HOUSE, MONROVIA,

April 25, 1843.

SIR: Notwithstanding it is altogether doubtful whether this will ever reach you, as Captain ——— is undecided what course he will steer after leaving the Gallinas; for which place he sails to-day, where I am told he expects to sell his vessel. He however informs me that he shall go from thence direct to the United States.

Captain ———'s movements on the coast have been very strange, and by some held suspicious. After getting his mate and one of the crew (the cook,) murdered by the Fishmen near Blue Barre—and but for the American settlement at Sinou, in all probability had lost his own life—he now leaves two of his men (one a native from the leeward coast) badly wounded at Sinou without the least provision for their maintenance, except an old boat and canoe that the settlers recovered from the natives, which I shall order to be sold for their benefit.

The particulars of this fracas are as follows: Some five or six months ago Captain —— on his passage down the coast advanced to one Jack Dandy, (a Fishman,) who was employed on board his vessel as trademan. Jack after getting the tobacco, some 10 or 15 lbs., ran off. Capt. —— when on his return, called at Sinou, and after two or three days, having nearly closed his business, incautiously remarked to some that he did not intend to pay the Fishmen employed in his boats, unless they would deliver to him Jack Dandy. His boatmen hearing this, determined to seize and hold the boats, until they got their pay. On application to the authorities, at Greenville, the boats were recovered and delivered to Capt. ——, who, to avenge himself, after reaching his vessel dispatched a boat and a large canoe in command of his mate to cut off a number of Fishmen in canoes returning from sea. The canoes were attacked, when immediately several larger canoes with Fishmen from Blue Barre and Sinou pushed to their assistance—and in turn attacked the boats, killing two men and dangerously wounding two others. The Americans, immediately on the landing of the Fishmen, succeeded in recovering the boat and canoe with the prisoners, and took them to the settlement.

They immediately informed Capt. —— of all that had occurred, who as soon as he got this information made sail and stood to sea.

Here, sir, you have all the particulars of this affair. What kind of a story Capt. —— will make of it, or how he expects to account for the men he has left I cannot conceive.

The following extract from a letter from a Liberia colonist will be read with interest. It is dated at White Plains on the St. Paul's River, some fifteen miles above Monrovia.

I am astonished that the colored people of the States who consider themselves oppressed, do not turn their attention to Africa, especially those who have the means of conveyance, without the aid of the Society. No man can be disappointed, in my opinion, who will come to Africa at the present, for the purpose of enjoying religious and civil liberty, who seeks it in a proper spirit. I am truly sorry that so much ignorance still prevails among my brethren in the States in reference to Africa. But as I believe it is a voluntary ignorance, I do not know how or when it will be cured; but I am certain of one thing, that here is the colored man's home, here is his country, and, in my opinion, here he ought to be, and here he must be, to enjoy the privileges of free men, or be ever deprived of enjoying it. However, I have not time in this communication to carry out my views here on this subject. There is one thing I must notice before I close by the way of showing what we yet stand in need of. The colony requires aid from some source to protect her commerce and also to give encouragement to internal improvements; we have no men of capital sufficient to give employment to the laboring class of our community which forms a very large majority; therefore they all become petty traders, and thereby hinder proper improvements that are more desirable. We are in hopes, however, that the United States will aid in this great and good work, from all we have understood, which is very desirable. I am in hopes of visiting the States next year, and if permitted to do so, I hope I shall see you face to face and have a better opportunity of conversing on these subjects, as I now have to write in great haste from a press of business.

* * * * *

I must now conclude by praying that God may greatly aid you in your

arduous labors to promote the cause of African colonization, which I believe to be the cause of God; and though it has been and yet may be hindered for a season, yet it must and will prosper, because it is of God. I now present my thanks to you for the several presents I have received from you, from time to time. I have very recently lost my eldest daughter; she had been married a little more than twelve months, and was doing well as to the affairs of this world—that is, she was comfortably situated—but was suddenly called from works to her reward. She had embraced religion more than six years, and lived a very pious life; and though the affliction was unexpected and very sore, yet we rejoice to know our loss is her infinite gain; so we have to say ‘the Lord gave and the Lord taketh away; blessed be the name of the Lord.’ We still crave an interest in your prayers, for the common cause of our Lord and Master.

I remain yours, with much respect,

To the Rev. R. R. GURLEY.

BEVERLY R. WILSON.

The African Repository for August contains, besides the letters of Gov. Roberts and Rev. B. R. Wilson, which we have inserted, many articles of interest.

A letter from George F. Seymour, apparently a new emigrant, who is as usual delighted with the country and people. Also one from our old friend Judge Benedict, who speaks a little more like an old stager—like “one that has had losses,” and complains of hard times, as folks do in this land of plenty.

A just tribute is paid to the memory of the Rev. Dr. Proudfit, the late Secretary of the New York Colonization Society. What the standing of Dr. Proudfit was as a divine we know not, but as a colonizationist, we have the greatest reason to honour and respect his memory, for as Mahomet said of his wife Cadijah, “By Allah, there never was a better, he believed when all else forsook” us. Although a member of the American Board of Commissioners, he openly and frankly repudiated their notoriously incorrect Report, and pronounced it a document unworthy of the Body from which it emanated and of the high name which sanctioned it. Had all the clergy stood forth like Dr. Proudfit, we should at this time see three hundred miles extent of the African coast line dotted with villages, and one hundred thousand free Liberians operating upon that vast and productive continent—a living monument which would give to this age and century its most distinguishing characteristic. But ’tis not so, proselytism, abolitionism, Puseyism, and anti-Puseyism are of more consequence than the redemption of a race and the renovation of a continent.

A cheering view is given of a mission in Fernando Po. This site will do as there is a thriving English settlement of coloured people there, which must necessarily increase, as that place forms the depot for the exports from the delta of the Niger.

A letter is introduced into the Repository, purporting to come from an “intelligent American to a respected friend in Washington,” of which the following is an extract, (of which, by the way, so far as it relates to *stealing*, *binding* and *slowing away*,) we do not believe one word.

"There is an experiment making here now, that is not generally known ; or at least I had not read or heard of it until my arrival. The planters of this island, for the purpose of compelling the black population to work for such compensation as will enable them to make desirable profits on sugar, have formed themselves into a company, with the countenance of the British government, for the purpose of bringing African emigrants here to compete with the natives ; and so anxious and determined are they for the accomplishment of their object, that they have vessels fitted out after the fashion of *slave ships* ; and not being able to get voluntary emigrants in numbers sufficient, the captain and crew are authorized, and do steal them on the coast, and in violation of their wishes, bring them here bound and stowed away, to prevent damage. And this is known and conversed about here, with as much certainty as we speak in Ohio, of the existence of a society, many of the members of which assist blacks in their flight from their masters in the neighbouring States. Indeed, I know some of these emigrants who have so learned the English language as to be able to tell their tales with tears in their eyes. The difference between these and the voluntary emigrants is, that the former are *young* men and women ; and the latter compose families and kindred connexions. It was a matter that did not rightly accord with my idea of humanity ; and to be countenanced by a government that makes so many professions on the subject of oppression, &c.—and supposing that it was not generally known, it occurred to me that it might be news, of which, I have but little to communicate of any interest, and I have accordingly detailed it to you."

An article follows giving a brief view of the prosperous condition of Hayti.

Then a treaty between Governor Roberts and the head kings of the Golah Country, offensive and defensive, stipulating the abolition of the slave trade, trial by **saucy wood*, &c. We hope our missionary friends will not consider this treaty *injurious to the natives*.

Two articles follow upon the "Movements of the Abolitionists," and "Chaos of Opinions," which it would hardly be worth while to copy even if we could, their movements are so rapid and zig zag and their chaos so profound. But there is good to come out of it all yet, there must be substance where there is so much fermentation. If we could only get rid of the *soi disant* Howards and Wilberforces of these times, all would come right. We trust they may soon wear each other out by friction.

* *Saucy wood*, not sassy, as the word is frequently spelt. Sassy not being a native word, but their manner of pronouncing the word saucy, which is synonymous with quarrelsome or venomous. A serpent may be sassy or not so. They say the boa constrictor *no be sassy*. That is, his bite is not venomous.

FALL EXPEDITION.

Our Annual Expedition will sail from this port on the first day of November next. Some sixty Emigrants are already engaged. Others can be taken if application is made previous to the 15th of October, but not after.

JAMES HALL, *General Agent*.

COLONIZATION ROOMS, *Baltimore, August 20th, 1843.*

(From the Colonization Herald.)

LIBERIAN POETRY.

The following Ode for the celebration of the last anniversary of the deliverance of the Infant African Colony from imminent peril in the attack on it by numerous barbarian hordes on the 1st December, 1822, was written by H. TEAGE, a colonist.—*Mr. Teage is editor of the Liberia Herald.*

FROM THE LIBERIA HERALD.

Land of the mighty Dead!
Here science once display'd,
And Art, their charms;
Here awful Pharoahs sway'd
Great nations who obeyed;
Here distant monarchs laid
Their vanquish'd arms.

They hold us in survey—
They cheer us on our way—
They loud proclaim,
From pyramidal hall—
From Carnac's sculptur'd wall—
From Thebes they loudly call—
"Retake your fame!"

"All hail Liberia! Hail!
Arise and now prevail
O'er all thy foes;
In truth and righteousness—
In all the arts of peace—
Advance, and still increase,
Though hosts oppose."

At the loud call we rise
And press towards the prize,
In glory's race;
All redolent of fame,
The land to which we came,
We'll breathe the inspiring flame,
And onward press.

Here Liberty shall dwell,
Here Justice shall prevail;
Religion here:
To this fair Virtue's dome
Meek Innocence may come,
And find a peaceful home,
And know no fear.

Monrovia, Dec. 1, 1842.


Oppression's cursed yoke,
By freemen shall be broke—
In dust be laid:
The soul erect and free,
Here evermore shall be;
To none we'll bend the knee
But nature's God.

Proud Science here shall rear
Her monuments, to bear
With deathless tongue:
By nations yet unborn
Her glories shall be known,
And Art her tribute join,
The praise prolong.

Commerce shall lift her head,
T' auspicious gales shall spread,
Expanded wing;
From India's spicy land,
From Europe's rock-bound strand,
From Peru's golden sand
Her tribute bring.

Oh Lord! we look to Thee—
To Thee for help we flee.
Lord, hear our prayer!
In righteousness arise,
Scatter our enemies,
Their hellish plots surprise
And drive them far.

O happy people they,
Who Israel's God obey,
Whose Lord is God:
They shall be blest indeed,
From anxious cares be freed,
And for them is decreed
A large reward.

 All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, SEPTEMBER, 1843.

Vol. 2.—No. 3.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

WE earnestly call the attention of our readers to the following communication from Dr. McGill. It is but a plain and simple narrative of the incidents of every-day life in the colony, but such as it is, it must put to the blush those libellers of the colonies who would represent them as exercising a baleful influence upon the natives, and retarding the progress of *missionary* operations.

CHANCELLOR WALWORTH.

During the period of my recent visit to the U. States, I had frequent occasion to maintain, that the inhabitants of the American Colonies in Liberia, were exerting a decidedly christianizing influence on the native African, with whom they were placed in contact. It was then stated in my reply to Chancellor Walworth's report in the N. England Puritan, that “the colonists are generally a devotedly pious and religious people, and consider themselves as a great mission family, labouring for the good of their benighted brethren, and I can now select many colonists in Liberia who have trained up more native children in their families as christians, now members of the christian church, than are to be numbered as native communicants of the Presbyterian mission at Cape Palmas.” For the confirmation of these statements I have left it to the curious reader to make inquiries of those who are acquainted with our colonies and their people, whilst I relate an incident that has occurred since my return to this country which may tend still farther to remove the doubts of the skeptical.

On touching at Monrovia on our passage out, I procured a native youth to live with me at Cape Palmas; he had resided with my brother at Monrovia for nearly a year, and understood the English language.

This boy embarked with me from Monrovia—on our way down to this place, a conversation arose between a gentleman passenger* and myself in relation to missionary operations, the influence of colonists on the natives, and the report of “Chancellor Walworth.” At this moment my boy presented himself on deck, and his name was asked by the gentleman—I had not previously selected one, but at the moment conferred on him that of “Chancellor Walworth,” † (he was previous to this known by his native name, which is generally dropped when they live in our colonies.) At the

* The Rev. Samuel Hazlehurst.

† It may be remarked that it is customary both with the missionaries and colonists to name their pupils, converts and servants, after some distinguished individual; thus we have Manton Eastburn, Viets Griswold, Simon Peter and others like.—ED. JOUR.

time of naming him, I declared my intention to place this boy under influences that would ultimately lead to his conversion, and render him a worthy member of some christian church, and this in order to prove that a colonist, one who is known as, (and with regret acknowledges himself) an unregenerate man, might possibly become the humble means of opening the door for the conversion of the native African. I was previously aware that many such cases of conversion had occurred, without the employers of such natives interesting themselves in the matter at all; indeed we see instances where the natives residing in our families are regular members and communicants of churches, whilst every member of such family are not religious people. Since arriving at home, this boy has been clad, and encouraged to attend church regularly on the Sabbath, according to the custom of our colonists. He became acquainted with the native boys of Gov. Russwurm's family, who have been for two years creditable members of the Methodist Episcopal Church. Placed under such influences, his curiosity was excited as to the nature, tendency and influences of religion. It was with pleasure that this was noted, and it afforded me satisfaction to find that he listened attentively and understandingly to the doctrines and precepts of our Saviour. He frequently sought information of me, and I could not do otherwise than impart to him all I knew on the subject, and at the same time referred him to those of our colonists and colonial ministers, who had experienced the change that rendered the subject familiar to them.

Gradually Walworth became more serious and depressed in mind; a Methodist revival commenced in our colony, and I was solicitous that no obstacles at home should prevent his reaping the full advantages of it. He attended meeting every evening, and at last came to me with his countenance radiant with joy and happiness, and said "Daddy! God done bless my soul! O I feel so happy! Long time my heart no lay down—plenty! plenty trouble!!! but I beg God—I no sleep—I no eat—I cry all time—Debbil trouble me plenty, he go catch me—but I pray hard for God, him done hear my word, and he make my heart lay down." Since this, my boy seems an altered character; he is smart, active and obedient; previous to this, he was mischievous and negligent, and continually engaged in altercations with other boys; as far as I am capable of judging, I think he has truly experienced the change "from nature to grace." He has of his own accord attached himself to the Methodist Episcopal Church, is a member of one of their classes, and from the highly respected head of this body, the Rev. A. D. Williams, I have obtained and forwarded a certificate of his membership, which I hope he will pardon me for inserting here.*

Here then is positive proof of the coloured American colonist being serviceable on this coast in evangelizing the heathen. Instances of this kind are of weekly, and almost daily occurrence in some of our colonies. One other native boy, situated under circumstances similar to those of Walworth in this colony, has recently embraced religion. In both these cases I can assert, that neither of them has been exposed to direct missionary influences; whatever changes have been wrought in them, has been solely produced by the colonists, by their residence in our families, and by their being encouraged to attend the preaching of the colonial minister of the M. E. Church. I am well aware that there are individuals, who will not scruple to view this matter in the light of an experiment, and indeed I cannot but frankly acknowledge that such it was with me; but it is doubted

* This certifies that Chancellor Walworth having professed to be converted to God, has become a regular member of the Methodist Episcopal Church in Cape Palmas.

June the 26th, 1843.

A. D. WILLIAMS,
Preacher in Charge.

whether this can lessen the importance of the result. Until our colonists were accused of entertaining hostile feelings towards, and of exercising a decidedly injurious influence on the natives, we never felt ourselves called upon to enter on our defence, nor to trumpet forth the benefits that we occasionally rendered the natives; we felt confident that our beneficial influences were well known and acknowledged by the American public who are interested in African affairs, and we left it entirely to missionaries to report the progress of religious matters, and it is only on the failure of such to give us our due share of credit, and the misrepresentations which it seems have gone forth, that we are forced to proclaim our own usefulness. The modesty of our colonial ministers in this particular is such (with the exception of the Rev. G. S. Brown, ex-minister of Heddington) that they do not publish the many interesting particulars that occur in the course of their ministerial duties.

One of our most intelligent and enterprising colonists, originally from Maryland, has recently resigned an honourable and lucrative trust in the colony, in order to engage in missionary operations. Rev. Thomas Jackson, the individual in question, has accepted of an appointment by the Methodist mission, and is now located at Saurika, some distance in the interior. He felt it his duty to go forth and aid in the spread of the Gospel, for which the Africans suffer. He has erected his dwelling, has opened a school, and large numbers attend his preaching. Already the poor natives have been benefited by his ministry, and his labours have but just commenced. Who is to publish the farther proceedings of this devoted colonial missionary? Who is to chronicle the happy effects that will arise from the efforts of this humble christian colonist in the interior of Africa? A post that has been occupied and resigned by other missions, now falls to the lot of one of our colonists: and although the report of his success may not probably extend beyond the borders of our colony, yet we feel assured that his reward will be conferred in another and better world.

SAMUEL F. MCGILL.

HARPER, *Cape Palmas*, June 26th, 1843.

LATEST FROM CAPE PALMAS.

Advices have been received from the colony as late as the 26th of June, under which date Gov. Russwurm writes to the president of the society.

"*Dear Sir*,—I acknowledge the receipt of your despatches of Feb'y 27th, and am gratified to learn thereby that you are as mindful as ever of your infant colony.

"Nothing has occurred since my last despatches by the *Globe* of much interest, except the occupation of Garroway by the French government. One of their national vessels has lately been out, and marked out two sites for occupation on their territory heretofore purchased—one for a stockade and the other for a town. Their distance from us is 15 or 18 miles, and I do not wish to see them any nearer.

"I have often already expressed my wish to obtain "*Fishtown*," which is divided from the Garroway territory by a small river. Of itself it is of little importance, as we already have an extent of sea board of 35 miles, and territory more than sufficient to parcel out to the whole coloured population of Maryland, but its harbour is the finest on this part of the coast, and we should dislike much to see it occupied by any other nation, particularly the French, to whom the natives are at present opposed, but how long they would stand proof against their rum, merchandise and five franc pieces, it would be hard for any one to say.

"I am confident that they would not have obtained possession of Garro-

way, and that it would now be the property of the society, had not every effort of your agent for the acquisition of it, been opposed by certain individuals who were then enjoying the protection of our laws.

"I notice a statement in one of your Journals or in the Annual Report, that a school had been in operation for the colonist children the past year by the Episcopal missionaries. Such is not the fact.

"Your agent and colonists feel grateful for the stand taken by the Board in the palaver with the missionaries of the A. B. C. F. M. and we are sensible that while we demean ourselves as good citizens we shall always have your firm support. We have chosen this land as our abiding place, and in the defence of the principles of a free government we are willing to spend and be spent.

"Your communication to the Hon. Secretary of the Navy and his in reply, have not yet come to hand; but we shall be happy to see them, and to know that we are recognised as civilized beings.

"You are not to infer, because your agent does not send you by every vessel from this country verbose communications on colonization, that your affairs are not in a prosperous state. So many such have been sent home in which affairs here have been so highly coloured, that I for one, prefer being a little under the line, than above it, in all my statements.

"We have now, for instance, not less than twenty houses being erected in the colony, and for any one wanting the necessaries of life, (which we deem such in Africa) I know not a single instance in your colony. We have for the last year an abundance of food, and many complain that their produce has spoiled on their hands for want of a market. I glory in writing that no colonist has ever suffered, so far as the supply of his reasonable wants depended on your agent, either in sickness or in health. Such as will put forth a willing hand to help themselves are always assisted, and perhaps the indolent receive more assistance than they merit. I feel it my duty to visit all, to encourage the desponding, we have many such the first year, to comfort and cheer the sick, and to assist the man who is labouring with all his main to place his family in comfortable circumstances."

The following is the entire letter of Dr. McGill, written as will be perceived without any view of publication. It shews plainly in what light the late difficulties with the missionaries of the American Board are viewed by a free Liberian.

HARPER, *June 24, 1843.*

JNO. H. B. LATROBE, ESQ. *Prest. Md. St. Col. Soc.*

Hon. Sir,—I trust that you have long since received letters forwarded by the Barque Globe, and since then others via Salem informing you of the health of our settlement. I can now pronounce the remainder of the Globe emigrants thoroughly acclimated. The total number of deaths were 12, three adults and nine children, six of the latter being less than four years old. I am happy in being able to announce the good health of Mrs. McGill, whose sickness occurring at the same time as that of my other patients, caused me the greatest anxiety: joined to this I was deprived of the valuable assistance of Mr. Fletcher in consequence of illness, which threw on my hands at the same moment, the entire routine practice of the colony, the duties of apothecary, the care of my own sick family, and the important trust of the new immigrants. So that upon the whole, the result has been more favourable than I expected.

Our affairs in the colony remain in their usual state; native and agricultural products are unusually abundant, and under such circumstances the

colonists are always contented. No disagreements have lately occurred between us and the natives, even their petty pilfering seems to be suspended.

The missionaries are quietly engaged in their several avocations, and appear to entertain better feelings toward us than heretofore, and you may rest assured that so highly is this appreciated by the intelligent part of our community, that we will spare no pains to evince our reciprocal good feelings. It is reported that the A. B. C. F. M. will no longer continue their operations in this place, but are about to remove; this needs confirmation. If true, it is to be regretted, but upon the whole is perhaps the best plan that could be adopted. It is necessary that the col. government in Md. Liberia should exercise the supremacy, as far as accords with our constitution, and when the exercise of this supremacy becomes offensive to those who reside within our colonial jurisdiction, *they must* evacuate the premises. I am happy that the moderation of our colonial authorities, prevented their ever resorting to rigorous measures, towards miss. members of our community, and I trust the American public will allow them the credit of forbearance, where their power, and perhaps with strict justice too, would have enabled them to have exacted obedience.

Individuals belonging to other missions, who remain among us will I hope have so far gained experience from past events, that they will carefully avoid all cause of future dissension.

Having written very lengthy letters to Dr. Hall, it is hardly necessary for me to prolong this letter, I therefore close.

Your obed't servant,

SAM'L F. MCGILL, *Col. Physician.*

THE OCCUPATION OF GARROWAY BY THE FRENCH.

Our readers will perceive by the recent advices from Cape Palmas that the French government have actually taken possession of Garroway and marked out a place for their town and fortifications. To all interested in Africa and the African, and in whatever light it may be viewed, this is a most important movement, a more important one to our little colonies on the coast than has transpired since their foundation. It is not only important in itself, as placing an European government in possession of another prominent point on that coast, but, when taken together with other transactions, as indicating the policy to be pursued hereafter by all the European governments. To us it is only a matter of astonishment that one and all they have not long ere this seized upon the whole of the unoccupied part of that coast which could be secured for the cost of one ship of the line.

We say it will affect those interested in the matter in various ways, but *we* are mainly affected by its action either for good or evil upon the colonies: the American emigrant and the native African, and the character of this action must mainly depend upon circumstances. If colonization must continue to struggle unaided by the general and state governments, if it must continue to suffer the vile and malignant virtuperation of the abolitionists, the scoffs and scorn of the ignorant, the denunciations of the advocates for perpetual slavery, the frowns and contumely of the high and purse proud, and if, in addition to all this, the American Protestant pulpit shall cease to advocate it as the means, *and the only means* of civilizing and regenerating Africa, if the clergy shall cease to hold it aloft as one of the

great objects for the support of the enlightened christianity of the nineteenth century, then we say, we hail with joy the occupation of the African coast by the French, the English, and by all the civilized European powers. For although we prefer seeing planted on the African soil our free institutions, our free, (not *Protestant*,) but *toleration* christianity, for although we prefer of all things to see the redemption of Africa effected by her own returning children, and those too, freed from the double curse of bondage and of cast, yet if this cannot be; if the hopes too fondly cherished are to be crushed—if our beautiful model republic, the result of years of suffering and toil, of tears and of prayers, is to be demolished—then we say welcome the government—the christianity of France! welcome any thing but relapse to darkness and heathenism, to moral and political death! To the question, what will be the effect of a powerful French colony at Garroway upon the colony at Cape Palmas? The answer is ready, 'tis written in the history of all European possessions in the tropical world. The first step taken, the erection of a town and fortification, will call every labouring man from his farm at Cape Palmas. And why? *1st.* Because works of that nature cannot go on without them. White labourers will sicken and die, and the native African is not skilled in the use of tools or the erection of houses of the character required. *2d.* The colonist with small or with no capital, will prefer to labour on hire for liberal and ready pay than to wait the growth of his coffee trees or his cotton crop. The present condition of the colonist will therefore be improved, he will be possessed of more wealth and better able to procure foreign luxuries; but this *mess* of *pottage* will be the price of his birth-right—of his freedom! The independent citizen of the free republic of Liberia, enjoying a constitution guaranteeing to him the rights and privileges of the most free people under heaven, at once becomes a French colonist, a hewer of wood and a drawer of water to the citizen agents of the King of the French! He will have crossed the Atlantic, endured the perils and privations incident to a new settlement merely to exchange one white master for another! This process will be as direct and almost as rapid as here described. The capability of adapting himself to circumstances in the character of the African race which has enabled the stable lackeys and field hands of Maryland to support for ten years a free and independent government will guarantee this speedy result.

What will be the result of the action of the European governments, of which this movement of the French is but the indication, upon the American commerce on the African coast? This is well known to all, but known to no effect. What would avail our feeble efforts to illustrate the certain results, if the eloquence of such men as Mercer, Morehead, Rives and Key, called forth by this very subject and addressed to the then acting legislators of the land, falls dead upon their ears and fails to arouse them to a sense of our danger and their own duty?

It is well known that the internal resources of that vast continent are becoming most rapidly developed, that the legitimate trade is most rapidly on the increase, and that it promises to exceed that of any part of the uncivilized world. It is well known too that at least one half of the articles most in demand there, are of American production, at least can be produced

in America at less cost than in any other country : that the main article of traffic, *tobacco* can only be procured in America. It is also well known that we are at present shut out, or that we shall be when it may be deemed advantageous, from most of the important points for trade on that coast, that we are not allowed to enter the French port of Senegal at all, that in the British ports of Gambia and Sierra Leone, we are not allowed to enter any article except of American production, or any that will compete with the same from England or her colonies. It is well known that in all English ports and settlements, almost innumerable on that coast, the ability exists to establish the same regulations as at the Gambia and Sierra Leone, and that such course would most probably be followed by other European powers. And what would be the result? why from the multiplication of colonies and posts as those of the French at Garroway and Bassa, American vessels would in a very short time be entirely excluded from the coast, and a commerce now worth a million annually and yielding a greater profit than that of any other in the world, and which ought to increase more rapidly than any other, must be abandoned and surrendered to our European competitors! Not only that, but with the present apathy on the part of our government and the jealous activity on the part of those of Europe, our *colonies* must be abandoned, and the very material best fitted for developing the resources of that vast and productive continent, the very medium through which could be prosecuted the most safe and advantageous commerce, placed there through American benevolence and American philanthropy must be surrendered to them.

What will be the effect of the possession of Garroway and other points by the French government, in advancing the civilization and christianization of Africa? Why in the abstract favourable, but not so when compared with that of the American colonies uninfluenced by foreign governments. No matter however good may be the intentions of the French government towards the natives in establishing her colonies; still the character of the agents which they must of necessity employ, will essentially change the character of the operations from the intent of the government. 'Tis the management of an affair at arms length at second and third hands through the agents of agencies, and therefore to great disadvantages. But we have no guarantee that benefit to the African, forms any part of the plan of the French government, and doubtless any good that can result to them must be incidental and entirely a secondary consideration. The extending of their empire and increasing their commerce are of course their main objects, and the influences of colonies established for such motives upon savage nations is already but too well known.

It will doubtless serve as a nucleus or point from which to extend a Roman Catholic mission among the natives. Should this be the case, and it be prosecuted with energy and conducted with judgment, certainly great good may be anticipated therefrom. For ourselves, as before stated, we should prefer the tolerant religion of the American colonies to that of any one sect or church exclusively. Let those however who are most ready to deprecate such an event, recollect by whose means it has been brought about; let them note the following passage in Governor Russwurm's last letter. "I

am confident they (the French) would not have obtained possession of Garroway, and that it would now be the property of the society had not every effort of your agent for the acquisition of it been opposed by certain individuals who were then enjoying the protection of our laws."

Upon the whole we cannot but consider the possession of the intermediate territory between our American colonies by the French, or any European government, as highly prejudicial to the cause of colonization and the American colonies; as comparatively injurious to the natives, and as indicating a policy on the part of those governments which will shortly prove destructive to American commerce with the western part of that continent.

(From the Colonization Herald.)

BRITISH PRETENSIONS.

In the last Herald, we took occasion to point out and animadvert on the glaring inconsistency and want of patriotism of a certain number of American citizens, native and naturalized, who, crossing the Atlantic, as delegates to an *Anti-slavery Convention*, held in London, took special pains to exhibit their country in the darkest colours, and to extol Great Britain as the hope of nations, resistless "in her moral and religious influence for every purpose of freedom and humanity." We exposed, in a brief sketch, the utter fallacy of these British pretensions, and shall hereafter, at convenient times, show, beyond contradiction, by adequate documentary evidence, that there is no great question of government, national ethics, religion, rational liberty, social happiness, or public hygiene, which has been ever satisfactorily adjusted in the British Empire, for the greatest good of the greatest number. In making this statement, we entertain no hostile feeling to Great Britain or her people. Our object is simply to rebuke the Pharisaical pretensions by which, first setting themselves up as a model, they next endeavour to dictate to all other nations an imitation of what they are pleased to regard as their philanthropic, religious and moral feats. It is very evident, that whatever may be our errors and misdeeds here at home, and they are neither few nor venial, we cannot, with advantage, look abroad for lessons of rebuke or means of correction. These are not to be found, either in the institutions or the morals of Europe, whose people every where are suffering, though in various degrees, from the tyranny of unequal laws and oppressive usages. The course of England in her foreign policy is not unlike that of Mohammed, who carried the sword in one hand, and the Koran in another, offering a choice to the people whom he invaded. England carries the Bible and a declaration of the abolition of slavery, with one set of agents, and with another carries devastation, and destroys national independence.

England vaunts herself of her zealous philanthropy in abolishing the slave trade, and in inducing, almost compelling, other nations to do the same. But are the horrors of the Middle Passage less or fewer than before? Has she put a stop to wars among the negro tribes in Africa, originating in the desire to procure thereby slaves for foreign demand? Has she as yet contributed in the smallest degree, by either direct or collateral effort, in the way of example herself or of practical suggestion to others, towards the civilization of Western Africa and the slave region? The reply to all these questions, must be promptly and unhesitatingly in the negative. Mr Sturge, at a meeting of the Anti-slavery Society in London, June 21, admitted, that "After the expenditure of nearly twenty millions of money, and the destruction of thousands of the lives of our fellow subjects, the horrors of the

African slave trade are still going on with unmitigated severity." Some may point to Sierra Leone, as an evidence of at least good intention, if not of successful legislation and action. On this subject, Mr. M. Laird, who, if we rightly remember, was in one at least of the expeditions up the Niger, and who may be presumed to speak from the results of actual observation, held the following language in the London Anti-slavery Convention:—"Sierra Leone had been established to put down the slave trade, but even in its streets the slave trade had been carried on. Eighty thousand pounds sterling a year, (it used to be a hundred and fifty thousand pounds,) was spent in sustaining the colony. The failure of Sierra Leone was conspicuously proved. He regretted it, but it was the fact. Why, so signal was the failure, that it was notoriously the cheapest place to purchase slave ships and slaves. (Hear, hear.) Unless civilization of some sort were achieved among the Africans, these things would go on."

Well! Sir T. Folwell Buxton and his friends, while joining in the abolition cry on this side the Atlantic against African colonization, as begun and carried on in Liberia, bethought themselves of organizing an *African Colonization Society*, not however until they had acknowledged the almost entire nullity of the measures hitherto adopted by the British government for the repression of the slave trade. Their views were carried out by the government, and two expeditions of a costly nature, costly in their pecuniary outlay, and costly by the loss of the lives of so many engaged in them, were fitted out, with the double purpose of trade and civilization; for when did England ever yet engage in any enterprise in which trade and the revenue were not important incentives to action. Disasters attended these expeditions, and with a pecuniary expenditure equal to, if not exceeding that of the colonies of Liberia since its first settlement. Thus much for African civilization by British wisdom and British philanthropy. But these must be lauded by our extravagant American abolitionists, while the really practical, consistent and thoroughly benevolent, and, so far, wonderfully successful operations of our own people, by the instrumentality of the American Colonization Society, are always abused and denounced without measure.

The only additional commentary we shall offer, just now, on the prodigious efforts and untiring zeal of Great Britain to abolish the African slave trade for ever, is a bill lately introduced into the House of Lords, by Lord Brougham, to impose additional pains and penalties on British subjects, so many of whom are, as he alleges on adequate proof, deeply engaged in this traffic!

But there yet remains, for the admiration of the world, that grand achievement of British philanthropy, the extinction of slavery in the British West Indies. Impelled by a zealous, more than wise or discreet party at home, the government, in consideration of the large supply of sugars procurable from its East India possessions, could afford to disregard the interests of the unrepresented British subjects inhabiting, and occupying as planters, the West Indies; and the emancipation of the slaves in these islands, for a large pecuniary consideration, was resolved on and carried into effect. Whether a measure of such magnitude, touching the interests of Great Britain, or even poor neglected or, worse than neglected, ill-used Ireland, would have been proposed at all, or if proposed, carried, is very problematical. If the slaves had been in Scotland or in Wales, or in Devon and Cornwall, we may entertain considerable doubts whether parliamentary sanction could have procured their liberation. Of the disinterested liberality of West India Emancipation, some, even of British subjects at home, are rather incredulous. Mr. Laird, in reference to the twenty millions sterling,

remarked (in his speech, already quoted,) "We spoke of that sum often, but the less we said about it the better—we only paid the interest of that amount—we left posterity to pay the money, and it would be paid when the national debt was paid. [Cheers and laughter.]" The true wisdom, not merely as a measure of political economy, but in the interests of humanity, is, like all other measures of any magnitude resolved on by Great Britain, whether they have been projected under the show of benevolence or for commercial profit, one of temporary expediency. Slaves were manumitted in the West Indies, and as they refused to work, their place was supplied, or attempted to be supplied, by importing slaves from Africa, under the plea that they were free emigrants.

The Rev. Mr. Clarke, in the Anti-Slavery Convention, said that "he had been in a vessel containing Africans, who were said to be free agents, but they evidently had no voice in the matter, they were brought on board naked, and the men who brought them, received as payment for them clothes, pieces of cloth, and other matters. (Hear.) To prove the feelings of the men themselves, he would just mention the fact that six swam away at night and escaped, and the others had to be kept below until the vessel got on the coast of a hostile tribe, when they were again allowed on deck. The unfortunate negroes themselves did not receive any payment; the king's chiefs were paid. He did not think there could be any such thing as free emigration from Africa: the only thing which could be done for the African race, was to enlighten them, (great cheering,) and they are prepared for instruction, (cheers.)"

Beautiful consistency here! Emancipation of the West India negroes, and compulsory emigration, after they had been captured and sold by the native chiefs, of African negroes to supply the place of the former. So far searching was British philanthropy that labourers of nearly the same class as the free African, but of a different race, Coolies, were imported into the West Indies from the Isle of France; and we may anticipate an extension of the practice now that the intercourse with China is to be enlarged by the importation of Mongul or Tartar slaves, under the name of emigrants, from this empire, in order to complete in a worthy manner the glorious scheme of their West Indies emancipation.

It is the repeated boast—a theme for the orator and the poet—that no human being can set foot on the British soil and remain a slave. He becomes redeemed, regenerated by the genius of universal emancipation. But, exchanging figures of rhetoric for those of fact, we soon find, that, although a black man on reaching England ceases to be a slave, yet is a considerable portion of the white and native population both in town and country, in a state of virtual serfdom, and of extreme wretchedness and physical and moral degradation. The London Medical Gazette, (June 30, 1843,) in an article on the reports of the special Assistant Poor Law Commissioners, after noticing the times when feudal bondage ceased in the different countries of Europe, adds—"Yet in all these countries, even in England itself, the rustic population is prevented from sinking back into serfdom rather by the benevolent interference of the educated classes, than by any dogged spirit of resistance in the husbandmen themselves.—Were the matter left entirely to ploughmen and petty farmers to settle between them, without the interference of the law, or the criticism of public opinion, our half-fed cottagers might too often sell their birth-right for a mess of pottage. As it is, the condition of our farm apprentices approaches far nearer to that of slaves or serfdom than it is pleasant to acknowledge."

If slavery imply compulsory restriction to the same spot, and compulsory occupation for a term of years, then is slavery common in England. If slavery be additionally odious by the ill-treatment, cruelty, and demoraliza-

tion to which its subjects are exposed, and the severing of some of the dearest ties of humanity, then are the additionally odious features of slavery manifested to a fearful extent in England. At the age of nine years the child of poor parents in the country, is taken away from these latter, not to be restored to them during his minority. "Neither parents nor children," says Mr. Austin, one of the special assistant Poor Law Commissioners, "are consulted; they are separated by an act of law against which there is no appeal." Truly is it remarked, by the editor of the journal already referred to, that this separation, continued for twelve long years, must be sufficient to produce the most complete estrangement between parent and child. The apprentices are knocked about *ad libitum* by master, mistress, and all the other rulers, who are put in authority over them, and though very gross cases may be carried before a magistrate, the remedy is obviously as bad as the disease. Nor do the female apprentices escape the wild justice of the farm-house. Mary Puddicombe tells of her service at Blackiston, when no longer an apprentice, the servants used to beat her, and her master to bang her till she was black and blue. But, and here Mr. Austin speaks—"Apprentices were treated worse; two without fathers to look after them, were beat with a stick for any thing that happened. One maiden had her arm cut to the bone with a stick the young master cut out of the hedge at the time, for not harrowing right, for not leaving enough for a harrow to go back again. That went to a justice; master was fined five pounds and had to pay the doctor's bill. The five pounds were given away to treat the poor. The parish did not bind any apprentice after this." It was a broad hint, adds the London editor, to leave off, truly!

But the worst features of slavery yet remain to be told.—One of the witnesses, the Rev. Peter Benson, affirms that the moral and religious instruction of a child commonly ceases almost entirely when he has been apprenticed. Farmers do not like to send ragged children to church, and "the rule is rags, the exception is the other way." It is common for women to work in the field—white women—free born Britons! for the slender stipend of 7 pence to a shilling sterling a day. For this pittance they work from 8 A. M. to 4 P. M. in winter, at other times from 8 to 6, and in the hay harvest from 6 to 6. There is a good deal of evidence scattered up and down the reports of the Commissioners to show that field work demoralises women, at any rate girls.

As to lodging, Mr. Austin's account is painful indeed, both physically and morally. Cottages generally speaking, have only one, or at most two bed rooms, so that adults of both sexes constantly sleep in the same room, and not unfrequently three or four persons in the same bed. At Stourpain, a village near Blandford, he found, in a cottage, a bed room ten feet square, containing three beds and eleven occupants of them! The father, mother, two infants, two twin daughters aged 20, and a son aged 17, were among the tenants of this crowded room. In Stourpain there is a row of labourers' cottages so miserably constructed, that they are surrounded by streams of filth from pig-styes, and privies placed a few yards above them. "It was in these cottages that a malignant typhus broke out two years ago, which afterwards spread through the villages." Nor are the moral consequences less grievous than the physical. If we may believe Mr. Austin, the licentiousness produced by this deficient accomodation, has not always respected the family relationship!

Need we after this exhibition of British pretensions, press the argument any further. Ought any American citizen with a knowledge of them, unblushingly appeal to Great Britain for counsel, or look to her as resistless, "in her moral and religious influence, for every purpose of feeling and humanity," in any great question of national or social moral reform?

(From the New York Observer.)

THE COLOURED PEOPLE OF OHIO.

In Mercer Co., Ohio, a public meeting of coloured people was lately held to consider an invitation to send a representative to the convention to be held at Columbus in August, for the purpose of adopting measures for securing the right of suffrage to the coloured people of the state. This the meeting, after consideration, resolved to decline, and appointed a committee to make a suitable reply, and to communicate their views to the committee that sent the invitation. The following letter was prepared and we have been requested to publish it. We comply most cheerfully, commending its sound practical sense and enlightened views to the consideration of those who undervalue the coloured race.

In all their efforts at self improvement, and in every enterprise which promises to assist them to rise from their present degradation, every christian and philanthropist must heartily rejoice.

CARTHAGENA, Mercer Co. O., April 29th, 1843.

To D. JENKINS and others, Gentlemen of the Committee:

It is with feelings of pleasure that we acknowledge the receipt of your letter, requesting our co-operation in the great work of obtaining our rights as citizens. It is a subject on which we have thought and prayed and laboured much. We are glad to see an increasing interest growing up among our coloured friends on this great question. If we are discreet in this matter, and are guided aright, we believe, that it will end in great good. As we may not send a delegate to your convention, we take this method of making known to you our faith and practice on this subject. Most of us who reside here are from the slave states.

We came to Ohio to enjoy more liberty than we enjoyed where we were born. Since coming here we have followed different occupations.—Some of us have been barbers, and boot-blacks, and ostlers, and waiters, and cooks, in cities, and on steamboats. Some have been working on leased land, and some have followed trades. Some of the females have been washers and ironers. That is, we have filled the places in the community which popular opinion has assigned to coloured people. After living in this condition for some time, and feeling our degradation, we resolved to do something for our own education. We conversed with the white people around us, and told them our desire for the protection of law. Their answer was, "You have nothing to protect. The black people are a nuisance. They are nothing. They eat and drink all they earn. We must make laws to protect ourselves." We then, agreeably to the advice of our abolition friends, resolved to save our money, and move into the country, and try, by labour, and economy, and honesty, and temperance, to earn for our people a better name than they had heretofore enjoyed. We have found by experiment, that the same money which paid our rent and marketing in the city, will purchase new land, and improve it, in the country. 'Tis true, our undertaking was, for us, a new and an arduous one. But the result is, several hundred of us left our former occupations in the cities, and are now living on our own land. It was new timbered land when we bought it, and the nearest place we could purchase provisions was thirty miles distant. But we struggled along through the hardest of it. We own many thousand acres of land. We have built comfortable houses to live in. Our land is cleared. We raise our own provisions and manufacture most of our own clothing. We have horses and hogs, and cattle, and sheep. We have meeting-houses and a school-house. We have had a good school most of

the time for six years. Our children have learned to read and write and cipher. We have Sunday schools, where they are taught the principles of morality and religion. We have a saw-mill and a grist-mill. We are striving to live a quiet and orderly life. We wish to have our character plead for us. We wish to have our property stand out and ask for the protection of law. We wish to have those who oppose us, witness our quietness and industry; that they may be satisfied of our character, not by what we say, but by what we do. Our voice has been heard but once at Columbus, by the legislature, asking for a repeal of the "black laws." And we may not now send a delegate to your convention; not because we disapprove of the object, but because we believe there is a more excellent way.

All great changes in public sentiment are made slowly; and we are neither disheartened nor quietly resting, because we have not yet reached the object of our hopes. We still hold on industriously, hoping that the time will come when we shall be judged according to our works. For the Scripture says, "By thy works thou shalt be justified, and by thy works thou shalt be condemned." In view of this, we call upon all our coloured friends to leave the menial occupations in towns and cities and go out into the country and purchase land, and become a part of the support and prop of the state: Let us show by our works that we are worthy citizens of this young and noble state of Ohio. And when that time comes, that all the coloured people of Ohio are industrious, and honest, and temperate, the spirit of oppression will be too weak any longer to bind its galling yoke upon our necks. We do not mention this to justify the oppressor, but to point out a straight and narrow way, that most surely leads to the accomplishment of that great object, for which your convention is called. We do not consider it necessary to inform the legislature of Ohio that their laws oppress us. They know that already. They made them on purpose to oppress us. Their object was to drive us somewhere else. They fear us. We are called idlers, thieves and drunkards. They believe us to be nuisances. They have listened to the whispers of prejudice and the suggestions of slavery, till their black code rivals in cruelty the laws of Nero. But, thanks to an overruling Providence, the people are better than their laws; and we are permitted to live in some degree of quiet and safety. At least, in our present residence in this country, we have never, in any manner, been injured by our white neighbours; but, on the contrary, we have been treated in a kind and friendly manner.

They attend our meetings; come to our mill; employ our mechanics and day labourers; buy our provisions, and we do the same by them. That is, we all seek our convenience and interest, without regard to colour.

Seven years ago, when our settlement first began, there was the common prejudice against us, that we should not be able to take care of ourselves; and of course what we lacked in the supplying of our own wants, they thought must come off from them.

But that we are not idlers, is now apparent from the fact of our having cleared 1000 acres of wild land; made and laid up 350,000 rails, and built at least 200 different kinds of buildings, (to say nothing of some \$10,000 which individuals of us have paid for our freedom) besides having in our settlement a hatter, a wagon maker, a blacksmith, a tanner, a shoemaker, carpenters, masons and weavers, most of whom find constant employment. We have also built several brick-kilns. The means by which we obtain our livelihood, are seen and known by all our neighbours; and the result is as we have stated. We receive no more damage from our white neighbours than we do from one another.

And now, our coloured brethren, we appeal to you, especially to those of you who live in towns, and follow those precarious occupations for a liveli-

hood, which prejudice has assigned to you, would you not be serving your country, and your race, to more purpose if you were to leave your present residences and employments, and go into the country, and become a part of the bone and sinew of the land? Now, in time of peace, let us be useful in carrying on agriculture, and commerce, and the mechanic arts. We shall eventually be valued according to our worth.

Before the legislature will make laws to protect us, one of two things must take place. Either the white people must have a revival of faith in their own principles of "liberty," and make equal laws for the love of justice, without regard to what they consider bad character; or we, the coloured people, must become more valuable to the state. We must help it raise a revenue, and increase its wealth, by throwing our labour into profitable employments. We must not only not be a nuisance, but we must seem not to be so. Our employments must be of that character, that people can see how we obtain our livelihood, and that we are useful. What is it to the state when a waiter, or a boot-black, or a cook dies? What profit to the state is all their labour? If we then, as a people, are a useless class, and can show no fruit as the result of our industry, why should we not be suspected, despised, ridiculed? But, on the other hand, if our labour is all honourable and profitable, both to ourselves and the state, we shall have the increased satisfaction of a good living, and a good name, besides something to show as the fruits of our labour, and something to leave as an inheritance to our children. We see then, brethren, but these two ways of obtaining our rights. The first proposes a change in the oppressor—the second a change in the oppressed. The one honourable to our oppressors, the other profitable to ourselves. Let us do our duty and leave the event with Providence.

With sentiments of respect, and with feelings of love and good will to our coloured brethren, and best wishes for their welfare, we subscribe ourselves your friends and fellow-citizens.

M. P. Jones, D. F. Hardy, Thomas F. Bowles, Geo. Overton, J. Bowles, P. Ware, S. Jones, T. Epson, S. Green, *Committee.*

(From the Christian Mirror.)

STARTLING STORY—THE MOBILE INCENDIARIES.

The report of a runaway slave now in Canada, concerning the great fires in Mobile some year or two since, recently published in this and other papers, is confirmed by the Mobile Register, which says, inquiry has shown that in all the local facts, names, dates, &c. the runaway was accurate, and in some particulars his statements of intentions are corroborated by strong collateral circumstances.

The Register also publishes a letter from New York, signed Abel Brown, corresponding secretary of the Eastern N. Y. Anti-Slavery Society. He says that the name of the slave who made the confession was, when in Mobile, William Carter; that he succeeded, after much difficulty, in affecting his escape, and that he is now safe in Canada. Brown adds:

"He told me all about your Mobile fires, and said if it had not been for the fact that there were coloured men there who could read, and who were Christian men, your entire city would have been deluged in blood. The more ignorant were for butchery, while the intelligent were sure it would only involve all in ruin, as the entire northern armies were pledged to come and shoot down all who would not submit. I have now forgotten the names of the slaves who set fire to your city, but two of them are dead, and either

two or three have gone to Canada. How much hand William had in it, I do not know; but I do know that he had frequent consultations respecting securing the freedom of themselves by the death of the masters, but they were restrained by the horridness of the deed and the fear of northern men. He told me that himself and others, who by his and their aid, are now away, had frequently counted the whites as they passed along the streets, and then counted the blacks, and were perfectly sure that during some portions of the year, they could have secured their liberty by the destruction of the whites, if they had been disposed. There are now in New Orleans, as William says, christian slaves who frequently prayed and plead with him and others, who have fled or are dead, not to destroy the whites. He says that the slaves anticipate that they will yet be free, and therefore remain quiet, and earnestly pray that God will free them.

That William told the truth to me I have not the least doubt, as he showed me papers, such as receipts, letters, permit to be married, &c. &c. which were conclusive testimony that he had been a slave. I have also seen a person who knew his master and agent. He (William) speaks well of many citizens of Mobile. Had good clothes; was not over-worked as he usually was hired out as a carpenter, and often passed for a free man. William has a wife in Mobile named Clarke; she has or had two children, when his master took him to New Orleans. He speaks of certain white men in the South, who are very wicked men, who are ready to help the slaves to get their liberty, provided that they (the white men) can be permitted to get all the money from the banks, &c. &c. He never knew an abolitionist until he came to the north, and then feared them until he became acquainted with them.

The white men, he says, who want the negroes to fire houses and murder, are a set of swearing, vicious men, who would as soon kill a negro as to eat. He says he would not have any thing to do with them. I have written you this simple statement of facts and have many more in my possession. I return to Albany next week. I shall be in Canandaigua, N. Y. on the 4th of July. I expect to see William in Canada, in August. We ordered his tools sent to Canada about six weeks since, and he is now, I hope, working for himself in that land of runaways. Please pardon my officiousness in addressing you. I regard a negro as a man, consequently consider it my duty to aid him.

If any of you wish to know more particulars, you can address me, *post paid*, Albany, at any time after the 1st of September, or at Canandaigua, N. Y. before the 1st of July, or at Batavia, N. Y. the 11th of July, or at Buffalo, care of George W. Johnson, Esq. any time before the first of September. I am to spend the month of August in Canada and on the Upper Lakes, and other men take charge of runaways during my absence. The abolitionists are your true friends—you will know it at last.

Yours, respectfully,

ABEL BROWN, *Cor. Sec'y, &c.*

The Mobile Register says that the foregoing has been published, inasmuch as it discloses a state of things at the north, with which it is important that the South should be better acquainted; and the editor calls upon the Albany and New York Press for further light.

PER CONTRA.—We made the important annunciation in our last that James G. Birney had declined being the Liberty or Abolition candidate for the office of President of these United States. Since then he has again been nominated for that office by a General Abolition Convention at Buffalo, and no doubt with his consent.

EMIGRANTS.—FALL EXPEDITION.

We find it necessary from the absolute ignorance which prevails among the coloured people, who are now beginning to make enquiries upon the subject, to state the precise terms on which emigrants will be received for the colony.

First and foremost then, the society will take them bag and baggage from their own doors, and defray all necessary expenses of their transportation to Baltimore: will pay their expenses while in the city, will put them with all their effects on ship-board, will provide them with good spacious berths and fixtures, will supply them with good wholesome provisions for the passage, and will land them and their effects passage free at Cape Palmas. The society's agent, the governor of the colony, will furnish them with a good dwelling-house for the first six months after their arrival, and will supply them during the same period with good provisions and necessaries of all kinds including medical attendance, medicine and nursing, if necessary, during the six months—and all without pay or compensation of any kind. The agent, also, will give each male adult or head of family on their arrival five acres of good land adjoining that of the old settlers, to be theirs forever on condition that it is improved—and this, also, free of charge or expense.

Here then, the emigrant is actually taken up, transported free of any cost or expense, and set down on a lot of land of his own, in contact with his fellow citizens under a free republican government, administered wholly by those of his own colour and bound to him by the strongest ties of a common brotherhood, common misfortunes and a common redemption therefrom. Let those who are disposed to avail themselves of these advantages make an early application to the agent of the society at the Colonization Office, Post Office Buildings, Baltimore.

Will our white subscribers just make these facts known to those whom they may suppose will be interested therein. The vessel will sail without fail on the 1st of November, and 'tis desirable that all applications for passage should be made at as early a period as possible.

TEACHER WANTED.—A coloured person, competent to take charge of a common English School, is wanted to embark for Cape Palmas in the vessel which sails on the first of November.

Unquestionable testimonials as to moral character will be required of the applicant and his qualifications must be tested by an examination. To a proper person a liberal salary will be given and permanent employment guaranteed.

Apply to JAMES HALL,
Col. Office, Post Office Buildings.

TERMS.

This Journal is published Monthly and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, OCTOBER, 1843.

Vol. 2.—No. 4.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST ADVICES FROM CAPE PALMAS.

By the Atalanta the following letter from Governor Russwurm to the President of the Society, has been received.

AGENCY HOUSE, CAPE PALMAS, July 31, 1843.

To John H. B. Latrobe, Esq. President Md. St. Col. Society.

Dear Sir:—I had the honour of addressing you by the brig Wm. Garrison, Capt. Brown, which left our port on the 28th June last, for New York, via. Sierra Leone. Since then nothing of interest has occurred except the purchase of the Fishtown territory, for the Maryland State Colonization Society, by your agent. His last despatches will have informed you how important he deemed this matter, taken in connection with the occupation of the Garroway country by the French government. By a recent arrival from Sierra Leone, it is now certain, that the French government intend to proceed in this matter, as the block houses and frames for dwellings are now at Senegal waiting a vessel to freight them to Garroway. The purchase of Fishtown, dashes, &c. must necessarily increase the expenditures of the colony about \$300 this year.

I could obtain the territory upon no other terms, and after due consideration I concluded it would be for the interest of the society to pay something, rather than accept it as a mere deed of gift. My impression is that it would be well to lay off a town there and allow a few families (such as desire) to settle and occupy the land till we may need it. There is a fine harbour, which must be surveyed and a pilot appointed before it would be safe for large vessels to go there for shelter or refreshment.

I am proud to say the influence of the colony is being felt every day, and at no period has it been greater. Even our stubborn neighbours, the Half Cavally people have submitted, after failing to excite the tribes around to raise the price of all kinds of African produce. The fines imposed upon them, they have agreed and offered to pay, and recent events teach them that they will be held to a more strict accountability as the colony increases in strength. Giving all the credit to other influences, at work among the natives, I question, if all united, are doing as much for the civilization of Africa, as the location of a colony of people civilized, of a like complexion, in their midst. If this continent is ever to be civilized, God has decreed that the work is to be accomplished by coloured men, who are to be the pioneers in planting colonies and schools in all quarters—and doing all the efficient labour towards carrying forward this great work. The mere teaching of letters, without a knowledge of some mechanical art, will never civi-

lize a savage—he must also be taught to support himself as a civilized being—in which state he has one hundred more wants, for all of which he must be able to provide.

You will be pleased to learn that the Globe emigrants are beginning to make some improvement. Six families are now comfortably located on their farms, and before many days the rest will be in their own houses. They are beginning to be better satisfied with their new country, as their ideas become enlarged; and as they feel that they are men who have got to depend on their own industry and good conduct to carry them forward.

It is my intention to take a jaunt into the interior next month, and if possible to investigate and remove the obstacles in the way of free trade with the Far Bush people. I want to see the Camwood region, and if no obstacles are thrown in the way, to proceed to "Palm Country." I have deputed J. H. Stewart to proceed as far as he can into the bush, and a good deal will depend on his report. He is now absent on duty.

We have seen but the U. S. Brig Porpoise of the African Squadron. Advices have come to hand from Commodore Perry, of his intention to visit this colony at an early date after his arrival on the coast. I hope the Board of Managers have not abandoned the idea of supplying the colony with jacks and horses. Fine horses can be procured at Badagry (I am told) for \$20 or \$25. One has lately been brought to Dr. McGill by Capt. Hunt, of Brig M. Paulina of Boston.

I have the honor to remain your ob't servant,

Jno. B. RUSSWURM, *A. Md. S. C. S.*

FISHTOWN.

It will be perceived by the despatches of Governor Russwurm that he has at last succeeded in the purchase of Fishtown. Nothing could have given us more satisfaction at this particular time than the unexpected annunciation of this event. On the arrival of despatches declaring the establishment of the French at Garroway, no time was lost in transmitting to Gov. Russwurm special directions to secure the harbour of Fishtown if possible, and if not, to obtain, for consideration, a permanent right to enter it for the purposes of careening vessels for repair of their bottoms, &c. when the colony should be possessed of crafts of such tonnage and draught of water as would prevent their safely entering the Hoffinan river at Cape Palmas. Still we had but little hope of his being able to effect this, from the influence of the French at Garroway, only ten miles distant. We doubted not but on becoming acquainted with the excellency of the harbour they would at once take measures for securing it. But it appears that Gov. Russwurm was apprehensive of the same results, and lost no time in opening negotiations, which resulted in a fair purchase, not only of the harbour but of the sovereignty of the whole territory to the Garroway line, and annexing the same to the colony of Maryland in Liberia, of which it now forms an undivided part, giving us a beautiful coast line of not less than forty miles in extent.

The advantages of this acquisition cannot well be appreciated by one unacquainted with the character of the African coast and trade. The territory in itself, for all purposes of tillage or occupancy by the agriculturist, is of very little importance, in fact of none whatever to us, as we

already have far more land on the coast than we shall have occasion to occupy for one generation, and of a superior quality to that of Fishtown. The harbour was the only thing that rendered the possession of this point so peculiarly desirable, and in this respect its importance cannot be over-rated, especially when it is taken into consideration that for near two thousand miles extent of coast its superior is not to be found. In fact if we except the large rivers, many of which are always entered at extreme risk, and at seasons not to be entered at all, there is no such thing as a harbour from Sierra Leone to Fernando Po.

Fishtown really forms a part of Cape Palmas, as at this place commences the gradual rounding of the coast from south-east to east and ultimately to east-north-east. Probably the very row of tall palms, or a continuation of them, which now extends east of the town and serves as a land mark many miles at sea, gave the name to the Cape.

Perhaps there is no spot in the world, (at least we have never seen any in our somewhat extended cruising in the tropics,) that presents so beautiful a view to the eye of the weary voyager as Fishtown, when running down the coast close in shore. We shall never forget its appearance or its effects upon the emigrants when on our way down to found the colony of Cape Palmas. We found ourselves off Garroway about day-break, on a beautiful clear morning in February, and, as the wind was very light, concluded to run down along shore, that we might communicate with the natives of the towns we should pass. As we approached Fishtown the natives came off by hundreds and entreated us to anchor, go on shore and view their country: and when the emigrants saw the broad tranquil bay extending inland, the beautiful fields of grass spreading on either hand as far as the eye could reach, covered with flocks of sheep and herds of cattle, and the rows of majestic palms standing in strong relief against the eastern sky: they besought me, with one voice, to go no farther—to stop and try that country—they wanted no other home—here they would gladly live and die.

One circumstance respecting Fishtown shows the importance attached to it by one who knew the value of its harbour. Capt. Spence, an old and very respectable English ship master and merchant, who had been trading on this coast for more than twenty years, established himself about eighteen years since at the river Cesters, where he made a purchase of territory, and ultimately procured the passage of an act of Parliament, recognizing it as a port of entry, and if we mistake not, the government appointed Capt. Spence a kind of agent or Governor of the same. This place is some fifty or seventy-five miles to the leeward of Grand Bassa. It possesses great advantages of trade, a good anchorage or roadstead and a fine landing inside the river mouth for boats and craft of forty tons burthen. But this would not answer his purpose; his large vessels were constantly liable to accidents, and not the slightest repairs could be put on their bottoms without going to Sierre Leone, which frequently proved ruinous to a voyage. He ultimately became acquainted with the harbour of Fishtown and immediately entered into a treaty for it with the natives and endeavoured to get the cession to him ratified by Parliament. Fortunately for us this was not effected, and

on the decease of Capt. Spence his nephew granted all his uncle's right and title (which not being confirmed by his Governmet amounted to nothing) to a missionary at Cape Palmas, and until the place was abandoned by him the society's agent was unable to obtain a title to it. Capt. Spence informed us that he was able to careen his largest vessels so as to examine their bottoms with perfect safety, and could ride out the roughest tornadoes there without apprehension. As soon as a suitable settlement is made at Fishtown, the harbour* surveyed and a good pilot appointed, it will not only be a place of importance to the colonial crafts, but to all vessels on that coast, commercial or national. In fact it ought now to be the U. S. Naval Station or rendezvous for their squadron, and we doubt not when the survey which has been ordered is concluded, the good sense of the commandant of that station will recommend it to the department as a more suitable depot than a Portuguese Island, one thousand miles removed from any slave mart, and which for four months in the year proverbially affords the most unsafe anchorage ground of any port on the west coast of Africa, and a climate not less fatal to the European constitution.

We insert below two articles of a controversial character, one from the Colonization Herald of the 27th ult. and the other from the Christian Advocate of the 11th inst. In both there is much that we think important to lay before our readers. The principles assumed by both in the outset are in the main correct, and should be acknowledged as such by all interested in the cause of Africa. For ourselves, we cordially subscribe to both and will endeavour to maintain them, although, happily, not interested in the special matter at issue between the parties, and we most deeply regret that either feels himself forced to take ground that threatens so much injury to the cause of the African mission and colonization. But when men of such standing and character as the editors of these two journals, both deeply interested in these missions, and both long labourers and strenuous advocates for the cause of African colonization, place themselves in such an attitude towards each other before the public, it proves that there must be something wrong in their principles of action or impracticable in their mode of operation. The latter we conceive to be the case. The continual accumulation of facts with regard to the colonies and missions for the past ten years proves it to be so—the history of tropical Africa from its first exploration to the present time confirms it. It is written as with letters of fire *that the white man shall not prevail in that land—that he shall not be the immediate instrument in the hand of God to work the moral and political regeneration of that people.* It is through the agency of the black man alone, their brother and kin, both as principal and operative, that this great work can be successfully carried on. There *can* be no *partnership* of this labour, and there *should* be none. The position that the superintendent of a mission *must* be *white*, certainly tends to keep alive in the minds of the free coloured men the former relative position of the two races in this country, and as circumstances referred to in

* Orders have been transmitted to the commandant of the African Squadron by the Secretary of the Navy for the immediate survey of the harbour of Fishtown.

the following extracts conclusively shew, is liable to be attended with results that threaten the very existence of the mission. Were the superintendent taken indiscriminately from among the members of the church (and occasionally the white labourer acts as subordinate) the case would be different; but it is not thus, and it cannot be. Just suppose the appointment of a coloured bishop or superintendent of any mission in Africa, and where shall we find the man so deeply imbued with the spirit of the gospel, the love and sympathy for the African, as to volunteer his services as an humble subordinate labourer in that field?

(From the Colonization Herald.)

The observations from our contemporary (*Maryland Colonization Journal*) on the missionary influence of colonists, will be perused with deep interest not unmingled with anxiety. We omitted some passages of a more controversial character, involving the question of disputes, with which it would not be proper for us to interfere, unless we gave all the facts and arguments on both sides. We must, however, be allowed to say, that we fear there is a growing misapprehension by some of the missionaries in Africa, if not by missionary societies at home, respecting the relations which they ought to maintain towards the colonial government and its officers. While it is admitted, that great additional and beneficial weight is imparted to the cause of colonization by the countenance of religious bodies, it cannot at the same time be denied that nearly the whole machinery for missionary enterprise and labours in Western Africa is mainly dependent for its successful operations on the pioneer efforts of colonization, by which an assured place of refuge from barbarian violence, a temporary home for acclimation, opportunity for learning the best means of addressing the heathen, and of acquiring a knowledge of the language, are afforded to the newly arrived missionary. He becomes by prior residence in the colony better fitted, physically, morally, and intellectually, for the discharge of his arduous functions; and in case of sudden and unforeseen obstructions to his progress in the interior, he can retire for a season to the colony, and then resume, on the first favourable occasion, his efforts without the loss of time, and the expense and disheartening effects which must necessarily ensue from his return to the United States.

Assuredly these are substantial benefits to the missionary cause, to say nothing of the sympathy and individual aid afforded by colonists on the spot.

In requital for the protection and aid thus afforded, the colonial government and colonization societies may rightfully expect obedience to the laws and institutions of Liberia, and a becoming deference to the constituted authorities from the missionary. But if, forgetful of his true position and duties, he should sink the priest in the politician and the demagogue, and from evasion, proceed to an open denial of the authority of the legal head of the government, interfere in the elections and become the leader, or his name made the watchword of a party, then must he forego all claims to consideration on the score of an office which he has virtually abandoned, and abide by the penalty imposed by the authorities whom he has defied. It may be that courtesy and a desire to prevent strife and exposure of such anti-clerical and anti-christian conduct of this erring missionary would induce the Colonization Society to direct the attention of the body that sent him, or of his diocesan under whose more immediate jurisdiction he acted, and procure his immediate recall. If, however, this moderation should be mistaken for weakness, and the wrong be repeated, by sending out again the obnoxious individual, it becomes the clear and imperative duty of the Colonization Society and of the colonial government, to put an end to the

aggression, by forbidding him a residence in their territory. Such a course may offend some of the religious body to which he belongs, but better this than that differences even to the extent of anarchy itself, involving a forgetfulness of christian charity and brotherhood should prevail in the colony and bring it to destruction.

It pains us to say that this is not a fancy sketch; and that except in the extreme feature towards the close, of prohibition to reside in the colony, it is but a faint historical record, one not appertaining, however, to the Maryland, but to the American Colonization Society. May it serve as a lesson and a warning against the revival of similarly obnoxious conduct on the part of any missionary hereafter.

(From the Christian Advocate and Journal.)

AFRICAN MISSIONS, AND COLONIZATION.

No one can calmly examine the subject without seeing the necessary dependence upon each other of the two benevolent enterprises of christian missions in Africa and the establishment of colonies in that country, composed of colored people who have been previously prepared by civilization and christianity to constitute a community capable of governing themselves, and defending their settlement against the fierce barbarians around them.

To such colonies christian missions are necessary, because without the support of the churches in the mother country the colonists could not enjoy the advantages of religious instruction, and would soon return to the barbarism of their ancestors. It must be remembered that the colonies on the western coast of Africa have been peopled, almost entirely by immigrants who had no wealth at home to bring with them to their new abode. Most of them have been dependent upon the benevolence and liberality of the friends of colonization for their transportation, and for sustenance after they arrived, until they could obtain from the soil, or from traffic, the means of subsistence. It could not be expected of such that they should be able at once to support ministers of the gospel, or establish schools, and pay teachers. They must, therefore, be supplied by the churches in the mother country, until the colonial churches shall be able to provide for themselves.

But, on the other hand, the colonies are equally necessary to the missionary societies. The sending the gospel to the colonists is only one of the great purposes contemplated by christian missions to Africa. They look to the conversion of the heathen—the millions of natives who have, to the present time, no knowledge of “the Gospel of the grace of God.” Now it must be evident that the protection afforded by christian colonies in Africa, is absolutely necessary to the safety and success of our missionaries. Instances have already occurred which prove, that the missionary who enters the interior of Africa is only protected from violence, robbery, and perhaps death itself, by the dread of punishment with which the colonial establishments on the coast, have impressed the savage tribes of men among whom they must reside.

Of all this proof might be adduced, if proof were necessary, but the positions taken are too clear to require it. The conclusion is therefore evident—colonization and christian missions in Africa cannot exist, or perish, separately. They must live or die together. Men who support the one may not feel the same interest, or even any interest, in the other; but nevertheless he who contributes to the one, essentially aids the other. We know that the Sovereign Ruler of all things can open other doors to missionary efforts on the western coast of Africa; but it is evident that, for the present, he has opened but one, and that is through the colonial settlements on its coast. It is not for us to choose a way for ourselves. We must follow the plain indications of Providence, and avail ourselves of colonization, as a

preliminary step toward the great object of christianizing and civilizing Africa. The friends of christian missions must, therefore, sustain the colonization cause, as inseparable from the effort to send all the blessings of our holy religion to the destitute sons of Hain, or abandon them to hopeless barbarism, and ignorance of the knowledge and worship of the true God.

These are the views which have governed the Methodist E. Church, in their constant support of the colonization societies. So early as 1828, perhaps before, our general conference passed resolutions commending the American Colonization Society to the members of our church throughout the United States; and throughout the whole history of the society, the Methodists have been its friends. In weal and in wo, the great body of our people have adhered to the cause of colonization, notwithstanding the hazard of alienating that portion of our members who, influenced by the abolitionists, opposed it, and anathematized it, as the worst and wickedest of all pro-slavery measures. A large proportion, if not a majority of the colonists in Liberia, are Methodists; and our Missionary Society has supplied nearly all the permanent schools of the colony, and the only academical institution in it. Two native towns on the border have been brought under the influence of christianity, and may now be considered as a part of the colony itself; while for a long time the only physician whose professional qualifications could be relied upon, was employed and paid by our missionary board. Added to all this, a minister of the gospel has been provided for every settlement in Liberia, by our Missionary Society; and churches and school-houses have been built, which it will not be denied are as necessary to colonization as to our mission.

For a long time the colonial agents of the Colonization Society, seemed to appreciate highly the advantages the colony derived from the Methodist mission. But at length jealousies arose. An occasion was taken to claim duties which the law did not sanction. The matter was taken before the proper judicial tribunal, and decided against the government, and there the whole difficulty should have terminated. But unfortunately the bad feeling, engendered by this law-suit, diffused itself among the colonists, who became divided into parties, for and against the colonial government. Complaints were made to the colonization board by their agents, and the agents of the missionary board sent home counter statements. Now, under such circumstances, what ought to have been done? Why, just what was done. The missionary board sent deputies to the colonial board, as the supreme government of the colony. An amicable discussion of the matter eventuated in a settlement of difficulties, honorable to both, and, as it has proved, conducive to the peace and prosperity of the colony. The terms of adjustment agreed upon have been faithfully fulfilled by both boards; and all has been peace and harmony at home and abroad, simply because those who had the power, were sincerely desirous to make and preserve peace. They did not, therefore, *spread their complaints before the public*, through the journals under the control or influence of the Colonization Society and the M. E. Church, severally. It could not be expected that they would agree, in the statements they would make, with respect to the subjects of difficulty. They derived their information from those who did not agree even as to facts, much less as to the causes which had produced the unfortunate state of affairs in the colony. It would necessarily have followed that a statement by one party would be controverted by the other, and disputes would have arisen, which so far from quenching the flame in Africa, would have extended it to this country. Our papers, therefore, severally, preserved a profound silence, and the negotiations resulted in a way, which gave cause of thankfulness to God who had so happily guided our deliberations.

Having been one of the negotiators in these affairs, we take this occasion to say, under a strong conviction that we owe it to many of those who, on the part of the colonization board, were concerned in the matter, that we found, on the three several occasions upon which we, with our colleagues, met the colonization board at Washington, a large majority of members, actuated by the most kindly dispositions toward our church and mission. It gives us great pleasure to say they were christian men, and intelligent gentlemen, and with such it was not difficult to adjust the momentous concerns with which we were charged. If there were others who manifested a different temper, they were few and powerless. At all times the majority, and a large majority, were actuated by a spirit of kindness, and a sincere desire for pacification.

But another difficulty has arisen. The Rev. Mr. Seys has been re-appointed superintendent of our mission in Africa. He never was recalled; but having returned to the United States on account of the bad state of Mrs. Seys' health, it was thought best, under all the circumstances of the case, to send another to take charge of the mission until a change of circumstances should authorize the return of Mr. Seys. This favorable state of things was supposed to have taken place in the colony; and the death of Mr. Chase, turned attention to one who had long endured the malaria, so fatal to the white man, and had become acclimated. Against this appointment the executive committee of the Colonization Board at Washington have thought proper to remonstrate; and our Missionary Board in New York, actuated by the same feelings and views which governed them in the former difficulties, have appointed a committee of correspondence and conference, with a view to make a satisfactory arrangement in the premises; and to show their great respect for the Colonization Society, and its official organs, they have requested Bishop Waugh to act with the committee.

Under such circumstances, it was hoped that the papers which had so prudently abstained from any discussion of the subjects of difficulty on former occasions would preserve the same prudent line of conduct in the present case. But we have been mistaken. In "The Colonization Herald and General Register" of the 27th ult. a fierce and vindictive attack is made on the Rev. Mr. Seys; and the course it is thought proper by the editor for the Colonization Society, and the colonial agents to take in the premises is indicated as if by authority. This paper is published in Philadelphia, and "conducted by the Pennsylvania Colonization Society," and, we suppose, is edited by the Rev. Mr. Pinney, their agent, as no other editor's name appears, and communications and payments are directed to be made to him.

The Rev. Mr. Seys is not named in the article; yet he is pointed at so directly, that no one is at a loss for the intention of the writer. And as we find the article in the editorial columns, we are at as little loss to whom we should attribute the rude and disgraceful assault.

The editor holds up a minister of the gospel, who has devoted himself to his divine Master in a country which has proved fatal to more missionaries, in proportion to the number subjected to it, than any other in the world, who has buried several of his children on its inhospitable shores, and whose amiable wife now suffers the consequences of its fatal climate in an impairment of health, from which there is little hope of her recovery—this reverend editor, we say, holds up this faithful and successful minister of the Lord Jesus Christ as one who has "sunk the priest in the politician and the demagogue," and charges him with "proceeding from evasion to an open denial of the authority of the legal head of the government," and with "interfering in elections, and becoming the leader of a party"—all of which we pronounce, however painful it may be, to be utterly untrue.

Indeed, the whole attack upon Mr. Seys shows a recklessness of vituperation which we may have seen equalled in a newspaper devoted to party purposes, but which we could never have expected to find in the editorial columns of a paper under the direction of one who claims the dignity of a minister of the gospel.

Yet we are not altogether disappointed. We had occasion to see much of this reverend gentleman during our embassies to Washington, and we assure our readers that he is not to be enumerated among the peacemakers whom we have had occasion to commend. On the contrary, he was the principal agent of the chief opponent to an amicable settlement; and, since peace was made, we have been more than once informed of his efforts to renew the feud. We tell him, once for all, we understand him. We consider him as actuated by sectarian jealousy. We had occasion to more than intimate this to him at the board in Washington, and all we have learned since confirms the opinion. It is likely he will succeed better this time than in his former efforts. The battle-axe of this knight templar, thrown into the midst of the negotiators, may frighten them from their propriety, and the friends of colonization and missions may long deplore the effects of his bigotry. But let him prepare to answer it to the world. We appeal to every member of the Colonization Board, for the zeal and good temper with which we have heretofore urged the claims of peace and brotherly kindness. The Colonization Herald has now put its veto on all efforts to maintain the peace in which all good men rejoiced. We confess we are indignant at this outrage on christian feeling and interests. Our hopes are blasted—our fondest, dearest hopes. We see nothing but clouds and darkness on the pathway of colonization and African missions. The sectarian envy, and bigotry, which have brought all this about, shall be exposed, that no man may venture upon the same jesuitical policy hereafter.

Yet we love peace, though we love the cause of truth and righteousness more. We take Mr. Pinney to be the author of the article of which we complain. He may not have written it, but he is responsible for it, as it appears editorially, and must have had his approbation. He must take back, without reserve, what he has said of the Rev. John Seys, or prepare to defend it. We will not abate one iota of this demand. Mr. Seys is a minister of our church, a brother beloved. He is highly esteemed among us. His character is identified with the reputation of the church of which he is a minister, while the church commends him to the confidence of the community as sustaining that sacred function. His assailant must retract his allegations, sustain them, or take the consequences.

(From the Baltimore American.)

The NEW YORK JOURNAL OF COMMERCE exposes the absurdity and inconsistency of abolitionism in the following contrast between its project of inducing slaves to run away to Canada and the plan of colonization which makes them free men in Africa:

“The superiority of their (the abolitionists’) plan of colonization seems to lie in the fact that their colonists run away, while those to Africa go, not merely by their own desire, but with the free consent and blessing of their masters. If one planter is willing to give his slaves their freedom upon condition that they can be assisted to go to the only spot in the world where they can be made really free, the abolitionists reject the proposal as the contrivance of Satan to perpetuate slavery, and leave the negroes as they found them, in slavery. If another planter holds his negroes fast, but they are willing to try the hazards of the chase to Canada, abolition jumps into the benevolent plan at once, sets up all night watching,

arranges under-ground railways, and its above-ground carriages, and when the negro is safely landed in the cold dominions of Victoria, counts that benevolence has achieved a victory. In Liberia a negro is a free-man, and as good as any body. No monopoly of caste or rank stands between him and the highest office in the State. The climate is mild and suited to his habits; the soil is productive, churches and schools invite him to improvement, and the whole array of circumstances urges him to rejoice and press on to a still better condition. In Canada he is a negro, marked for degradation. The slavery of prejudice, about which so much complaint is made, still presses upon him. He can aspire to no important office; he can never be an equal with any but those of his own colour. Under these circumstances, in Liberia families will increase, and the race multiply; but in Canada the numbers can only be kept good by a rapid immigration, as is the case in our own free States. Did fanaticism ever produce greater perverseness than this?"

With regard to the condition of the negroes in the Northern or non-slave holding States, some striking facts have been recently set forth by an able writer in the "Southern Literary Messenger." It appears from the census returns of 1840 and other statistical reports that the number of insane persons among the free colored people of the non-slaveholding states is, out of all proportion, extraordinary and startling. In the *white* population of Virginia the number of insane and idiots is 1 in 707; in New Hampshire it rises as high as 1 in 584, and in Rhode Island to 1 in 520. Among the *slave* population of Virginia the insane and idiots number only 1 in 1,299; in South Carolina, 1 in 2,477; and in Louisiana only 1 in 4,316. But what a different state of things in this respect is exhibited among the free colored people! In Massachusetts there is one insane or idiotical in every 43 of that class of population; and in Maine, 1 in every 14. This is astonishing—yet more so at the first view than it will appear on reflection.*

From a table published in the Messenger, based on statistical facts, it appears that there are 14,189,769 white inhabitants in the States and Territories of the Union, and 14,507 white insane and idiots—affording one of the latter class in 978 of the first.

There are 2,788,573 slaves and free colored in the slave States and Territories, containing 1,737 insane and idiots—that is, 1 in 1,605.

There are 170,720 colored in the free States and Territories, containing 1,189 insane and idiots—that is, 1 in every 143.

The extraordinary contrast here exhibited between the colored classes of the slave and free states, exists with little variation throughout their whole extent.

If the facts were known respecting the condition of the free negroes in Canada it is probable that the proportion of insane among them would be found to be similar to that of the free coloured population in our non-slaveholding states. Perhaps the unsuitableness of the Northern climate to the African constitution may be one cause of the extraordinary prevalence of insanity which we have just seen demonstrated. Thus it is shown that the proportion among the free blacks of Maine is greater than the ratio in any other state—being one in every 14. In New Jersey the proportion of insane among the free blacks is one in 297; in Pennsylvania, one in 256. In New Jersey there are 674 slaves who are numbered without distinction in this particular among the free coloured population of the state.

But allowing to climate its due influence there can be no doubt but other causes, not connected with climate, have a great deal to do with these re-

* It is but just to add that since this article was sent to the printer it has been conclusively shewn that the returns of the census, above quoted, are grossly incorrect.—ED.

markable results. The worst kind of slavery, if one will consider it, is that which under the name of freedom has none of the realities of freedom—which tantalizes by a delusive show, and awakens hopes only to make disappointment more bitter; or which extends only that degree of liberty which takes away wholesome restraint without giving inducements to self-control. The slavery of *caste* is always worse than domestic or individual servitude. For the *caste* can never rise; as a class they have not the sympathies of the superior classes; as a class they are more definitely the objects of dislike on the part of those most nearly in contact with yet above them; and in respect to the free negroes of the non-slaveholding states this is known to be the case whenever there is competition for employment, as has been shown by riots on various occasions in Philadelphia, Cincinnati and New York. Thus the whole superincumbent weight of the social structure presses upon the degraded *caste*; their sphere is confined and it cannot be enlarged; their lot is hard and it cannot be ameliorated—for difference of colour and of race present an effectual bar against their rising to a better condition in the midst of the social institutions which surround them.

Where domestic servitude prevails the condition of the servant is far better. He is one of a family and partakes in household sympathies. If he has a master he knows that he needs one. He is sure of subsistence, and his mind is free from all fears of want; he will be cared for when sick, and if he must work when in health it is what he would have to do at any rate, or fare the worse for idleness. His position in a well-ordered family, though humble, is yet a position which brings him under the influence of better associations than any belonging to the freedom of vagrancy; for his good conduct as a servant will secure him the confidence of his master and a high degree of estimation among his fellows; and he will be elevated in fact as well as in feeling by the idea that he and his are connected with a household of worth and respectability. It is not our purpose to intimate that domestic servitude has not its evils. It has many, doubtless, under its best forms; and its perversions give rise to more and worse ones. But its abuses are more easily remedied and its general condition is far better, as it relates to the coloured class in this country, than that state of emancipation which is but the mockery of freedom, and which deprives the servant of all the benefits of a master's protection without putting him in a condition to protect himself. It should not be called "emancipation," but only a different form of servitude—a servitude in which the servant ceasing to belong to one master who might be his friend, becomes the slave of the community in which he dwells. We speak in reference to classes.

(From the Baltimore Sun.)

"COLONIZATION.—The Maryland Colonization Journal for September is on our table, and we find it filled as usual with details that ought to receive a much larger share of public interest amongst us, than the subject has hitherto elicited. Upon the success of colonization as it refers to the coloured population of the United States, many of the most reflecting and discriminating of our citizens look for the security of the nation against consequences that may be, eventually, disastrous in the extreme to white as well as black: it being regarded as the safety valve for the escape of those pernicious results which are indirectly proposed by the principles of ultra-abolition. Every man who sincerely feels for the true interests of the coloured race, must desire to see the work of colonization advance with prosperous rapidity. The facts presented in the Journal are of the most gratifying character, and are well calculated to assure the reader of the

happy independence, and uniform comfort and enjoyment of the colonists. Indeed we doubt not, but if the true condition of the emigrants to the colony of Liberia could be clearly laid before the coloured population of our city and state, voluntary emigration would increase in ten-fold proportion every year, until it could do so no more."

We have to express our thanks to the editor of the Sun for the above kind notice of our Journal, and also our conviction that were he and all the other editors in the state to act from the sentiments therein contained, he would not have occasion to express his regrets that the details contained in the Journal do not receive a larger share of public interest.

If it be true that "the facts presented in the Journal are of the most gratifying character and well calculated to assure the reader of the happy independence and uniform comfort of the colonists;" if it be true "that the making known to the coloured population of our city and state the true condition of the emigrants to Liberia, would increase the voluntary emigration ten-fold proportion in each year, until it could do so no more;"—we would ask, how are results so desirable to be obtained? How are we to place facts so gratifying and details so important, before the coloured population? To these questions but one answer can be given, viz: through the medium of the daily and weekly press; by the instrumentality of just such agents as the widely circulated and influential Sun; and without such countenance and aid, we cannot hope to effect that most important object. The subject of colonization and of the colony of Maryland in Liberia should be the *common*,—yea the *essential* topic of every news print in Maryland. There is no one subject of such deep and abiding interest to every citizen of the State.

It is not to be presumed that this Journal will disseminate the requisite information upon this subject through all classes in the state. Its circulation must necessarily be limited. It was established mainly to embody all information upon the subject, and to communicate the same to those who might volunteer as the most active friends of the cause, and to the periodical newspapers of the state, and it is for them to copy and disseminate the same among all classes. It is only through the hearty and active co-operation of the editorial corps that justice can be done to this subject, and that the designs and policy of the state can be consummated. We, therefore, for the third time since we have had the honour of conducting this Journal, appeal to the press throughout the state, *to come to our aid—and that right speedily*. Copy details, statistics and interesting facts; we ask no more.

(From the Spirit of Missions.)

DEATH OF THE REV. MR. MINOR.

Most of our readers have already been informed, through the weekly religious press, of the afflicting intelligence received from our mission in Western Africa. Our excellent brother, the Rev. Launcelot B. Minor, is no more. He died at Cavalla, on the 29th of May, sustained to the last by the refreshing presence of a faithful Redeemer, and even in his dying moments cheering on the church to the more vigorous prosecution of the work for which he was laying down his life. The Lord vouchsafe a gracious

answer to the prayers which went up with his parting breath, and send down upon the church at this time a more abundant outpouring of his quickening spirit: so that we may pray more earnestly, and labour more untiringly, and give more abundantly, to sustain this mission, from which *they* have not shrunk who are bearing the burden and heat of the day.

Mr. Minor's death, added to the other trials which had been permitted previously to fall upon this mission, is a heavy affliction to our brethren in Africa and to the church at large, and will possibly give rise to the question, "Why this waste?" The members of the mission feel these repeated dispensations more keenly far than the church will or can. Every individual taken from their midst, in this stage of their operations, is an inexpressible loss. But their apprehensions arise chiefly on account of the effect on the church. Will she be discouraged? Will she close her hands? Will she withdraw from the work? are questions of no little moment, and cause no little anxiety.

But is there in reality ground for discouragement, *if her agents in the field* do not falter at the prospect before them? Are the trials that have arisen more and heavier than were anticipated at the outset? Are they as many and as great? Are they more than other missions have been called to sustain, which are now reaping the rich fruits of their trials and labours?

If the question of discouragement be asked in reference to those in the field, we answer in the negative. They call now for more assistance, and never was the demand more pressing. Besides the vacant station at Taboo, we are solicited to assume the three stations of the American Board, made vacant by the removal of that mission to the river Gaboon. If we do not occupy them, they will fall into the hands of the Church of Rome.

"Shall the work go forward?" was the question put to our dying missionary, in view of death and of all the circumstances of discouragement by which the mission was surrounded. "Yes!" was the emphatic reply, with the scenes of the judgment and of eternity opening before him; "Yes let it go forward more than ever: I have never regretted coming to Africa!" And the words of this dying brother are echoed by every member of that mission.

"Who will take my place?" was one of the anxious inquiries of the expiring Minor. The question waits a reply. We put it to the church. To her it belongs. Who will take the place of Minor, vacated at the call of his Master?

From Dr. Savage we have received the following information concerning the mission:

Upon my leaving Mount Vaughan it was thought best to break up the male department of the school, and distribute the scholars among the different stations, and otherwise diminish the duties of that station, that they might not be too burthensome to Mr. Hazlehurst. That school is now composed wholly of girls (number fifteen,) under the charge of Mrs. Thomson, superintended by Mr. Hazlehurst. I left it in a very promising condition. The children had made good progress in the ordinary branches of instruction, and sewing. Two deaths had occurred in connection with the station since my last report: Henry Harmon, the coloured teacher of the male department—his disease was the consumption; also, a native boy, English name, *Wm. E. Byrd*—his disease was a scrofulous affection. He died at his father's, having gone home four days previous to his death. He was an excellent boy, his age about twelve, and, such had been the manifest effect of my instruction upon him that I cannot but hope he is now with God. He had for two years entertained the strongest dislike to his native

habits, never desiring to go home. So remarkable was he in this respect, that his father had made great complaints, and said if he did not go to see him more, when he could catch him, he would tie him up, and thus keep him. He had long been a very obedient and moral child and had the respect and love of all around him. For three years, I do not remember to have detected him in a *lie* or in *deception*—among their *great sins*. His death was very sudden. None but his own people were with him at the time, but his father informed me that he spoke of the missionary, and his last words were, "Father, I love to be in the mission, and want always to be there. I been a long time with those God-people, and now, when I begin to learn so I can go and teach my own country people, I must die." From the account I received of his friends, which was very imperfect, he manifested no fear, but died in great calmness, and, I cannot but hope, in the prospect of eternal happiness.

I was not with Henry Harmon when he died, being at a distance with Mr. Minor, but the evidence is very satisfactory that he died with faith in Christ, manifesting a joyful willingness to depart and be with him. He had been taken from the colony about four years before, wholly educated by us for his work,—had in that time professed a change of heart, been baptised, and, we cannot but hope, is now among the redeemed in heaven.

Since my last report, I have performed two marriages—one between Manton Eastburn and Mary Sigourney, two of our native scholars. Manton had been my assistant teacher in the school, and on breaking up that department was located with his wife in charge of a school at the mouth of Cavalla river, to be under the supervision of Mr. Payne.

Manton is the brother of Susan, and was one of our earliest converts. He gave for a time very satisfactory evidence of the reality of his change, but is a boy of great quickness of temper and strong passions. In about eighteen months after he made a profession of the christian religion, he fell into grievous sins, living secretly in them for a time, and, becoming worse and worse, he at last withdrew from all restraint, and gave himself up to the vices of his native condition. Having gone on thus for some months, he was taken dangerously sick, and sent for me, professed penitence for the past, and requested to be taken back into the mission. Upon stating his request to the school, his mates in the mission who had forsaken him took the waggon, went to the native town, put the returning prodigal in, and drew him out to Mount Vaughan. They treated him kindly, and with my attendance and care, he was by the blessing of God restored to health. He appeared before the school, made a free and full confession of his past sins, representing himself wholly in the light of unworthiness, ingratitude, and wickedness; exhorted the other children against following the example he had set them, and to follow the advice and example of those who had come to do good not only to their bodies but their souls. He concluded by asking the forgiveness of all. Having had a suitable trial, he was permitted to marry Mary Sigourney, for whom he had professed an attachment before. Though still not what we wish, yet we have strong hopes that he will ultimately prove an efficient instrument for our work.

The other case is that of Susan Savage. I married her to a native young man (James Cataline, by name,) formerly in the employ of Mr. Wilson, of the American Board, who procured him from Cape Coast. He was the teacher at Rocktown, at the time we assumed that station, and desiring to remain in connection with it, Mr. Wilson very kindly yielded to his request. They had at the time I left, a school of 13 boys. They were married two days before my departure. Susan's heart has long been bent upon teaching her own "*country children*," and we doubt not will succeed in getting up

an interesting school from among them. Susan too, one of our earliest converts, had fallen into sin under circumstances of great temptation. She, however, has given the most satisfactory evidence of her repentance, regained the confidence of all around her, and become doubly diligent in her studies and preparation for usefulness. She is now married to one who is a professing christian, and has entered upon her work with encouraging prospects.

You are already informed that we have conditionally assumed the two stations belonging to the American Board, at the request of Mr. Wilson, and through him, of the people among whom they are. They have been put under the supervision of Mr. Hazlehurst. At one of these, Rocktown, about five miles west of Cape Palmas, is located James Cataline and wife, native teachers. At Fishtown, about twelve miles west of Cape Palmas, is another of our native scholars, James Donohue, in connection with an aged coloured man, who had been in the employ of the mission. He is placed there to take charge of the mission property, till a missionary or decisive information shall be received from the committee. The people of this place are exceedingly desirous that we should send them a missionary. A delegation of three of the most influential headmen was sent to the mission, with a special petition to that effect. A comfortable house and out-buildings had been erected by the late Dr. Wilson, of the American Board, and part of the grounds brought under cultivation. A favourable impression had been made upon the people by him and his successor, which, we feel, ought to be followed up.

The stations, conditionally assumed, increase our present number to eight—at each of which is a school, in all comprising not less than one hundred and forty children. This number it is our design to keep constantly under our instruction and influence, they being abstracted from their families and received as boarding scholars. A system of night schools is being carried out, taught by our more advanced scholars, by which, education we hope will be diffused, and a reading community raised up for our books from among the coming generation.

The Gospels of Matthew and Mark, and other detached portions of Scripture, and religious tracts, have been translated and printed by the mission of the American Board. Morning and Evening Prayer, the Litany, and a good portion of the Psalms, had been translated by our mission and introduced in part at Mr. Payne's station, though not printed; besides books and tracts conjointly translated by the two missions, and printed at the press of the American Board. That press is probably removed at this time to the river Gaboon, where the efforts of their mission for the present is to be confined. Our mission, therefore, is left without any means of printing its translations, and has made an urgent request to be supplied with a cheap press at the earliest date. It is hoped that the Liturgy of the Church will be ready for printing by the time it will arrive and be set up.

Mr. Smith's house was so far completed at the *River Cavalla Station*, as to be habitable. His school had been in operation for two or three months, taught by a native convert, sent out from Mount Vaughan, and under his superintendence.

The school at Taboo was still carried on by a native teacher, raised up by Mr. Minor. This man is considered very promising, was thought to be a convert by Mr. Minor, and in the estimation of all bids fair to become a very useful instrument.

OBITUARY.

Died at Cape Palmas, on the 12th July, MRS. LYDIA MCGILL, wife of Dr. Samuel F. McGill, and daughter of Mr. Adam Nicholson, of this city. Since we have been an humble labourer in the great cause of colonization—since our heart has been wedded to the cause of African freedom, no event has affected us more deeply than the untimely decease of Mrs. M. The circumstances attending it are somewhat peculiar, and render it more severely afflicting. Some four or five years since a mutual attachment was formed between her and Dr. M. which would have induced a union between them at that period, had it not met with the decided opposition of her parents, who laboured under a deep conviction, almost prophetic, that Africa would prove but the stepping stone to the grave to their beloved child. But time did not lessen their attachment, and on the return of Dr. M. to this country, an unwilling consent to their union was wrung from her parents. She sailed for Cape Palmas in the Barque Globe, arrived safely and had entirely recovered from the fever and the effects of the climate, when she sunk under a severe and protracted labour. It is not our intention to eulogize the deceased, nor have we the ability to speak in merited terms of her amiability of character, or the purity of that feeling which prompted her to sacrifice all that had ever been dear to her in life for new connexions and a new home; but we would tender to her afflicted relatives and her bereaved husband our deep condolence and sympathy.

 FALL EXPEDITION.

We have succeeded in chartering a new barque, "LATROBE," to be launched this day, to carry our large fall expedition to Cape Palmas. She will sail on the 1st of November, without fail. Seventy-five passengers are already engaged, and making allowances for additions and backing out we shall probably send about that number.

How deeply it is to be regretted that this new barque, destined to remove to a land of freedom seventy-five human beings, should not be purchased for the Society and consecrated to that great work! There have been times in which men would stand forth in an emergency like this, yea, in which *one man* would, and immortalise himself and give freedom to thousands by *making this thing so!*—but alas! there are none such now—they are all dead—dead—dead.

 TERMS.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

TARIFF, REVENUE LAW, TRADING LICENCES, &c.

These important subjects have at last come up in due form before the Board of Managers, and the result has been the following able report of a committee, with the ordinance annexed thereto, all of which have been adopted and sanctioned by the Board. Doubtless, many amendments and alterations of the ordinance suggested by circumstances attending its operation, will from time to time be required and made, but it is believed that as it now stands, it will form the basis and ground-work of a permanent system of policy.

REPORT.

The committee to whom was referred the despatches from the colony by the “Atalanta,” with instructions to consider and report upon the subjects which they treated of or suggested, have had the same under consideration, and beg leave to make the following report: of these subjects, the one which first engaged their attention, is that of a tariff of duties upon importations into the colony. The committee are deeply impressed with the importance of this measure, as well as of the propriety of originating it at this time, with reference to the great objects of African colonization. It will be remembered that in all efforts heretofore made by civilized nations to transplant portions of their people, and the arts and luxuries of civilized life, to remote portions of the globe, the primary object in view was the aggrandizement of the nation at home, by creating tributaries to its greatness in these effects of the parent stock. Their legislation has always tended to the production of this end, and colonial prosperity was a growth in despite of exacting policy, and not the result of parental fostering care. Such was not the motive which led to the colonization of Africa, nor is such the policy under which it can be expected that the hopes of the enterprise will be gratified. These hopes can be realized by nothing short of the founding and building up of a nation in Africa, free and independent, owing no political allegiance to any other, possessing the arts and the literature of civilized life, living under the doctrines of the christian faith, and entirely self-dependent for the production of the means of living, and of self defence against all foreign aggression. The society has witnessed with gratified pride the gradual onward march of their colony towards this consummation. A few years ago it was a handful of men, with but a precarious foothold

upon a savage coast, now, through the munificence of the state, and the benevolence of the friends of colonization, a nation is planted which gives promise at no distant day to achieve all that our most sanguine wishes could desire. In its commencement, in its continuance to the present, and for some time to come, it has needed, and will still require, the most zealous co-operation of its friends at home. Its onward march may be likened indeed, to our own progress in life. It has been nursed for a time in helpless and dependent infancy, but meanwhile strength has been accumulating in its growth, and it needs but the first simple lesson of childhood to be taught that it may walk by itself, until in time it shall move in the assured stride of rigorous maturity. In this view the committee think that the time has arrived when the colonists may learn to be their own helpers, and the imposition of light duties upon imports, the revenues from which will go into the colonial treasury, will afford the easiest and least burthensome mode of teaching them to help themselves. Much difficulty has been experienced by the committee in determining upon the character of the duties to be imposed. Had they the knowledge which the experience of the colony will hereafter afford, they would undoubtedly have recommended a tariff of specific duties; but for the commencement of a policy, hereafter to be elaborated and improved by the enlightened experience of the colonists themselves, they recommend a uniform rate of *10 per centum, ad valorem*, to be collected upon the ware-housing system, and payable in cash upon the withdrawal of the goods for consumption. In accordance with these views the committee have availed themselves of the services of Mr. Evans, to whom the society is indebted upon many former occasions for like kindnesses, in drafting an Ordinance, entitled, "an Ordinance to raise a revenue for the support of government in the colony of Maryland in Liberia, and for other purposes," which is herewith submitted. The board will perceive, that besides the imposing and collecting of duties, the ordinance provides for two other subjects, to wit: the subject of licenses to trade, and that of a light-house duty. In reference to the first of these, the committee think the policy of the society, adopted only to promote the ultimate good of the colonists themselves, requires that such restraints upon trade should be imposed as to keep it within that limit, in which alone it can benefit the colony. The limit alluded to, consists in a trade just sufficient to supply the colony as an agricultural people, and not in the extension of traffic to the point of taking from the colony its agricultural character, and giving it a commercial one. To this last result many circumstances would seem naturally to tend. Not a few of our emigrants have had such a connection with trade in this country, as would perhaps lead them to its pursuit in Africa, and this, added to the natural seductions of a trade carried on between the civilized and the savage, in which a large amount of native produce might be brought into market, to be exchanged for imported goods at a handsome profit, would tempt many into commerce, whose labour, for the benefit of the colony, would be better bestowed elsewhere. If colonization had for its object the enriching of emigrants that they might return and expend their wealth, or the creation of a trade, the results of which were intended to benefit this country, then it would become us to stimulate to activity in commerce; but seeing that its great purpose is to build up an independent and self-dependent nation, a nation whose interest is in the soil, and whose bread is wrought out of the soil, it rather behooves us to discourage trade, that the industrial force of the people may be directed to pursuits which will bind them and their descendants by the strongest ties to their new home. The tax now proposed, will, it is believed, be sufficient for the present, to effect this object, whilst at the same time it will collect from the

trade some portion of the gains of his pursuit, to be applied by the government to the promotion of the general welfare of the colony.

With reference to the light-house duty, the committee report that it is rather a change of the name of an old, than the imposition of a new burden. A duty has been heretofore collected from vessels visiting the colony, under the name of "anchorage duty," which it is now proposed to apply to the support of the new light-house recently constructed. The new and appropriate application of this revenue to a permanent object, suggested the idea of providing for it in the ordinance, and of giving it a name indicative of its application. The committee suggests as the rate of duty, 8 cents per ton.

Upon the occupation of Fishtown, by the location thereat of a few families, recommended by governor Russwurm in his despatch, the committee report favourably. The purchase of that territory, in itself desirable, with a view to preserve us from too near a contact with neighbouring colonies, appears to have been judicious, and no measure should be neglected which would render the acquisition of it effectual. The plan of Gov. Russwurm, taken in connection with the proposed survey of the harbour by our government vessels, which is understood to have been promised by the Navy Department to the president of the board, seems to the committee to be all that is now desirable.

The extension of the avenue to Denah, is a matter which has more anxiously troubled the deliberations of the committee than any of which they have spoken. On the one hand the opening of the road brings within our reach the extensive and fertile country watered by the Cavally, and gives us the Cavally itself as a great highway of cheap transportation, and a water power of incalculable value. With reference to the future wants of the colony, and though *future*, we hope not very distant, these are considerations not lightly to be estimated, nor to be abandoned for the want of such present exertion as would be dictated by a little foresighted enterprise. On the other hand, we are admonished by wisdom carefully to guard against such a diffuse extension of the colony as will impair its defensive strength in the hour of peril, and leave it the easy victim of a native invasion. In these conflicting views, both well entitled to serious consideration, the committee think that the subject had better be left to the discretion of Gov. Russwurm and his council, with an emphatic declaration on the part of the board of the policy of the society in establishing the colony, and the strongest injunctions to carry out that policy as far as it may comport with the safety of the people. That this declaration should enforce strongly upon the attention of the government, that the present settlement is only the germ of a nation which is to take root and to flourish in Africa as part and parcel of the soil; that the primary and distinguishing character of the people is to be agricultural, to encourage which, such direction should be given to labour as will tend to enkindle the affection which binds a man to the acre he tills, and throws around his hearth the attachments of a homestead,—that the extension of the settlement is to be made not only with the object of promoting the present comfort and convenience of those already there, but of enlarging its capacity to receive and provide for others in still greater numbers, and especially with reference to a period of time when that which is now a dependent colony shall be an independent nation, with power to increase in extent and strength, untrammelled by any restriction, which a narrower policy, dictated by our present feebleness, might impose;—that these elemental principles of the society are to be kept constantly in view in all that the government does, and to be carried out to the utmost point consistent with the preservation of the defensive force of the

colony;—and that no considerations of personal convenience on the part of those charged with the government, and no balancing of a supposed present benefit, against a more remote, but greater advantage, shall be permitted to control what is now declared to be fundamental in the policy of the society.

With this understanding the committee do not recommend the issuing of any peremptory instructions in relation to the avenue to Denah.

All which is respectfully submitted,

GEORGE W. DOBBIN,
THOS. WILSON,
J. H. McCULLOH,
JNO. L. CAREY.

AN ORDINANCE

TO RAISE A REVENUE FOR THE SUPPORT OF GOVERNMENT IN THE COLONY OF MARYLAND IN LIBERIA, AND FOR OTHER PURPOSES.

Be it enacted and ordained by the Maryland State Colonization Society, That there shall be appointed by the Governor of Maryland in Liberia, from time to time, a public officer who shall be called Collector of the Revenue in Maryland in Liberia, and who shall hold his office during the pleasure of the Governor.

And be it enacted and ordained, That the said Collector shall have power to employ and appoint to assist him in the execution of his office, such assistants and clerks as the Governor, for the time being, may deem necessary, every such appointment to be approved by the Governor, and all such assistants and clerks to hold their appointments during the joint pleasure of the Governor and Collector, and to be removable by either of them; but such assistants and clerks may be appointed for the purpose of discharging a specific duty.

And be it enacted and ordained, That all assistants and clerks appointed under the last section shall receive such daily compensation as the Governor and Council may from time to time direct, and shall be paid only for the days in which they actually be employed in the public service, when employed in superintending the removal of goods to the public warehouse, or from the same, unless such goods shall have paid duty, such compensation shall be paid by the owner of the goods, and in like manner when employed in any other service for the benefit of individuals, but when employed in superintending the removal of goods which have paid duty, or in any other service not specially beneficial to or required by some individual, it shall be paid out of the public revenue.

And be it enacted and ordained, That it shall be the duty of the Collector to keep an office in some place to be appointed by the Governor, and provided and furnished at the public expense, to be called the custom house, and to attend there on such days and at such hours as the Governor by fixed rules may appoint, but the said office shall never be opened or the said Collector obliged to attend there upon Sundays.

And be it enacted and ordained, That the said Collector shall have as his compensation a commission upon all moneys which he shall collect in the execution of his duty, which shall be fixed from time to time by the Governor and Council, and shall not be less than two nor more

than five per cent. and shall also be entitled to twenty-five per cent. of all fines or forfeitures imposed for violations of the revenue laws, and notwithstanding such interest may be a witness in any proceeding for the enforcement of such fines and forfeitures.

And be it enacted and ordained, That it shall be the duty of every master or commanding officer of any ship or vessel, not a man-of-war, which shall come to an anchor within the waters of Maryland in Liberia, within twenty-four hours after anchoring, either to depart from the said waters or to report himself at the custom-house, and there to make an entry upon his solemn affirmation, of the name, class, nation and tonnage of such ship or vessel, her last port of departure, and the name of such master or commanding officer, and whether it is the intention of such master or commanding officer to trade or land any part of his cargo within the limits of Maryland in Liberia.

And be it enacted and ordained, That if any master or commanding officer shall not make such report and entry, as is directed by the last section, or shall not make it in due time, or shall make any false entry, he shall forfeit and pay the sum of one hundred dollars, to be recovered in an action of debt in the name of Maryland in Liberia, and if he shall make any false entry, as to the tonnage of his ship or vessel, he shall forfeit and pay in addition to the said sum of one hundred dollars, and in addition to the tonnage light house duty hereinafter imposed, double the amount of the light house duty, which such ship or vessel ought to pay, to be recovered in like manner, and in the same or a separate action of debt, as the Collector may direct, and it shall be the duty of the Collector to cause all actions for offences against this or any other section of this law to be forthwith brought and promptly proceeded in, they being hereby placed under his charge and control, but he may nevertheless, with the consent of the Governor, commit the conduct of them to any other proper person, who shall receive such compensation out of the proceeds of the case as the Governor and Collector shall think proper to allow.

And be it enacted and ordained, That it shall be the duty of the master or commanding officer of every ship or vessel at the time of making his entry as aforesaid, to pay to the Collector a light house duty of eight cents for each ton, and if he shall neglect or refuse to do so, he shall forfeit and pay one hundred dollars, and double the amount of said light house duty, to be recovered as aforesaid, and treble the amount of the proper light house duty may be recovered of every master or commanding officer of every ship or vessel not entered according to law.

And be it enacted and ordained, That a duty of ten per centum on the invoice price shall be and is hereby imposed upon all goods, wares and merchandise, imported or landed in Maryland in Liberia, except such as are the property of emigrants from the United States of America arriving in vessels owned, chartered or freighted by the said Society, and under its charge, and except such as are stored in the public stores of the custom house in the manner hereinafter provided for.

And be it enacted and ordained, That no goods, wares or merchandise shall be landed within the territory of Maryland in Liberia without a permit from the Collector, to obtain which it shall be necessary to

exhibit to the Collector an import entry in the form hereto annexed as schedule A, in which shall be specified the marks and numbers of each package, the weight or measure of all goods in bulk, the value as per invoice of all goods upon which duty is to be paid, or which are to be stored in the custom house stores, and the quantity of all goods free of duty, upon receipt of which import entry, and the making affirmation thereto before the Collector, and the payment of the prescribed duties, it shall be the duty of the Collector to issue permits for landing such goods, wares or merchandise in the proper form, according to those set out in schedules B, C and D.

And be it enacted and ordained, That every person making any false entry in such import entry, shall forfeit and pay one hundred dollars, and quadruple the amount of the duty of which it was attempted to defraud the government, to be recovered by action of debt as aforesaid.

And be it enacted and ordained, That all goods, wares and merchandise which shall be landed by virtue of any such permit, shall be landed under the personal inspection of an Assistant Collector, whose duty it shall be to see that they conform to the description and amount in the permit; and if the permit be to land them and deposit them in the custom house stores, to see that they are so deposited, and that they do not enter into the consumption of the country.

And be it enacted and ordained, That the Collector shall have authority, whenever he shall think it necessary, to station an Assistant Collector on board of every ship or vessel within the waters of Maryland in Liberia, whose duty it shall be to see that the said ship or vessel, and all on board of her, conform in all respects to the revenue laws, and especially that no goods are landed without proper permits.

And be it enacted and ordained, That all goods, wares and merchandise, landed without a permit, shall be forfeited and may be seized by the Collector, condemned and sold; and that the Collector shall be entitled to twenty-five per cent. of the nett proceeds, the informer to twenty-five per cent., and the remainder shall be applied to the support of government.

And be it enacted and ordained, That every person concerned in the landing of any goods, wares and merchandise without a permit, shall forfeit and pay one hundred dollars, and double the value of the goods, wares and merchandise so landed, to be recovered by action of debt as aforesaid.

And be it enacted and ordained, That it shall be lawful for the Collector to grant permits for the landing of any goods, wares or merchandise whatever, to be stored in the public warehouse under the charge of the Collector; and such goods, wares or merchandise shall be subject to no charges except the actual expense of removing them from the ship or vessel to the warehouse, including the usual compensation to the Assistant Collector superintending such operation, and storage while such goods remain in the warehouse, at such reasonable rates as shall be fixed by the Governor and Council, not exceeding a fair compensation for the service actually rendered.

And be it enacted and ordained, That any person who may be the owner of any goods, wares or merchandise stored in the public warehouse under the authority of this act, shall be at liberty to remove the

same, or any part thereof, upon paying the expenses due upon the goods so removed, and place the same on board any ship or vessel whatever, paying the expense of such removal, including the usual compensation to the Assistant Collector superintending such removal.

And be it enacted and ordained, That it shall be lawful for any person who may be the owner of any goods, wares or merchandise stored in the public warehouse as aforesaid, to remove the same at his pleasure, by paying the expenses due upon the said goods so removed, and ten per centum duty upon the same.

And be it enacted and ordained, That if the Collector shall not receive punctual payment of the storage of any goods, wares or merchandise, or if any goods, wares or merchandise shall be in danger of perishing, it shall be lawful for the Governor to order the Collector by writing, under his hand, setting forth the reasons for the proceeding, to sell the same at public auction, or so much thereof as may be necessary to pay all charges on the whole parcel of goods, and the duty on the portion so sold.

And be it enacted and ordained, That if the Collector shall suspect any fraud in any invoice, it shall be lawful for him to apply to the Governor, who shall appoint three suitable persons to appraise all the goods, wares, and merchandise, in such invoice, agreeably to the rates of selling the same in Maryland in Liberia, and if such appraisement shall exceed the invoice price, taking the whole invoice together, more than one hundred per centum, duties shall be calculated upon such appraisement, otherwise upon the invoice, and such appraisers shall be entitled to such reasonable compensation as the Governor and council shall from time to time direct, to be paid out of the duties collected on such goods, but the Governor may in any case in which he may be satisfied that no fraud was intended, direct the duties to be calculated upon the invoice price.

And be it enacted and ordained, That it shall not be lawful to introduce into Maryland in Liberia by land, any goods, wares, or merchandise, not the produce or manufacture of the continent of Africa, without making entry and obtaining permit, and paying duties in the same manner as if the same had been imported in a ship or vessel, and all such goods, wares, and merchandise, except as aforesaid, so introduced, shall be forfeited, and every person concerned in introducing such goods, shall forfeit and pay one hundred dollars, and double the value of the goods so introduced, to be recovered as aforesaid, and all the provisions and regulations of this ordinance shall apply to goods, wares, and merchandise introduced by land in the same manner as if imported by sea.

And be it enacted and ordained, That it shall be the duty of the Collector, to seize all goods forfeited under any of the provisions of this ordinance, and for the purpose of enabling him to do so, he is hereby authorized and required, by writing, under his hand, to direct the sheriff to assist him therein, and summon to his aid all good citizens, and it shall be lawful in case of any goods, wares, or merchandise being wrongfully seized by the Collector, for the owner or owners thereof to institute an action of replevin against the Collector, in which it shall be lawful for the Collector to shew title to the goods in the government, by proving the violation of law and consequent seizure.

And be it enacted and ordained, That whenever the Collector shall seize any goods, wares, or merchandise, under the provisions of this ordinance, he shall cause a list of the same to be set up in the custom house, and at the door of the court house, and if within ten days no writ of replevin shall be served upon him, the said goods shall be sold, and the purchasers shall have good title thereto, but the original owners may, if they think proper, try the same question in an action of debt, for money had and received, against the Collector, commenced within three months after the sale, during which time and during the pendency of such action, the Collector shall not be bound to pay over the proceeds of sale, and in case of a verdict and judgment against the Collector in any such action of replevin or debt, the costs shall be paid either by the Collector or by the public, as the court before whom the case is tried shall direct.

And be it enacted and ordained, That no person shall open a store or transact business as an importer, commission merchant, or wholesale merchant, without obtaining from the Collector a license so to do, the price of which shall be one hundred dollars per annum for an importer, commission merchant and wholesale merchant, one license sufficing for the three occupations, and twenty-five dollars per annum for a retail store, and every person doing business without such license shall forfeit and pay ten dollars for each and every day, and it shall be the duty of the Collector to enforce payment of the said forfeiture by daily action of debt before a justice of the peace, who shall have jurisdiction thereof, but the provisions of this section shall not extend to persons dealing exclusively in African produce, or to females whose whole stock in trade shall not exceed one hundred dollars.

And be it enacted and ordained, That all actions of debt against the master or other officer of any ship or vessel, for any violation of this ordinance, may be enforced by attachment against such ship or vessel, whether she belong in whole or in part to the defendant or not, or by any other lawful means whatever.

And be it enacted and ordained, That it shall be the duty of the Governor and council to make all such provisions, rules and regulations as may be necessary or expedient for effectually enforcing all the provisions of this ordinance, and shall have the power to require or dispense with a bond from the Collector, conditioned for the faithful discharge of his duty as such officer, and shall also have power to fix the amount of the penalty of such bond.

And be it enacted and ordained, That the court of monthly sessions shall have jurisdiction in all matters growing out of the foregoing ordinance, except where it has been otherwise specially provided for.

WHERE THE MONEY GOES.—The salary paid by the Anti-Slavery Society to James G. Birney, the "Friend of Man," and the Anti-Slavery candidate for President of the United States, is \$2,250 per annum, besides travelling expenses. That paid to the intensely benevolent Joshua Leavitt, editor of the Emancipator, is \$1,800 per annum, and to Henry B. Stanton, \$1,000 and his travelling expenses. Who would'nt sympathise with the poor slave for \$2,000 per annum? Benevolence is a good trade—a great many ingenious persons have found it out.—*N. Y. Herald.*

At the suggestion of a friend we re-publish the following graphic detail of the horrors of the trial by saucy wood.

LETTER FROM DR. SAMUEL F. MCGILL TO MOSES SHEPPARD, ESQ.

HARPER, *Cape Palmas*, Oct. 6, 1839.

TO MOSES SHEPPARD, ESQ., *Baltimore*.

There exists on the western coast of Africa a species of trial for imputed crimes, approaching very near to that of the ancients; indeed the forms are the same. The accused is required to pass his hand over an iron bar, heated to redness, to insert it in boiling oil, or to partake of a decoction of the poisonous bark of the saucy wood. The two latter modes of trial prevail on this part of the coast, the former I have only heard of as being practised in the neighbourhood of Cape Mount.

Here it is quite traditional, that if an innocent man partakes of the bark, it proves innocent—but its effects on the guilty are invariably destructive to life. So confident are the majority of the natives in our vicinity, of the infallibility of this test, that when accused innocently, they scruple not to swill three or four gallons of the decoction. Having once escaped its poisonous effects, they become intrepid, and are repeatedly willing, on the most trifling occasions, to submit themselves for trial in order to gratify the continual and persevering enmity of an accuser.

A celebrated individual was not long since seized with an acute disease, which speedily terminated his existence. After his interment, the relatives of deceased consulted the doctors in some of the neighbouring towns, as to the cause of his death. (These miserable imposters profess to have the power of demanding an audience of his satanic majesty, from whom they receive such information as is necessary to give satisfaction.) In two days the answer was given, accusing an individual who had rendered himself obnoxious to the family, as being the cause of his death by witchcraft. This was sufficient, and one of three alternatives was left him. Either to confess his guilt and be mulcted in a heavy fine; to flee his country, (which they generally can effect if anxious,) or to swallow the decoction. He, however, preferred the latter, trusting in his innocence for his escape from danger.

On the day appointed the culprit was led to a remote spot from the colony, and witnessed the preparation of the bark. This merely consisted in separating it from the tree, cutting it into small pieces and pounding it in a mortar, with the addition of two gallons of water. The quantity of the bark used in this case did not exceed one pound. After the water was suitably tinged, it was poured off and the individual required to drink, which he did without any reluctance. Having drank nearly the whole, he started on his return to town, and accomplished the walk of more than a mile with ease. After his arrival in town, he was kept constantly walking, in order to allow the poison its full operation. Short periods were occasionally allowed him to expel the contents of his stomach.

During this promenade, he was constantly muttering—"If I am guilty of the crime alleged against me, may I be seized with cramps! may my breath be cut short, and may my body be transferred to hell."

This was continued quite five hours, by which time the whole was expelled by vomiting. He vomited with ease, laboured under no extraordinary degree of excitement, and frequently conversed and laughed with those around him.

I have since seen this man, and find that he enjoys good health, and felt himself relieved entirely of its effects after a half days rest. This case, however, is not a fair example, his accusers did not seem anxious to push the affair to extremes, or they would have doubled the quantity used.

January 3. Since penning the above communication, an effort has been made by Messrs. Wilson and Payne, for the abolition of this diabolical custom. The king and head men very readily assembled, and after a discussion of the question at two or three successive meetings, it was finally resolved that saucy wood or the trial by saucy wood, should forever be abolished.

In ratification of the agreement, the Rev. Mr. Wilson prepared a sumptuous feast, to which all the nobility were invited. This seemed to finish the affair, to the general satisfaction of all parties. This agreement was entered into by the patriarchs of the community, the persons who are the most likely to be exposed to the dangers of the ordeal, but it has subsequently appeared that the coincidence of the inferior individuals of the community was also necessary to the faithful observance of any law or agreement infringing on customary and habitual usages.

On the 4th January, 1840, about one month from the ratification of the agreement, a woman was accused of witchcraft, or of having by some underhand means caused the illness of her step-son. She denied the charge, and consented to undergo the trial. It was the intention of her accusers to have administered the drug secretly, hoping to elude the vigilance of the missionaries. This, however, they were unable to accomplish, as one of the natives conveyed the intelligence to Mr. W. He being informed, had the king and head men assembled at an early hour, to expostulate with them against its administration; and urged the right he had from their agreement to require their liberating the woman immediately.

After evasions and objections on their part of every kind, they finally announced it as their intention to continue the custom in spite of remonstrances, and every other means that might be instituted for its suppression. They farther said that the woman had already taken the saucy wood, for which purpose they had carried her in the woods before the sun rose,—and wound up the affair by requesting Mr. W. to go home and not to interfere in future with their saucy wood palavers.

The woman before mentioned, commenced taking the decoction at 5 o'clock, A. M. She was of a stout make, rather corpulent, and thirty-five or forty years of age. From all accounts, she was of a strong constitution, indeed her extreme endurance of suffering, eminently proves that disease had never made any serious impression on her.

When I first saw her she had taken the drug, and was walking in King Freeman's town, surrounded by several hundred of the natives. The opposition offered to its exhibition seemed to have infuriated them, and it was their determination that she should die. I immediately joined the crowd in order to note its effects.

This was at noon, and it had been perfectly clear all the morning, the thermometer at 87 degrees. The woman seemed much overcome by fatigue—and exhausted from having been continually driven about all day. She could scarcely support herself on her legs, but tottered after the manner of a drunkard—occasionally she sank to the earth. Availing myself of one of these favourable periods, I examined her pulse, and it beat one hundred and two in a minute—the pulse was soft, easily compressible, and seemed to undulate beneath the finger, but was regular in its beats; in this state it continued for nearly two hours.

Her eyes were red, arising from the turgescence of the conjunctival vessels, and was glazed, she could look steadily on nothing.

The posterior muscles of the neck seemed to have lost their power of contraction, in consequence of which her head was allowed to roll heavily on her shoulders and breast, while supported in a sitting position. Although the day was exceedingly warm, yet the surface of her body was perfectly dry.

Her lips were parched, and she made several ineffectual attempts to expel a quantity of frothy spitu, deeply tinged with the bark, that had accumulated in the mouth.

She remained sitting five minutes, when she was again aroused by her inhuman tormentors, supported on either side by two of them, she tottered forward, in fifteen minutes more she again fell, apparantly incapable of farther muscular exertion.

She yet retained the power of speech, and denied the charge brought against her, 'but,' says she, 'if I die, the sick man will never recover, his fate is interwoven with mine, kill me as soon as you please,' this increased the barbarity of her attendants, whereupon they lifted her again on her feet and urged her onward, in her attempts to walk she fell prostrate on her face. She was now seized by two men, one at each hand, and dragged over the gravel and stones until her thighs, knees and shoulders were cruelly torn, and bleeding,—the poignancy of her suffering revived her; she was again uplifted, and staggered nearly an hundred yards, and fell with her head against a stone that made a fearful gash over the right eye.

This afforded these fiends infinite amusement, they evinced their joy by repeated yells. Unable to control my feelings any longer, I approached her, and by voice and gesture, succeeded in dispersing the crowd for a moment.

I was at first respectfully, and afterwards harshly commanded to leave her. After a confusion of a few minutes, they were prevailed on to listen to my remarks. I told them that they had given her the pioson, and that it was likely to do its work, and requested them to place her in my charge, or suffer her to die in peace. They began to betray marks of impatience, on which I farther promised them that providing she was placed in my hands, I would obligate myself to cure the man she was accused of having poisoned. Their steady answer was No! She was snatched away from me, and they continued their horrid work of death.

Finding that she was so far gone as to render hopes of recovery entirely out of the question, they dragged her to the sand beach, and laid her in the dry and hot sand, which was indeed intensely so that I could not bear my hand in it a few seconds without pain. Her breathing had now become hurried, the whole body moved at every inspiration, the abdominal walls had fallen in, and seemed to touch the spine.

Two o'clock. Sand was now thrown into her mouth and eyes, and attempts were made to strangle her. This cruelty caused an effort that I did not think her capable of; for she again arose in the sitting posture, and spit out the sand.

The anxiety for her destruction seemed to increase, with this unlooked for evidence of strength. A half gallon more of the decoction was brought and presented to her, she refused it and clenched her teeth. She was now thrown on her back and forcibly held so by persons standing on her legs and arms, another placed his foot on her face, so as to keep the head steady, while attempts were made to pour the liquor down her throat with a funnel; failing of success in this they poured it in her nostrils, and had the quantity been sufficient, would have drowned her with it. Her struggles during this performance, overthrew all those who held her, and she started on her feet, but fell immediately.

Attempts were made to cover her entirely with sand, in order to suffocate her, but she easily threw off the load. All their attempts to murder her proving abortive, they now determined on drowning her in Sheppard's lake. To accomplish this, she was dragged a half mile farther on the beach, but before reaching the lake, they were checked by the presence of too large a

number of the colonists, and they retraced their steps; only in returning, they dragged her through a species of dwarf palm, the leaves of which are as piercing as needles—they were thus occupied a minute or two when she broke from them, and walked five hundred yards, with this exertion her powers entirely failed, and afterwards she was nearly passive under all they chose to inflict.

Three o'clock. She has again had a half gallon more of the potion poured into her nostrils—her tormentors are fatigued, and allow her a few moments respite. Her pulse scarcely perceptible, 90 in a minute, breathing laborious and hurried—eyes half closed, and appears unconscious of every thing around her.

Half past three. They have dragged her to the margin of a stagnant pool of water. Poured water into her nostrils, and placed their hands on her mouth to prevent the passage of air into the lungs, and finally they clasp her about the throat, and cover the superior half of her body entirely with sand, she struggling, and endeavouring to throw it off; finally in this way they succeed in murdering a human being, whose only crime was that she was forced to believe that she was a witch.

I here give you a faithful but appalling history of the transactions in our vicinity. The whole scene was enacted in Cape Palmas—the colonists, and even the children were eye-witnesses—even in sight of two missionary establishments, and yet we must calmly look on and say nothing.

Humanity shrinks on the representation of such barbarities. I ardently look forward to the period when we shall be allowed by force of arms, (since persuasions effect nothing,) to abolish this system of murder, in our immediate neighbourhood.

The greatest obstacle to the abolishing of the custom arises from the natives being divided into families. They always accuse individuals belonging to a family, with whom they have a feud—of course this creates a desire to retaliate—hence the great obstacle that has prevented the success of the missionaries.

Not less than ten individuals have taken it within three weeks, only three have died. The escape of so large a number may be attributed to the strength of the preparation, or to the lenity of those who are appointed to prepare it.

Young and vigorous men are those who most strenuously oppose any measures for its suppression. They are the least liable to be accused of witchcraft. The old and ugly are those who dread it most—I may include the deformed. The young men retain the usage, as it is the only means of keeping the older in check, otherwise they would prove the greatest tyrants that ever lived.

As strange as it may appear, and as dangerous as it is in reality, there are those among the natives who will avow themselves wizards or witches in order to revenge themselves on a person against whom they have a private pique.

Cases have occurred here, men have gone to the houses of sick persons, knocked at the doors, and inform them in a feigned voice, that they were the originators of the disease. This fills the inmates with dread, and none are so bold as to come forth and detect the prowler, lest they themselves may be exposed to their necromancy. Not long since, an instance of the kind occurred, but the wizard "caught a tartar," a friend to the sick man was in the house at the time, and instead of coming out, poked his gun through a crevice, and lodged its contents in the fellow's back; he got off, but on enquiry the next day, the wounded man was found, and of course was disposed of in a very summary manner.

The doctors are frequently applied to for some article to ensure the death of an enemy. These fellows invariably furnish something—whether to effect the object or not I am unable to say. Should the individual happen to be taken ill, however, the doctor immediately comes and lodges secret information. In such cases, the culprit is so overcome with surprise, that he pays a fine and promises to remove the cause of sickness, and should the powers of nature happen to aid him, he gets clear, but should the sick man die, he is compelled to drink the saucy wood.

Very respectfully yours,

SAMUEL F. MCGILL.

(From the Liberia Herald.)

LETTER FROM MOSES SHEPPARD, Esq. OF BALTIMORE, TO WM. POLK, OF LIBERIA.

"In a former letter I adverted to some of the inducements to acquire those comforts in youth which are always desirable in age; taking your climate as an analogy, what I said was simply advising you to exert yourself in the 'drys to prepare for the rains,' that you might not be unsheltered and destitute in that season in which it is difficult, if not impracticable to labour. Youth is the dry season, or season of labour, and old age the rainy season, or season of rest in human life; to me, it appears that a feeble old man toiling or attempting to toil for a subsistence, that should have been procured in his earlier years, is a spectacle at which the very angels must weep. I am solicitous that you may not be the subject of so painful a spectacle. Your situation is peculiar, the first emigrants to a colony are placed in an important and responsible trust. You should view yourselves not as individuals, but as representatives of that host, perhaps, of almost countless thousands who may hereafter form the crowded population of Liberia; to them the names, the character, and history of the founders of the colony, will descend with honour or execration according to their acts; you may therefore consider yourselves as acting in the presence of that multitude, who in future time, will swarm on the shore and penetrate the forests of Liberia. By them the spot that was cultivated by an early and honoured emigrant will be held in high estimation; the palm tree that was planted by a venerated ancestor, will be too sacred to be touched by ruthless hands. As his name descends from age to age, the lofty palm will serve as an emblem of his free and elevated mind, and a towering monument of his works.

"The colonies in Liberia are objects of solicitude and interest, or curiosity to the coloured race both in Africa and America; placed on a theatre to which their attention is directed, if you are stimulated by pride or ambition, self-love or avarice, you will not want motives to exertion; if you are guided by the benign influences of christian duty, or the high and honourable feelings of philanthropy, you will not only have a motive, but a sanction for untiring industry,—in a word you are urged by all those motives, which too often obtain a predominant influence over the actions of men, and you are bound by every consideration that ought to bind a man, to apply all your energies with unceasing vigilance to a cause designed to meliorate the condition of a large and benighted portion of the human family, and to set the captive free. On you, the colonists, depends the success of a great and humane enterprise. The importance you have thus already attained is an earnest of the high destiny that awaits your perseverance. On you depends the resurrection of a nation's right;—to achieve this high behest, will require all the elements of a nation, not only men, but a certain amount of wealth; the arts and sciences must also be located there, before Liberia can be admitted into the family of nations."

(From the Baltimore American.)

AFRICAN COLONIZATION—MR. KENNEDY'S REPORT.

We acknowledged some days since the reception of a copy of Mr. Kennedy's Report from the committee on commerce of the House of Representatives of the last congress, on the *memorial of the friends of African colonization*, assembled in convention in the city of Washington in May, 1842. Appended to the report is a collection of the most interesting papers on the subject of African colonization and the commerce and products of Western Africa, together with all the diplomatic correspondence between the United States and Great Britain on the subject of the African slave trade. The whole publication, including the report and the appendix, makes a voluminous document of more than one thousand printed pages.

It is in all respects a most valuable publication, since it presents in one collection a complete series of all the papers of any importance bearing upon the subject to which it refers—a subject of vast interest to this country. The large body of documentary matter attached to the report is for the most part chronologically arranged next after the proceedings of the convention which gave rise to the report itself—a body of information covering nearly one hundred and fifty pages. In this part of the compilation the information communicated by Dr. Hall, our colonization agent, may be found in the form of answers to a series of questions put to him in the convention.—Next in order after the records of the convention come the proceedings of the Virginia Legislature, of the 31st December, 1800—the first definite movement towards the object of an external colonization of emancipated blacks, a favourite project, it is well known, of Mr. Jefferson. These and some subsequent proceedings of like nature come down to the year 1805, and to page 166 of the document. Next come the formation and the memorial of the society, in 1816, and letters in its favour by Mr. Jefferson, Robert Goodloe Harper, and others, with various subsequent proceedings of congress and the society tending to the abolition of the slave trade and the declaring it piracy down to 1820, and to page 259 of the document. Then follows the act of May 8, in that year, incorporating the Society.

The rest of the document contains interesting papers, diplomatic and others, relating to this subject, and among them a series of letters and papers illustrating the history of the Maryland colony at Cape Palmas. The whole work is, as we have said, most valuable; and we are sure that all who feel an interest in the subject of African colonization—a large and increasing multitude of the best men in the country—will be thankful to the intelligent author for the copious and well arranged mass of information which he has here put together, as well as for the just and liberal views embodied in the report. The National Intelligencer speaking of this document, says:

“Mr. Kennedy's discriminating survey of the whole matter has led him to bring together whatever of individual action and information, or of state and federal legislation, or of our diplomatic intercourse with other nations, could offer to form a sound and clear body of facts, such as was necessary completely to elucidate this important matter, and put in a condition to be wisely canvassed and acted on: a labour of great extent and difficulty, the accomplishment of which is only one of the many services which his diligence and skill, not less useful than brilliant, have often conferred upon our public councils.”

The Report, which is clear, succinct and brief, yet comprehensive and satisfactory, traces the progress of the colonization enterprise in the United

States, and looking to the causes which led to the establishment of our colonies on the Western Coast of Africa, and to their noble objects, comes to the conclusion "that the colonies of Liberia and Maryland, now existing, and those which may hereafter be established on the African Coast, may justly invoke the regard of the government, and ask from it some measure of protection and support." The amount of protection and support which it would be proper to extend to them might be comprised in the grant of aid towards the enlargement of their territory, occasional visitation and protection by our naval armaments, and a guaranty to be secured to them by the influence of our government, of the right of neutrality in the wars which may arise between European or American nations. The following extract from the report is full of interest:

"The time has arrived, in the opinion of the committee, when the subject of African colonization has become sufficiently important to attract the attention of the people, in its connexion with the question of the political relations which these colonies are to hold with our government. Founded partly by the private enterprise of American citizens, and partly by the aid of the federal and state authorities, recognized as political communities by our laws, and even owing their regulation, in some degree, to the legislation of a state of this Union, (as in the case of Maryland,) they have attained a position in which, obviously, they must very soon become objects of consideration to the world, both for the commerce which may be under their control, and for the agency they are likely to exercise in the final disenthralment of the continent to which they belong. It may speedily become apparent to the observation of Christendom, that the slave trade may more certainly, effectually, and cheaply be destroyed by the colonial power on shore, than by all the squadrons of Europe and America afloat. The growth of such a conviction will inevitably draw an anxious and friendly eye towards the American colonies from every power which sincerely pursues the charitable work of relieving Africa from her horrible traffic, and mankind from the reproach of permitting it. The influence of such a sentiment, we may conceive, will greatly advance the interests and magnify the value of the colonies. It would appear to be our duty, before an occasion of conflicting interest may arise, to take such steps towards the recognition of our appropriate relations to these communities as may hereafter secure to them the protection of this Government, and to our citizens the advantages of commercial intercourse with them."

It is deeply to be regretted that the adjournment of congress took place before any action was had on the resolutions accompanying this very excellent report. One of these resolutions directed the appointment of an agent to reside in the colonies, with power to form treaties or connections with the native tribes on the coast of Africa, for the advancement of American trade, and for the suppression of the traffic in slaves.

Our country has it to say that, amid all the philanthropic talk and ostentatious professions of civilized nations on the subject of the slave trade, she took the first step in practical action towards its suppression. We could wish that a wise discernment as to the true end in view and a prompt use of the means best adapted to attain it, might always characterise our government in its course of dealing both at home and abroad; and hence we sincerely hope that the line of action designated in the resolution we have referred to, may be adopted with as little delay as practicable, and that an agent may be sent to the western coast of Africa for the purposes specified. This is after all the only effectual course to be pursued—unless indeed there are other purposes to be subserved in connection with the slave trade, different from that of its suppression. While England wants *apprentices* for

her colonies in the West Indies, she may prefer to allow slaves to be embarked on the African coast, in order that her cruisers may seize them at sea. But as we have no other motive in this business than an honest one for stopping an abominable traffic, it becomes the Republic to go directly to the source of the evil and to stop it there.

We may mention here, and we do it with pleasure, that the secretary of the navy has given directions to Com. Perry, in command of the African squadron, to survey thoroughly the harbour of Fishtown, included in the purchase recently made by the Maryland Colonial Government from the native chiefs in the neighbourhood of Cape Palmas. This harbour is the best on the coast, and it will prove a valuable acquisition not only to the colony, but also to our ships of war on that station and to trading vessels. The location has been held until recently, by an English trader under a grant from the natives; but the death of the occupant left it unclaimed, and it was purchased by Gov. Russwurm. It is situated not far from Garroway, the place which the French have lately occupied. The survey of the Fishtown harbour by our squadron will make it known to traders and render it easily accessible.

SAILING OF THE LATROBE.

As we predicted in our last, the number of emigrants amounted to 75, mostly manumitted on the express condition of going to Liberia. Some thirty or so were set free by the will of a Mr. Hodges of Calvert County. About the same number were sent by the Rev. Mr. Goodwin of Charles County. These people have long been at liberty to go to the colony, but were deterred by the apprehension of evil from some quarter. During the past summer, however, one of their old fellow-servants, who was manumitted some eight years since, much to their astonishment returned from Cape Palmas, and when they had felt him all over, heard him talk of his new country and friends, they became satisfied that it was their old friend "Ambrose," and that he had not been sold to Georgia. All hands concluded at once to rise up and get them out of this land. Several free families also embarked, and one man from out of the state came forward and paid his own passage.

As the sailing of the barque received merited notices from our daily prints, we have little more to say than that the expedition was well gotten up, well gotten off, and we trust and believe that it will be well with all that they have gone.

We have to render our thanks to the Rev. gentlemen who so kindly and ably officiated on the occasion of the departure of these people for their new home, and we cannot but believe the wholesome counsel so feelingly impressed upon them will be long remembered.

The great concourse of people who thronged the wharves on the departure of the Latrobe, and who cheered her as she moved from the wharf, shews how deeply the citizens of Baltimore are interested in the cause of colonization.

MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

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Vol. 2.—No. 6.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

OUR “AFRICAN SQUADRONS.”

It is well known that by the eighth article of the Treaty of Washington the U. S. government stipulated to maintain a naval force on the West Coast of Africa, of not less than eighty guns, to co-operate with the British squadron on that coast in the suppression of the slave trade. The causes too, which led to the adoption of this article are generally well understood. Like the settlement of the north-eastern boundary, the *points of controversy* arising out of the questions of *right of search*, of visitation, and the abuse of these rights, were laid aside, and a compromise effected in the terms of the treaty. And although the arrangement was unexpected by all, and unsatisfactory to many, yet we believe it is generally conceded that the measure was a most judicious one, and the most honourable way of avoiding international difficulties. The British government plainly saw that without the right to search or visitation, or (laying aside terms) without the right of ascertaining the true character and nationality of all vessels on the coast of Africa, all their efforts, their immense outlay of treasure, and sacrifice of life in their extended attempts to abolish the slave trade must prove abortive, yea, worse than abortive, as they did not lessen the number shipped, but merely exposed the victims of the traffic to increased sufferings and torture. She felt, therefore, that her claims on this point, (claims too, which have ever been granted by courtesy on the high seas between friendly powers for the suppression of *piracy*, which the slave trade has been declared by the U. S. government) were but reasonable and ought to be complied with. She asked too only what she was willing to grant in turn. On the other hand, the people of the United States justly felt jealous of granting to the British government a right or privilege which bore a strong affinity, in name at least, to one formerly claimed by that power and which we had spent our blood in resisting. They too, well knew that the exercise of this very power, or right of visit, which had for the few past years been permitted on that coast as a matter of courtesy, had been grossly abused by officers of the British navy, and that the regular American traders even to English settlements, with all evidences of nationality and lawful traffic on board, had

been seized and adjudicated in the "court of mixed commissions," in a British port, and confiscated. The position of the parties, therefore, was such that for either to persist in its demands would be incompatible with a continuation of friendly nations. Great Britain readily received the acquisition of eighty guns to assist in the suppression of the slave trade in lieu of the "right of visitation" of suspected vessels bearing the American flag, and the American government, while it felt bound in honour and principle to refuse this concession, could not do less than grant a show of assistance in suppressing a traffic which she had long since denounced as piracy on the high seas.

Thus, whatever may have been the ostensible or avowed object in the establishment of our squadron on the African coast, or whatever may be its consequences or results, it cannot be denied that it was done rather as a matter of compromise than principle, rather to allow England to suppress the slave trade than with a view of doing much ourselves. In proof of this, it is only sufficient to say, that the state of things which now requires a squadron there, has existed for the past twenty years.

But no matter what may have been the immediate causes which led to the adoption of this measure, inasmuch as it has been adopted, and must be continued during the period of five years from the date of the treaty, it certainly is the duty of our government to reap all possible benefits therefrom, and to make it in all practicable ways available to the interests of American citizens. It has often been alledged (but we think unjustly) that the measures taken by the English government for the suppression of the slave trade, are rather adopted for the purposes of protecting their commerce on that coast and extending their sway over the interior, thereby creating a vast market for their manufactured exports. That this is a secondary object, and a justly important and praiseworthy one too, cannot be doubted, and that government has managed the matter with much credit to itself and advantage not only to her citizens but to the native Africans. The suppression of the slave trade, the civilization of Africa, the protection of her commerce and the furnishing a market for the products of the industry of her own citizens, go hand-in-hand, are all alike, objects of interest to that government, and are advanced by the same measures. By her navy she clears that coast of pirates and freebooters; she forms treaties of commerce with unfrequented tribes and enforces from them just and honest intercourse with her merchantmen; she seizes the freighted slave ship and transport its wretched victims to her colonies and trains them up as "British subjects." By her colonies planted at the entrance of the great rivers and prominent points of that coast, she secures all trade, so far as their influence extends, to the virtual exclusion of vessels of all other nations. These, too, furnish depots for merchandise for coast trade and transshipment, places of relief for disabled vessels and sick and distressed seamen, and points from which civilization and *British influence* spreads in all directions.

But, up to this period, what has the *American* government done?—nothing—nothing. And now that a squadron has been sent out—that appropriations have been made for the purpose—that the attention of the government and

the American people has been directed towards Africa, we might almost give the same answer to the same interrogatory. On the ground that the first object of the squadron is the suppression of the slave trade, we would ask how are the measures in process calculated to effect this object? Why, so far as we understand it, in the least manner possible, with the fulfilment of the letter of the treaty. In the first place with regard to the character of the vessels despatched to that station.—The recent Report of the Secretary of the Navy says, the cruising ground of our squadron extends from the “Madeira and Canary Islands to the Bight of Biaffria, and from the African coast to the thirtieth degree of west longitude,” a distance of coast line, independent of breadth or longitude, of near three thousand miles. It is well known that of late years, with barely two exceptions, all vessels known to be engaged in the slave trade, have depended altogether upon their speed, or swiftness, to enable them to escape molestation from cruisers. Now with such an extent of cruising ground where little or no defence on part of the slaver is to be expected or can be made, it must be obvious that next to sending out an eighty gun ship, thereby fulfilling the *letter* of the treaty, our vessels at present on that station are of the least possible utility, the squadron consisting of one frigate, two sloops of war and a brig. Of the sailing qualities of these vessels, excepting the brig Porpoise, we know nothing, but we never saw a slaver on that coast that would run the least risk in taking off slaves in sight of her. In order to insure any degree of success in arresting the slave trade by our eighty gun squadron, it should be composed of the smallest sized vessels in the service, with but one long gun amidships and a complement not exceeding thirty men all told.

With regard to their station and cruising grounds. This is so extended and needlessly too, that the squadron of four vessels absolutely becomes lost in it. Nobody ever heard of a slaver to the windward of Cape Verd in prosecution of the traffic. Madeira, the Canaries or the Cape de Verd Islands, doubtless afford more agreeable stopping places to the officers and men than are to be found on the coast, but never a slaver. At Bissaos in the Rio Grand, the slave trade commences, and occasional factories exist along the coast as far down as New Cesters, a distance of some five hundred miles. From New Cesters there is not a slave factory for near one thousand miles of coast line, including a part of the Grain Coast, Ivory and Gold Coasts, and the European forts, to Whydah. Here they again commence and continue across the line, occupying all the great outlets of the Niger and other rivers. In order therefore to operate with any effect upon this trade, the cruising should be confined to those parts of the coast in which it is carried on. The only possible chance of securing a slaver by a sailing vessel, is to watch the factories themselves, to lie off and on until one heaves in sight and then give chase. The slaves must be shipped from the factories or their vicinity, and if close watch is kept the carrying vessels can often be secured.

But there is another important object to be effected by the African squadron, and one too which must be presumed the executive had in view in the formation of the treaty, viz: the advancement and protection of the

American commerce with Africa. And the question at once arises : how can this object best be effected? We answer, in two ways; first, directly, by the formation of treaties of commerce with the more important native tribes on different sections of the coast, through their kings and head trade men : and secondly, indirectly, by affording aid to the American colonies already established there. What instructions have been given to the commandant on that station with regard to advancing our commercial interests there, or of forming treaties of commerce with the native chiefs, if any, we cannot say : but certainly there never occurred a more favourable opportunity of effecting a great and permanent good to our country. It is well known that the African continent is one of the most valuable and productive in the world, that her natural resources are unequalled by any other, and that she has a population abundantly able with proper inducements to develop them. It is well known, too, that at this time the great commercial nations of Europe are striving for precedence in the acquisition of the commerce of this continent. It is known, too, that the greatest article of traffic with Africa can be procured only in the United States, viz : tobacco ; and that heavy cottons, gunpowder and spirits, the next in importance in order, we can compete with any European country in manufacturing and exporting. With such advantages for such a commerce, and with our present facilities for securing it, ought not some arrangements to be made at this time to place it on a safe and permanent footing ere it is too late? Unless something is done we predict that twenty years hence there will not be a river, bay or canoe landing of consequence on the coast of Africa open to the free entrance of an American bottom. The first step to be taken is to form treaties of commerce with the native chiefs on all parts of the coast not now claimed by European governments. A permanency could be given to such treaties by the purchase of a small point of land, which would afford a safe boat or canoe landing. This spot need not be protected or defended, the bare purchase and cession would prevent an ultimate transfer of the whole to some European power. This would ever secure to our merchantmen a right of trade of which they could not be dispossessed except by open force. If this is not done we shall soon learn that such and such a section of the coast has passed into the hands of the English, French, German or Danish governments, that a colony is established at such a point, and no foreign vessel is allowed to trade with the natives, or even to enter any goods or merchandise which will in any degree conflict with the interests of the commerce of the nation thus occupying, as is the case now at the French settlements of Senegal and Goree, the British of Gambia and Sierre Leone, the Dutch at Elmina and Accra, and in fact at all the European settlements on the coast.

But, in addition to this, our commerce needs the protection of American vessels of war, protection both from pirates and the more barbarous tribes with whom we traffic. We not only require their protection from violence but in enforcing the fulfilment of contracts. The system of trade on the most important marts, as in the great rivers in the Bights of Benin and Biaffria, is such that aid of this kind is absolutely necessary to its successful prosecution. In the first place on the arrival of a vessel say of three hundred tons burthen, a dash or present, called comey, is exacted by the chiefs of the country of

not less than one thousand dollars in value, before any trade palaver can be opened. The entire cargo must then be delivered to the trade-men at the direction of the chiefs, on credit. The owner of the merchandise, therefore, must depend entirely upon the integrity of these people for a return cargo, and generally, if he is unprotected or the flag unknown, he must induce them to believe it for their ultimate interest to pay up well, or the voyage will turn out but a sorry one. This regulation has to this day almost entirely excluded American vessels from the most profitable points of trade. They cannot with safety entrust their cargo to those from whom they have no means of enforcing payment. But the case is very different with the English trader. In most cases a regular treaty of commerce has been made between an officer of his government and the chiefs, and he lands his goods in accordance therewith, well knowing that in case of any great default or delay in re-payment, he has but to threaten them with a "man-of-war" and the balance is at once made up. If something in the way of treaty or purchase is not speedily done, we again repeat, that the commerce of that coast, at least the important part of it, will speedily be lost to the United States, and it is only a matter of astonishment to us that our vessels have not long ere this been excluded from the Delta of the Niger and other large rivers.

The second and most efficient mode of advancing our commercial interests in Africa and securing a permanent market for American produce, we have said is, by affording protection to, and cherishing the American colonies already established there.—This we would urge both as a matter of policy on part of our government and of *justice* to the colonies themselves. The influence already exerted by these settlements upon American commerce has never been duly estimated. They have been the very foundation of a great part of the trade now carried on between this country and West Africa. If we look back to the interval of time between the cessation of the *carrying* trade of slaves, which was successfully and vigorously prosecuted by our northern merchantmen, and the establishment of the colony of Liberia, we find our commerce with the West Coast of Africa dwindled to almost nothing. In fact the trade could hardly be said to have been resumed subsequent to the last war, until the founding of the Liberia colony. Until that period the coast of Guinea was unknown to American merchants, except as a slave mart.

The colony has been instrumental in forming and increasing our African commerce in various ways. First by publications made by the Colonization Society, giving valuable information with regard to the climate, the seasons, the productions of the soil and the demand for articles of American produce and manufacture. Then by chartering vessels for the transportation of emigrants, thereby giving the masters of such vessels, and through them the shipping merchants, an insight into the peculiarities of a trade with which they were before entirely unacquainted.—It is a fact that more than two-thirds of the commerce between the United States and West Africa for the past twenty years arose from this one cause. Again, owing to the establishment of the colonies, the trade in their vicinity has been materially increased, produce has been concentrated in such a manner as to allow the merchant captain to transact his business in much less time and with com-

paratively less risk. The colony in fact places our African commerce on nearly the same footing as that of our northern with the southern states. It forms a port of entry for which our vessels clear, and where proper debenture certificates can be obtained for securing drawback. It furnishes a depot for any surplus cargo or such as may not find a ready market. In case of wreck or danger from the seas, or stress of weather, it either furnishes the means of repair and refitting, or an asylum for mariners until they can be returned to their homes. But more than all, it affords a place of refuge and recovery in the too frequent cases of disease which affect whole crews of vessels imprudently trading in the pestilential rivers of the coast. We have again and again seen vessels in the harbour of Monrovia brought down from the malarious rivers of the windward coast with not one of their original crews on board able to perform duty. In many instances we have seen them restored to comparative health and enabled to complete their voyage; in others new crews have been shipped from the colonists to navigate the vessel to the United States. In either case the vessel and cargo were saved entirely by the existence of the colony of Liberia. The fact is well known to all acquainted with the West Coast of Africa, that the lives of many American mariners and thousands of dollars worth of American merchandise have been saved through the instrumentality of these colonies; that through them and them *only*, has American commerce been fostered and protected on that coast. We say therefore that it is not only a matter of interest and policy, but of *duty*—of *justice*, that the American government should, through the agency of her squadron and otherwise, afford them all constitutional aid and support.

But can it be believed that with a knowledge of all these facts, (for they have been before the public for the past ten years) with a knowledge that these same colonies have been planted on the very ground of the old slave barricoons, and that these same American colonists have actually destroyed by force of arms several large slave factories and liberated some hundreds of slaves, abolished the very existence of slavery within their territory; yea, done more to suppress the slave trade than any one christian civilized power save England—we say, can it be believed, that where so much has been done through the individual philanthropy of American citizens—the American government should to this late period fail to take any cognizance of these colonies whatever? Yea, what is worse, that when she is forced by circumstances to maintain a squadron on that very coast for the suppression of the slave trade, that a foreign port far remote from the scenes of the traffic should be selected as a rendezvous for her squadron and a depot for their provisions? Hitherto the colonists have but considered themselves neglected—they have felt that causes have existed which at least could be alleged with plausibility, for the utter neglect with which they have been treated, and under all circumstances tending to alienate their affections from America and the American people, still they have honorably maintained a kind of allegiance to our government and the kindest feelings for the land of their birth. But it cannot be hoped that with the policy at present pursued by our government with regard to them, this state of things can long continue. If they are to be set at naught and considered of no

account in matters wherein they have already effected so much—if they are to be considered as unfit for a rendezvous for an American squadron, or even as a depot for marine stores—if their parent government refuses to them the incidental aid and advantage arising from such an arrangement, then we predict that ere long they will prefer to seek a paternity equally advantageous and honourable to themselves, and one too which will be most readily granted.

But independent of any claims of the colonies upon the protection and patronage of our government, we are unable to conceive the policy or expediency of establishing the rendezvous of our squadron at the Cape de Verds, or of cruising among the Canaries and Madeira, if the object of the African squadron is either the suppression of the slave trade or the protection and advancement of American commerce on the Coast of Africa. Granting the letter of the treaty is to be fulfilled in good faith, and that the squadron of eighty guns is to assist to its utmost in the suppression of the slave trade, then certainly the first object would be to select a place of rendezvous as near as possible to the scene of action, and which should at the same time possess the requisite qualities of healthiness of location, good anchorage ground and facility for procuring good water and fresh provisions. As St Jago was selected in preference to the American Colonies, it must be supposed to possess one or more of these qualities, in a greater degree than either Monrovia or Cape Palmas. But the case is far otherwise. In the dry season we grant, the Cape de Verds are considered to be more salubrious than the colonies, but in the rainy season, we believe that it is conceded that they are all equally unhealthy with any part of the coast. With regard to harbour or anchorage ground the preference must be given to any open roadstead on the coast to Port au Praya. In the rainy season the whole region of the Cape de Verds is noted for squalls and foul weather, and the swell rolling into the harbour of Port au Praya from the south is so tremendous, that no vessel can at times ride with safety. On the other hand, well manned and well rigged vessels can, at all times and seasons, lay at anchor at any distance from the shore on the African coast in from six to twenty fathoms water, and generally in muddy bottom, without the least risk of parting their cables. As to facilities for procuring fresh provisions and vegetables, the barren Cape de Verds, affording only a browsing for goats, and whose inhabitants are supplied with nearly all their bread-stuff from foreign vessels, probably next to the Coast of Zahara afford the least of any port in the world. While the American colonies, particularly that of Cape Palma, would well supply those articles so important for the preservation of the health of the crews of cruisers on a long voyage. Here are to be found goats, sheep, bullocks and fowls in abundance, also, the fruits and vegetables peculiar to tropical climates, as rice, banannas, plantains, sweet potatoes and the like in any desirable quantities. Independently, therefore, of all claims of the colonies to such incidental advantages as might arise from making them the rendezvous for our squadron, we conceive the interests of the government, the welfare of the squadron, and the very success of the enterprise imperatively require it. The immediate vicinity of the colonies is the very ground on which the squadron is required to act.

At twelve hours sail from Liberia bay is the greatest slave mart on the windward coast, whence it is computed that from five to ten thousand slaves are shipped annually; and the nearer to such points the rendezvous is established and the depot fixed, the more advantageously will the objects of the squadron be accomplished.

There never was a more suicidal measure than this apparently intentional neglect of the Africo-American colonies by our government. What could not have been done by the government itself, namely, the purchase of territory and the planting of foreign colonies to advance our commercial interests, has been projected and accomplished by individual philanthropy. What could not have been effected by white citizens of the United States has been executed by her freed coloured population, pilgrims of the nineteenth century, seeking that liberty in their ancestral land which was denied them in the new world. Here our government finds ready at hand the very establishment which a sagacious statesman would have desired, a key of that vast continent to unlock and open its treasures to our commerce, a foothold from which, with the least possible protection, we could not be dislodged. We have thus far realized all the advantages of colonial possessions without the expense of founding or supporting them. We have the material for extending and perpetuating colonies on the coast of Africa not possessed by any other nation in the world; and why should all these advantages be sacrificed? Why should we not, at least, seek to retain what we already possess, when it can so easily be done? Above all, let it not be said that we refuse the incidental aid which *our* squadron would necessarily afford by making these colonies the centre of its operations.

(From the African Repository.)

LETTER FROM JOHN McDONOGH, Esq.

This distinguished philanthropist is too well known by the former details, published in our number for February, of his great experiment for the freedom and elevation of eighty of his slaves, to need our commendation. He is eminently a practical man, looking to vast results, and very capable from his intimate and thorough knowledge of the system of slavery, and the character and habits of our coloured population, to devise and elucidate plans for reconciling the interests of the two races at the south, and connecting the liberty and improvement of the descendants of Africa in the United States, with the civilization and advancement of their far more ignorant and degraded African brethren. Whatever he writes should be read and considered by the whole country.

REV. R. R. GURLEY:

NEW ORLEANS October 5, 1843.

Dear Sir,—In the month of March last, in addressing a friend in Mississippi, in reply to some inquiries he had made of me in relation to the treatment of slaves, I sketched for him, (at his solicitation) a plan, which if pursued by the friends of the black man, of our country would lead, I am fully convinced, in a very short space of time, to their freedom, and settlement in Liberia.

The features of this, vary somewhat from the plan I pursued myself, and which I gave to the world through the press, though, its basis is the same. I intended at the time to have sent you an extract from it, that it might be

published (if you approved of it) in the African Repository, but have been hindered from so doing by a press of business until the present moment. You will now, sir, find it enclosed. The great and principal features of this plan, is the rapid results it would produce, (if generally pursued and carried out) in the interests of the black man. But, sir, (as you will perceive in what I have said in it,) the black man stands in need of a friend; his education has not fitted him for thrift, to take care of his gains, husband, and lay them up; he must have a friend to do that office for him. If the ministers of God's word, throughout the Southern States, will undertake that office for them, their success would be assured. If slaves, then, sir, on plantations, could succeed under this plan, to effect their freedom, how much more easy, certain and rapid would it be for those (both men and women,) of our cities, towns, and villages, to effect that object under it. There is not one of them, sir, with thrift, industry and economy, but may effect their freedom in the space of six to eight years at the furthest.

With great respect, and best wishes, I am, dear sir, your friend and obedient servant,

JOHN McDONOGH.

Extract of a letter of John McDonogh, of New Orleans, to the Rev. ———, of ——— County, in the State of Mississippi, dated the 10th March, 1843.

"Rev. and Dear Sir,—The plan generally pursued by slaves, men and women, to obtain their freedom, has been a wrong one, taken up and adopted without reflection by them, and masters and mistresses have generally agreed to it, and consented without reflecting on its incorrectness, not to say dishonesty toward the slave; and I have to charge myself (as it has occurred to me frequently, many years back, to have sold their freedom to different individuals, both men and women, held by me in slavery) with the same offence, though it was committed innocently by myself as well as them, for want of due reflection. The mode generally pursued, has been, when a slave by his industry, has amassed and got together some \$50 or \$100, to go to his master or mistress, and say that he was desirous of purchasing himself, that he could pay a part of the price down, and would pay the residue as soon, and as fast, as he could make and get the money; to this, the master or mistress has consented, in good faith, has understood and established the price, at \$100, \$500, or \$600, or whatever might be, received the \$100 on account from the slave, for which he gave a receipt, and held him to labour for him, the master, as usual, the whole of the six days of the week, until the balance of the price was paid him; in some five or six years the master would receive another \$100 from the slave, and so on to the end; or, perhaps, the slave would pay him \$10 or \$20 at a time, as he laboured at nights and procured it, so that it may be that twenty, twenty-five, or thirty years would pass away before his freedom was obtained; the slave labouring during the whole of that time for his master, though he had long since paid him for the one-sixth, the one-third, the one-half, the two-thirds, and the five-sixths part of his time.

"Now, sir, the whole of this mode of operating was wrong; although both master and slave were in good faith, and considered it all right and just, the idea having never entered the mind either of one or the other of them, (master or slave,) of separating the time, separating the days, of selling by one, and purchasing by the other, a part of the time of the slave, say a day in each week, at a time. The true and just mode to have been adopted between the parties, in such a case, it appears to me, is a very plain one, and should have been this: When a slave came forward to his master, to purchase his freedom, the first step to be taken, was, to establish his value, and the price to be paid for the six days he has to labour for his

master, the one-sixth part of which would be the price of a day. The slave should then be permitted to purchase one day, say Monday, of each week. That day, once obtained as his own, to labour on as he pleased for himself, in the gaining of money, added to his gains, from the labour of the six nights of the week, the probability would be, and is, that in two years, or less time, his gains would be sufficient to purchase a second day of his time from his master, say Tuesday. Then, owner of two full days in each week, to labour and work for himself, a year or a year and a half, no doubt, would suffice to gain a sum sufficient to pay for, and purchase a third day. Now, owner of three days in each week, to labour on for himself, he would soon pay for the fourth, the fifth, and sixth days. In this mode, and under this plan, I am convinced, sir, and doubt not, that a great majority of the black people, men and women, in the United States, might obtain their freedom, and that of their children, in the spaces of eight, nine, or twelve years at the farthest. As I calculate, it would take them (by means of labouring at nights, and amassing, and laying up in other ways) some two, three, or four years to get together the first \$50, \$60, or \$80, with which they would, in the first instance, go to their master, or mistress, to purchase the first day with; but that first day, once obtained, paid for, and their own, their success and freedom, in the space of four, five, or six years more, would be certain; as the labour of that one day, in each week, would soon (from their earnings) give them the means of paying for the other five days. One thing, sir, in my mind, is reduced to a certainty, that there would be no lack of labour for such individuals, men and women, as were known to have made such an agreement with their masters, and were labouring to obtain and secure their freedom. Convinced as I am, (knowing the humanity that reigns in the bosom of men in general,) that the humane of every neighbourhood where slavery existed, throughout the whole length and breadth of the land, would take a deep interest, and consider it their bounden duty, to assist in obtaining labour for all such persons.

"After saying, sir, what I have in the foregoing lines, I will now, as you request my views fully on the subject, with the recommendation of such a mode of procedure as would best comport with the interest of both master and slave, proceed with great pleasure to give them, and offer to your consideration such recommendations in the carrying them out, as to secure, I would hope, a happy result. The slave, sir, stands in the utmost need of a friend; (without a true and faithful friend, he could, I fear, accomplish nothing, or at the best, but little;) to whom, then, should he look for assistance and friendship but to his master, and the holy man, the pastor of his church, the representative on earth of his Heavenly Master?

"The plan then, sir, which I take the liberty, at your especial request, to recommend to you, (and to every minister of the gospel in the southern, and slaveholding states,) in the interest of both master and slave, is this: Knowing as I well do (and as the slaveholders of your district of country, without exception, as well as the slaves, all know,) the purity of your intentions; I recommend to you in the first place, and as the first step to be taken, to see the owners of slaves, one at a time, to make each one a visit on his plantation; inform them you have a plan to propose to them in relation to their slaves, which you believe could but tend to the interest and happiness of both master and slave, in the carrying of it out—that if approved of by him, the master, you would, with his permission, on some convenient Sabbath day, assemble his black people, either in the church or on the plantation, to propose it to them for their acceptance; that if not approved of by the master, you drop it, and say no more about it, as relates to that plantation, and the slaves belonging to it. That the plan is this:

desirous of serving him and his slaves, here and hereafter, and the posterity of both, by separating the two races of men, (in peace and good will,) by sending the black man to his own country, the country of his fathers; that if you will agree to establish a fair and equitable price, as the value of each man, woman, and child, now owned by you, the one-sixth part of which valuation shall be the price at which you will sell to themselves (as soon as they are able to pay you for it, by getting together money, by labouring at nights for themselves, in the raising and selling of corn, of rice, fowls, hogs, or in other ways;) one day of their time in each week; when that first day is paid for, it will be their own, to labour on as they think proper, to gain and obtain money to pay you for another day of each week; when that second day is paid for, they will be owners of two days of their time in each week, to labour on to pay you for the third day of each week, and so on, until the whole six days are paid for and their own. That if he consents, and agrees to this plan, as said above, you will then assemble his people, inform them of the conversation held with their master, of his agreeing to it, &c. &c.; that now, as their friend, you are ready, and desirous to do every thing to facilitate them in the acquirement of their freedom: (that is, freedom in Liberia, in the land of their fathers;) for that is to be, and must be, the understanding with their masters, that it is their freedom in Liberia which he agrees to sell them, that they are to emigrate, immediately on acquiring their freedom, to the land of their ancestors, where they will enjoy freedom and happiness; inform them in what way it is to be effected; of the ease it may be accomplished, in the space of 8, 9, 10, 11, or 12 years, through industry, economy and perseverance, and well doing; that the money to purchase the first day, is to be and must be acquired by them, by labouring at nights on the piece of ground which their master has allotted to each one of them for their own individual use, in raising Indian corn, rice, potatoes, and other articles; and in raising fowls, hogs, &c. for market—that the money to purchase the first day will be the most difficult to obtain, and take the longest time to acquire; (but may easily be acquired by industry and economy, in 3 or 4 years at the farthest;) but that, once acquired, their success is certain, and the money to purchase the other days of their time, so soon as one day in each week is paid for and their own, (to labour on for themselves, in the gaining of money,) will be easily obtained; that to assist them, and to secure the application of their gains to the special object of their freedom, and that a single cent of it may not be estranged to any other purpose whatever, you stand in need of and must have a friend, who will receive and husband your small gains for you; a banker, to keep your accounts, and hold your funds in deposit; that I will be that friend and banker for that express purpose; that each time you bring me a sum of money, no matter how small, twenty-five cents, fifty cents, one dollar, two dollars, or whatever it may be, I will receive it from you, put it down to the credit of your account, on my books, and give each one of you a small book in which I will also enter the sums received each time; so that each one will also have his own account in his own possession, &c. &c.

“Before closing this long communication, I will now again observe, as my firm opinion and belief, that, there is not a slave in our country of industrious and economical habits, either man or woman, who may not, had they a true and faithful friend to cheer them on, and encourage them in industry, and who would husband their little gains for them, (for the slave, as is natural to his situation, knows nothing of hoarding, laying up, and husbanding,) acquire their freedom in the mode and manner I have pointed out, in the space of eight to twelve years at the farthest. I fear, sir, that

masters in general, (who should be the true friends of their slaves,) give themselves little thought, or trouble, on the subject of their freedom: Why it is so, I cannot say. If they can do a good work without the cost of a dollar to themselves, why refuse to do it? You, sir, and your co-labourers in the ministry of our blessed Lord and Master, have it in your power to do vast good in this interesting cause; (a cause which interests two continents;) and I well know you will not refuse the doing it, if the owners of slaves approve of the course recommended.

"I have observed in the foregoing lines, 'that such black people as were striving to effect their freedom under this plan, by the purchase of a day of their time, would never be at a loss for labour.' To facilitate this, however, societies might be formed in each neighbourhood, of humane persons, whose object should be to obtain and secure labour and employment for all such black people so-situated; and where labour was not to be obtained, to make it for them, so that they might have at all times employment in some way. Similar societies are now formed in every part of England, as well as in some parts of our own country, say in Philadelphia, for the purpose of obtaining employment and labour (or of making it when it is not to be obtained,) for the distressed among the poor and labouring classes—which societies are the means of doing great good.

"I will still further observe, sir, that I have many years since, seen and experienced what industrious black people, both men and women, could do with a little encouragement from their master, when freedom was the object in view. I have had at various times, black people, both men and women, (slaves,) who purchased their freedom from me; obtained by means of their labour at night on land which I permitted them to cultivate for themselves; cultivating three and four acres of land in Indian corn, sweet potatoes, &c. Some of them raising yearly, ten to one hundred barrels of corn, which I generally sold for them at sixty-two and a half cents to one dollar the barrel. (Corn in Louisiana is sold by the barrel, in ears; the barrel measure is the common flour barrel, and our new land generally yields twenty to thirty barrels to the acre.) Whenever of moonlight nights they wanted a plough, or ploughs, and working animals, (for I have known some of them to hire other of their fellow-servants to assist them in their fields, in their own private labour,) I allowed them at all times the use of them, to expedite their work. By this means, and the raising and selling of hogs and fowls, I have known them very often make from forty to fifty, and some years even eighty and one hundred dollars each. So that in ten, twelve, or fifteen years, they generally acquired their freedom; paying me yearly the sum they thus made, on account of their freedom, and working the whole of the six days in the week besides, for me, until the whole sum, and last dollar of their price was paid to me. At which time they would get their discharge, obtain their papers, and go out, free.

"But, sir, had I then reflected on the course which I now recommend, which is the only true, just and honest one, (and which I now can but regret that I had not then seen, reflected on, and pursued it, in my dealings with them,—that I did not pursue it, arose I confess, sir, entirely from a want of reflection on my part,—convinced as I then was that the plan I did pursue, was the correct and honest one, but now, too late to do them justice, I see, and am convinced it was not; that of selling to them one day at a time out of each week, how different to them would have been the result! No doubt but they would have acquired their freedom in one-half of the time it took them to accomplish it in the old mode, say in five, six, or eight years."

REMARKABLE ABOLITION MISTAKE CORRECTED.

In Mr. Garrison's *Liberator* of August 11th, is a prolix account of the celebration of the 1st of August, in Dedham, Mass., and among the speeches reported as delivered on the occasion, is one by the Rev. Mr. Pierpont, in which we read with surprise the following passage. He is speaking of the slaves emancipated by the British Government.

"I have more proof to offer of the wealth which emancipation has brought to the people, the education, the religion, and the progress in civilization. There were three colored men at the London Convention, missionaries from the British West Indies, sent thence, by the emancipated slaves, to carry Christianity to Africa. Besides raising money enough to support their own schools, churches and clergy, how much, think you, they have raised for missionary purposes since the emancipation? Two hundred and fifty thousand pounds sterling! Ask the American Board of Commissioners for Foreign Missions what they have been able to do with our whole broad land to draw from, from the St. John's to the Sabine? Can they show us in the last five years much more? Oh! these men are sinking into barbarism—'tis of no use to expect labor, morality, religion or improvement, of them, after they are so unfortunate as to be made free."

When we first read this statement, we almost doubted our own sight, and wondered the more, because of the high character of the gentleman who made it. We therefore resolved to ascertain, if possible, the authority upon which he relied for its truth, and wrote to a friend (much addicted to searching into the grounds and realities of things) to make inquiry on the subject. He waited upon Mr. Pierpont (who had perhaps never seen the report) who smiled at what he termed the enormous blunder of the Reporter, observing that by this time, it had grown he presumed, to £2,000,000. His authority for what he said, or meant to say, was a letter of Mr. Leavitt, from London, published in the *Emancipator*, in connexion with what was said in the World's Convention, about two coloured missionaries, going from the West Indies to Africa. He did not recollect the sum, for having the statement before him in print, he only stated it as it stood in black and white. The next resort of our friend was to the *Emancipator* office and Mr. Leavitt. The letter of Mr. Leavitt, referred to by Mr. Pierpont was found, but unfortunately contains not one word on the subject. Mr. Leavitt conjectured however, that Mr. Pierpont might have taken his facts from a letter of Rev. A. A. Phelps, published in the *New York Evangelist*, of August 3d. On examination "it was there found stated, that in the West Indies, since 1835, places of worship had been provided for 44,170 persons, at an expense of £78,401, but we are not informed who paid the money. It is farther stated, that the emancipated in a certain part of the West Indies, had expended more than £75,000 for houses and land; that is, in the purchase of land to cultivate, and purchase or erection of houses to live in—not houses of worship." The letter contained some other statistics, but they all related to the amount of sugar crop, or other matters equally irrelevant to the present question.

Such is the information we derive from a most authentic source. We would not insinuate that there has been any intentional misrepresentation in the case. It would have been delightful if the statement of Mr. Pierpont could have been confirmed.

But the mistake should not have escaped the eye of the editor of the *Liberator*, and is one so egregious that all honest abolitionists should rejoice in its correction.—*African Repository*.

MR. KENNEDY'S REPORT.

We find in the African Repository of the present month a most interesting and able article upon the matter of this Report and the accompanying documents. Mr. Gurley goes over the whole ground of the repeated applications of the friends of the cause of colonization to congress for appropriations or some cognizance of the society and its colonies—and makes a most eloquent and powerful appeal to the public, the officers of government and the present congress to give the matter that consideration which it most justly merits. Did our limits permit we would gladly give the whole article an insertion, with the conviction that nothing could be more acceptable to our readers. After having exemplified the estimation in which the cause and the society was held by the most prominent statesmen and patriots of the past twenty years, by quoting the writings, speeches, resolutions and acts of such men as Mercer, Madison, Monroe, Marshall, King, Harper and Key, Mr. Gurley continues:

‘Our principal object now is, to invite special attention to the report of Mr. Kennedy, and to the accompanying documents. The appendix embraces the earliest publications of the American Colonization Society, an extensive correspondence of our government with foreign powers on the subject of the slave trade, the resolutions of nearly half the state legislatures of the Union in favour of the plan of the society; the most recent and authentic testimony in reference to Liberia; ample extracts from the reports of the society, and a great variety of information gathered from late valuable publications, both American and English, in relation to the population, commerce, superstitions and resources of Western Africa. Indeed there is hardly a topic of interest to the friends of African civilization and colonization which is not noticed and to some extent elucidated in this invaluable document.

‘The state of Virginia, some years ago, made an appropriation of about eighty thousand dollars to advance the cause. But certain provisions in the bill, threw such restrictions and embarrassment around this appropriation as to render it well nigh unavailable to the society. Some of the distinguished citizens of that state, regard the faith of the general assembly as still pledged to render this amount of aid, at least to the enterprise, because they cannot imagine that the appropriation was made, except with a sincere purpose, that the benefits proposed by it should be realized. We trust this interpretation of the intention of the Virginia assembly is correct, and that the act of appropriation will be renewed without those restrictions that have prevented, hitherto, the expenditure of the fund.

‘There is now, if we are not misinformed, in the treasury of the state of Georgia, several thousand dollars, derived from the sale, under her authorities, of certain unfortunate Africans, brought before the passage of the act of congress for their benefit, in contravention of our laws against the slave trade, within the limits of that state, and we cannot doubt, that a motion by one of the intelligent members of her legislature, to give this fund to the cause of African colonization, would receive the sanction of that body, and of the citizens generally of that state.

‘At the conclusion of his report, Mr. Kennedy submitted the following resolutions:

“Resolved by the Senate and House of Representatives of the United States in Congress assembled, That the increasing importance of the colonies on

the Western Coast of Africa, both in regard to the commerce of that coast and their influence in suppressing the slave trade, renders it expedient that an agent should be appointed by the government to protect and advance the interests of American trade in that region;—that he should be empowered to form treaties or conventions with the native tribes on the coast of Africa, for the advancement of the American trade, and for the suppression of the traffic in slaves.

“And be it further resolved, That the subject of settling the political relations, proper to be adopted and maintained between this government and the colonies now established, or which may hereafter be established on the coast of Africa, by the citizens or public authorities of the United States, or of any of the states, be referred to the secretary of state, with a direction that he report thereon to the next congress.”

‘Amid the various theories adopted in regard to the constitutional powers of congress, all admit, that the protection of commerce, the suppression of the slave trade, and the support and defence of re-captured Africans, are objects embraced within those powers. Two of these objects, from the very origin of the constitution, and one for a period of more than twenty years, have been deemed proper subjects for national legislation. It is well known that our commerce on the African coast has been exposed, for want of the protection of government, to peculiar hazards and disadvantages, that the British trade enjoys much more ample and efficient protection, and is far more valuable than ours; that it is perfectly practicable, and at a small expense, by the continued presence of a squadron, and the support of a commercial agent empowered to negotiate treaties with the African tribes, to remedy the evil; that a joint commission of christian nations might, also, form treaties with the native African chiefs for the utter abandonment of the slave trade on the windward coast; that Liberia has effected much for the interests of American commerce and the extirpation of the slave traffic;—and that the former would be vastly more advanced by effectual negotiations for the extinction of the latter.

‘Immediate action is demanded. In the application of assistance to the cause, whether by governments or individuals, there should be no delay. The ever-moving wing of Time flags not, and while we are pausing, we die. How many who, at the opening of the year, co-operated in this enterprise, are now cold and silent in the dark retirement of the tomb!

‘Could the writer speak and be heard, he would say to every one of his countrymen, the time has come for a united and mighty effort to bless our country and redeem Africa. If there were good reasons for giving existence to the society, that an experiment might be made, there are reasons still stronger, when the wisdom and beneficence of this experiment are demonstrated, why we should give it support. If a few individuals much opposed, feebly sustained in a work exceedingly difficult, and irradiated but faintly by any lights of experience, have done so much, what may not this nation, incited by a spirit and resolution worthy of her christian character, accomplish? “The golden rule of Christ, is, (said Lord Bacon) the perfection of the law of nature and nations.” No soul of man, no civil power can escape from its authority.

‘To place our coloured population, with their consent, in a position to build up a free and christian state, is to summon them to a work, in its very nature, of all others, most ennobling; in the execution of which they secure the highest means of happiness and best prepare themselves to enjoy it. In founding such a commonwealth on the African coast, they plant themselves in a position least accessible to opposing and withering influences, eligible beyond others for independence and self-government, for sensibility

to motives that best stir and strengthen our faculties, and of most commanding usefulness to their race. They become the Pilgrim Fathers to a land, rich in varied but undeveloped resources, where man roams untamed and unblest, which superstition darkens, cruelty tortures, and vice degrades. They bear with them the "Harp of Orpheus," and the "Harp of David;" the rugged aspect of nature grows smooth at their approach, and love softens her heart. The cannibal war-cry breaks no more the silence of night; songs of peace are echoed back from the lion's den, the wilderness becomes as Eden, and the desert as the garden of God. The incense of pure devotion greets the sun at his rising, and the fire burns unquenched beneath the evening star. The poor African is secure at his daily labour, he sleeps quietly in his rude dwelling, and is no longer afraid.

'Assured then, that the plan of African colonization, is entirely adapted to relieve one continent and regenerate another, to bless two races in this country, and one entire race in Africa, that its tendencies are for good in all directions, that its circuit of philanthropy is necessarily limited only by the wants and miseries of the African people, we make our appeal to the reason of every well-regulated mind, and invite every man capable of reflection, to reach forth his hand, express his opinion, and sustain the cause.

'We plead for it in the name of justice. To Africa, as a nation, we owe a debt, which no scanty donations, no wavering, inconstant, and undecided efforts can ever pay. Lift up your eyes, look upon our cultivated fields, our waving harvests, and all the rich products of habitual and faithful toil, and feel the obligation.

'And how can the friends of Christ, who desire all nations to look upon his cross, hesitate to promote with utmost energy this scheme, which from its necessary nature and operation, must train up and educate men in great numbers, on the African coast, to publish the doctrine of salvation. The imperfections of good men may occasion differences on some points between white missionaries established on the soil, or in the vicinity of our settlements, and the colonists; or men without just sentiments may cause them, but their existence is no valid reason for distrusting the mighty tendencies of such settlements to propagate our holy religion. They must have schools and seminaries. True religion will warm the souls of many of the people, young men dedicating themselves to the work of the ministry will go forth among the heathen; familiar with the languages and accustomed to the climate of Africa, they will be capable of exerting an extensive influence; their feet will indeed be beautiful upon the mountains and their word with power.

'And is there compassion in our hearts? This is an attribute of God himself. It is the last resort of misery. It is like the dew upon the mountains of Zion, like the gentle rain upon the withered herb. Look then upon Africa—a continent stretched out like the dishonoured and unburied dead of antiquity, the prey of wild beasts and of more savage men. The wail of her misery is on every breeze, her wounds bleed, her children perish, her tears flow, her soul is dark, she sits in grief and the dust, and there are few to comfort her.'

TERMS.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

“THE AFRICAN MISSIONS.”

WE insert in our present number a somewhat lengthy article with the above heading from the Christian Advocate and Journal of the 8th and 15th ult. Every thing from the pen of the Senior editor of that paper relating to Africa or the African is worthy of consideration; but to the doctrines advanced in this article we earnestly call the attention of our readers. Dr. Bond, it will be seen, openly takes the ground, that, “if Africa is to be regenerated and brought into the enjoyment of civil liberty and revealed religion, it must be accomplished principally by her own children and the descendants of Africans.” This is the true doctrine, and should be preached, taught and supported by all true friends of Africa, whether they profess themselves to be the supporters of the missionary cause or colonizationists. Whatever name they assume, there is not, nor can be any antagonistic interests. On that side of the water the professed and true object, interest and intent of all parties is to *improve the character and condition of the African*; and all operatives in this great cause, both principals and subordinates, must be the Africans themselves or their trans-atlantic descendants—placed there by colonizationists.

“It is hardly possible to appreciate the importance of our mission already established on the western coast of Africa, much less the prospects before us of carrying the blessings of christianity and civilization through the length and breadth of that continent. There is, however, one view of the matter which, as Methodists, we ought to have deeply impressed upon our consciences, and our hearts. Circumstances in our previous history have furnished us with materials essential to missionary success in Africa, of which we have not yet availed ourselves; but which now offer facilities of incalculable value.

“Experience has shown that if Africa be regenerated and brought into the enjoyment of civil liberty and revealed religion, it must be accomplished principally by her own children and the descendants of Africans. The climate is fatal to the white man. Even those who, for a time, withstand its deleterious influences, drag out a life of decrepitude and bodily debility, which unfits them for extensive usefulness. Brother Seys, himself, suffered greatly, though he escaped with less permanent impairment of health

than any white man who had preceded him in that field of labour. Since his return brothers Chase and Pingree have been engaged in the mission for but a short time. The former returned after having endured severe and protracted attacks of the endemic disease of the climate, which produced congestions of the spleen and the liver, and other visceral derangements; and occasioned the sudden and fatal termination of the disease by which he was assailed during the last summer: Mr. Pingree returned utterly broken down in health, and endures even yet the effects of the disease by which he was prevented from active duty as a missionary while in Africa.

"Add to this the accounts we have received of the disastrous expedition to the Niger, prosecuted by an association of philanthropists in England under the protection and aid of the British government, and it will be evident that neither civilization establishments, colonization efforts, nor christian missions can be successful to any adequate extent if we are to depend upon the agency of white men, whether Americans or Europeans. So clear has this been made by experience, that the American colonies on the western coast of Africa, both Liberia and Cape Palmas, are now managed by coloured men. Even the governors are of that class; as well as all the subordinate agents.

"We do not say that we are now prepared to dispense with white men in our African missions, but it is clear that we must take our measures with a view to such a state of things hereafter, and therefore should prepare for it in time. With this view it is desired that the Rev. Mr. Seys should return to Africa, that we may avail ourselves of his experience in making the permanent arrangements by which we are hereafter to carry on our missionary work, in a field of usefulness, so broad and so fertile, so utterly destitute, and yet so prepared of the Lord of the harvest, as to awaken in every christian heart the desire to enter upon it with all the means and appliances which God has placed within our power.

"But we have said we have means and advantages of which we have not yet availed ourselves. Let us point them out. We have a large number of coloured local preachers in our church. We think there are not less than twenty in the city of Baltimore alone. Some of these are men of good mental endowments, and respectable attainments in English literature, and all are of high standing as men of piety and strict moral conduct. The coloured membership in that city cannot be much less than six thousand; and they enjoy facilities of instruction, and of educating their children, which does great credit to the citizens of Baltimore as well as the coloured people, though they are very far from what they ought to be, and might be, if they were looked to as the body from which was to be drawn a large part of the future labourers in the glorious effort to regenerate Africa. We say a large part, but by no means the whole. Baltimore from various causes must take the lead, but many other places will be tributary to the work, as they contain similar material, though in less quantity.

"The free coloured population of Maryland has been rendered hostile to colonization from two causes. First, the anti-slavery societies of the North have taken great pains to impress them with erroneous opinions in respect to the nature and object of the colonization scheme. And secondly, the colonization agents, and publications have, no doubt with the best motives, held toward the coloured people a language which degrades them in their own esteem, and begets a feeling of resentment. Their unhappy condition in this country has been set forth in language of reproach, and the necessity for colonization has been chiefly rested on the assumption that there was no other way to free the masters of slaves from a nuisance which lessened the value of slave property; and thus the colonies on the Western

Coast of Africa, instead of being held up as the promised land of the bond-man, has been made a Botany Bay; instead of representing a return to the land of their forefathers as the consummation of a providential interference in favour of the coloured man, it has been represented as necessary to the interests of the white man, enabling him to hold his property in greater safety, while it would augment the value of slaves by withdrawing the competition of free coloured labourers. All this has been done to secure the favour of those in the Southern States whose favour appeared to be necessary to the success of colonization, and hence we may allow the best motives to those who contributed to it. But the effect was injurious. It armed the ultra-abolitionists with weapons which they have successfully wielded against the colonization cause, and enabled them to wake up a hostile feeling among the free coloured population all over the United States against the Colonization Society.

"Unfortunately the legislature of Maryland, while it provided by law a generous aid to the Maryland State Colonization Society, were misled into a mistaken policy with respect to the means of procuring emigrants to their colony. Legal enactments, pressing heavily upon the free coloured population of the state, have been resorted to with a view to coerce them to seek an asylum in Africa. Laws now disgrace the statute book of Maryland, which originated in this policy; and which no humane man would tolerate but under the delusive opinion that they were necessary to induce the free people of colour to emigrate to a country, where only they can enjoy real freedom, with all its blessings. These laws, however, have not only failed to accomplish their object, but have deprived the benevolence of the state of all it might otherwise have claimed. The large pecuniary grant for the purpose of transporting voluntary emigrants to Africa, have been necessarily associated with the coercive regulations of the laws, and both have become odious in the eyes of those for whose benefit the grants were intended. Here is another proof of the soundness of the Scripture maxim, that we ought not to do evil, that good may come of it. Right ends can only be safely pursued by right means.

"But our coloured population ought to look at colonization as a system; not at the incidental mistakes in its management; and estimate the value of the system by the actual good it has done, and is yet to accomplish in spite of the erroneous opinions of many who have the direction of the scheme. It has been said, that many who have been the greatest friends of colonization, have been influenced by interested motives: they only desired to increase the value of slaves by transporting the free people of colour. Suppose this be admitted, can it be denied, nevertheless, that the colonization societies have sent more persons to Africa, who have been emancipated for that purpose, than of free persons who had not been made free with that object? But if so, colonization is effecting emancipation, whatever may have been the design of some of its originators and supporters; and the Maryland Society, at least, has long since proclaimed to the world that it was the object of the association to effect, ultimately, the freedom of all the slaves in the state. And we hope the state legislature will be yet brought to see the evil tendency of the coercive policy, and turn to a more paternal course of legislation as better calculated to aid the colonization cause.

"But we would call the attention of our church to the aid which must be derived from our coloured members, if we look to the conversion of Africa. They must supply us with missionaries; and this they may be induced to do, whatever may be their views of colonization. Whether they favour or oppose emigration to Africa as colonists, they cannot deny, that as chris-

tians, they are bound to promote missionary enterprises everywhere, and particularly in their father-land. We must approach our coloured members, not as colonizationists, but as christians engaged in a mission to Africa; and appeal to them for their consent and aid in procuring from among them those who are willing to preach the Gospel to the heathen. We are not to expect, nor to require any essential or pecuniary contributions from them; but they have, and can offer to the missionary cause what no money can buy, preachers and pious school teachers, fitted by constitutional temperament and adaptation to a climate where God has opened a wide door of entrance to those who dwell in darkness, but who wait impatiently for the light of life.

"The zeal and faithfulness with which the Methodist preachers have, from the beginning, sought to bring the coloured population of our country to the knowledge of the truth as it is in Jesus, and the care with which those of them who received the Gospel have been nurtured in the bosom of the church, has placed within reach of the Missionary Society a facility for extending our missionary operations in Africa of which it is high time to avail ourselves. In every step of our history, as a religious community, we have professedly followed the indications of Providence; and setting before us the single end of spreading Scriptural holiness in the earth, we have diligently sought the means to accomplish that end, from whatever sources existing circumstances offered, accounting nothing in our policy or practice binding upon us simply because it had long existed or any thing better because it was new, but adapting our economy to the exigency of circumstances, have availed ourselves of whatever could be made subservient, with a good conscience, to the great design for which we have apprehended we were originally called, and established as a separate organization among the churches of God.

"Hitherto we have not been able to use our coloured brethren in our itinerant system of ministerial labour. They could not be made available. Circumstances beyond our control rendered it impossible. Yet it has pleased God to call many of them to preach the Gospel. They have exhibited their credentials—grace, gifts, and fruits—and the church, in all her departments, has acknowledged them, and licensed them as preachers. In the local ranks they have been useful, and there are now many among them who possess qualifications for more extensive usefulness, if they had a wider field of operation. Africa affords that field, and, as experience has shown, a field to which they are peculiarly adapted. Will they enter it? We cannot tell until we try them, and this we have not done. No appeal has yet been made to them with sufficient distinctness. They have been urged to emigrate as colonists, but not as missionaries. Against colonization they have been prejudiced by considerations, which, before we pronounce them unreasonable, we ought to examine, in direct view of their peculiar circumstances, and make all due allowances for feelings common to human nature. Let us, at length, appeal to them as christians, without allowing any political or secular interest to mingle with our appeal. Let us point them to a field of duty, prepared for them in the providence of God, and offer them the means of preparing for it, and reaching it, and assure them of food, raiment, and shelter while employed in it. Nothing short of the failure of the experiment will convince us of their sullen disregard of the calling of God and the church thus made manifest unto them.

"Let us suppose, then, that all the aid which our coloured membership can afford to our African mission may be safely calculated upon, and then inquire, to what purposes and to what extent their aid may be made available.

"In the first place, then, we want from them preachers of the Gospel to carry the glad tidings of salvation to the natives of Africa. If it be said they are ignorant of the languages of these natives, we answer, so have been all the missionaries, both white and coloured, who have heretofore engaged in this work. They have preached through interpreters, and with great success. Two native towns, now called Heddington and Robertsville, have received the word with gladness, and most of the inhabitants have been turned from darkness to light, and from the power of Satan unto God, and many others, in different places, have individually forsaken their idols, and turned to the true God with full purpose of heart; while far beyond Heddington and Robertsville, far into the interior, applications for the 'God-man,' the preacher of the Gospel, come with an earnestness that stirs all within a christian's heart. But our missionaries in Africa are too few for the work. The number is hardly sufficient for the colonial settlements, where churches already gathered are to be watched over and built up in the faith of the Gospel.

"Perhaps it is not generally known, that within the limits of the colony itself there are many native towns to whom the Gospel has not been preached, or at least not until within the last year or two. At the session of the Liberia Conference before the last an effort was made to bring these towns within the compass of an itinerant system, the preachers in the colonial settlements being required to visit such of them as were within reach; but as there are few, if any, horses or mules in the colony, the stationed preachers now engaged in the work can do but little, where much, very much is required. This enlargement of the itinerant system had, we believe, been resolved upon by the conference before brother Chase reached Africa, and we know he went out deeply impressed with its importance. How many additional labourers will be required, in order to supply the wants of the natives within the colony, we are not advised; but we are sure that, when this is done, the interior tribes, to whom the way is opened, will offer a field for missionary labour which will give employment to more missionaries than we can send, until the native churches themselves shall supply the lack—until more, many more Simon Peters, such as we have recently lost in Africa, shall be given to us of the Lord.

"Secondly, we want from our coloured members, school teachers, male and female. Schools now afford a most efficient means of diffusing both christianity and civilization through the native tribes of Africa. Everywhere the African acknowledges the advantages which letters give to the white man. Indeed, this advantage constitutes, in their estimation, the distinction between the races. Colour is nothing. To 'read book' is to be a white man; and hence they express the desire for this attainment by asking that their children may be made 'white;' and hence also it would be perfectly practicable to put the rising generation among the tribes within reach of the colonies, immediately under religious instruction, if we possessed the men and the means for the work.

"Even within the colony the itinerant system peculiar to Methodists has been restrained, if not prevented, by many of the preachers being required to teach schools through the week in the colonial settlements, and preach almost exclusively to the colonists on the Sabbath. This ought not so to be. The itinerant preachers should be devoted exclusively to their appropriate work, while tuition should be supplied to those who are unable to procure it by their own means, both colonists and natives, by the Missionary Society; and we believe there are many among our free coloured members qualified for this work, and many more who can be prepared for it at small cost to the church. For common schools nothing more would be

required than the ability to read correctly, to write a fair hand, a knowledge of the rules of English grammar, and the fundamental rules of arithmetic ; and all these branches many of the coloured children among our members now learn at the schools which they attend, and a considerable proportion of them much more than these.

"Now this is our plan. Let the General Conference, at the ensuing session, authorize the Missionary Society to establish, in Baltimore, an institution for the preparation of colored missionaries and school teachers for Africa, to be under the superintendence and direction of brethren to be appointed by the Bishops, or otherwise, from the brethren of that city. Zealous, faithful men will be found there, who will prosecute the work with zeal and fidelity, and the institution will meet the favor and countenance of the citizens. We do not know that it will be necessary to hire teachers at all, as it may be found that there are persons enough there who will, by distributing the labor among a sufficient number, find it not too much for so good a cause, to teach a night school, in which all may be done that is desired, for preparing both preachers and teachers for the duty we propose to assign them.

"We say a night school, because a day school would require those under instruction to abandon their several avocations ; and in that case the expense of boarding and clothing would make too heavy a demand upon the missionary funds. A night school, on the contrary, would allow them to follow their various callings through the day, and require no expenditure by the Missionary Society but for school rent, books, fuel, light, &c. ; and perhaps even the school-room may be found in some one of the African churches or school-houses, until a permanent place can be provided by the Missionary Board.

"We say nothing of the course of instruction and training in this institution, because it will be the province of the General Conference, or those to whom that body may assign the duty, to devise and enjoin all that relates to this matter ; but it must be obvious that those who offer as preachers will require special instructions in reference to the new position they are about to assume ; and teachers may not only require more literary preparation than is usually acquired, but will necessarily stand in need of particular instruction as to their mode of teaching and governing schools ; besides that a considerable probation will be necessary to ascertain their fitness in regard to piety, temper, and steadiness, before they can be safely intrusted with so responsible a charge.

"With respect to the engagements entered into by both missionaries and teachers, it must be distinctly understood, that while they will be required in the colony to 'submit themselves to every ordinance of man for conscience sake,' they will not be under the necessity of remaining in the colony after the term of service for which they engage shall have expired ; but if they discharge their several duties so as to give satisfaction to the Church, they may return to the United States at the expense of the Missionary Society, unless they prefer a permanent residence in Africa. With this understanding, whatever prejudices they may entertain against colonization will be neutralized even here, and most probably may be removed when they have the opportunity to judge by their own observation of its nature and tendencies. This has been a regulation heretofore adopted by the Missionary Board, and will therefore be no innovation upon our usage. The missionaries to Oregon only engaged for ten years service ; after which time their passage and expenses home were to be paid if they desired to return, and the distance, and consequently the cost of sending passengers, is much greater to Oregon than to Africa.

"It may be asked why we propose to locate the institution we recommend

in Baltimore, rather than in one of the non-slaveholding states. The answer is, that we have comparatively very few colored members in the free states. There are in the northern and eastern states two denominations of coloured Methodist churches, both more or less conforming to our form of government and Discipline, and entirely agreeing with us in doctrine, but they are not in connection with the Methodist Episcopal Church. It might not, perhaps, be prudent to supply our mission in Africa with ministers and teachers from denominations who are not attached to us by a feeling of fellowship, and acquainted with our usages from experience. In Maryland, on the contrary, the great mass of Christian professors among the people of colour are Episcopal Methodists, not only nominally, but bound to us by the strongest affection—affection originating in substantial benefits received, and cemented by the kindest pastoral care and attention. They have generally adhered to us without wavering, notwithstanding the most strenuous endeavours of radical agitators, white and coloured, by whom they have been beset, and urged to separate from us. In short, they are Episcopal Methodists, and *know* what they are; and therefore may be relied upon to build up a Methodist Episcopal Church in Africa.

“But besides all this, strange as it may appear, there is a kinder feeling toward free people of color, in Maryland, we know, and we believe also in the other slaveholding states, than in the north or east. The anti-slavery societies among us have had a most unhappy influence upon the coloured population. They have been encouraged to assume a social equality, which has been instinctively and indignantly repressed, and jealousy of encroachment on one side, with resentment and mortification on the other, keep up a state of feeling which has deprived the people of colour of many of the advantages which are freely accorded where no such collisions have taken place. Southern visitors in New York must be surprised at perceiving that all, or next to all, our hack and cab drivers, carmen, carters, &c., are white men; and they will look in vain for coloured hod-carriers, and labourers of any kind in the employ of builders in the city; while in Baltimore these employments are chiefly monopolized by people of colour, mostly free; and nowhere are this class of labourers generally more diligent and trustworthy. We deplore this state of things in the north, but we know of no remedy. They are responsible for it who have brought it about.

“If we have gone more minutely into this matter, and been more circumstantial and colloquial than some of our readers may think to have been necessary, we must inform them that we have readers of the *Christian Advocate and Journal* among the coloured people in Baltimore, and we write for them as well as others. We purpose to visit them soon, and wish to prepare them for a missionary occasion, with respect to which we have already made some preliminary arrangements with their excellent pastor, brother Cullum.”

AMERICAN COLONIZATION SOCIETY.—We learn that the Board of Directors of this laudable Society have concluded their annual meeting. Messrs. Ellsworth, Clark, Seaton and Lindsly, of the Executive Committee of last year, were re-elected, and Messrs. Penrose, Dayton, and Rev. C. A. Davis were added to their number. The Rev. R. R. Gurley was re-elected Corresponding Secretary, but having resigned, the Rev. William McLain was elected in his place. The appointment of a Treasurer was referred to the Executive Committee. In resigning the office of Secretary, the Rev. Mr. Gurley assured the Board of the continuance of his cordial regard for them, and for the great cause in which he and they had so long laboured together; and on accepting his resignation, the Board passed unanimously a vote of thanks for his long and valuable services.—*Nat. Intel.*

MORE TESTIMONY—AND TO THE POINT.

Among all communications from Africa which we have seen for the past five years, we have found none that we consider of so much importance, particularly at the present time, as the following plain simple epistle from a female Missionary in Liberia to her sister in the church in America. What will our friends who have been so ready to believe that the colonists exercise a baleful and demoralizing influence upon the natives and retard the progress of missionary operations, say to such statements as are embodied below, evidently written not for effect but in the pure spirit of truth? How is the testimony of one such witness to be gainsayed? What combination of negatives can overthrow the simple affirmations therein contained? Many may have been disappointed; many may have been irritated by circumstances purely casual or beyond human control; many affected by the diseases of the climate, may have seen things through a false medium and declare "all vanity and vexation of spirit, and that there is no good under the sun;" but there are no like causes to lead to errors on the other side. The lone female Missionary in the remote village of Millsburgh, entirely removed from all associations with those of her own race, surrounded by the simple agricultural colonists and the rude natives, cannot be presumed to be influenced to speak over favourably of those among whom she sojourns. She cannot be supposed to have been bribed by these poor people, when she declares "the society of Millsburgh to be mostly a company of lively christians, striving according to their understanding to be conformed to the will of God." The very few but important statements made in the close of her letter in answer to interrogatories on those points, when considered in connection with its general tone, the pure spirit of piety which pervades it, and the situation and character of the writer, are in our humble opinion, sufficient to overbalance the torrents of abuse and scandal which have been poured out upon this much injured people.

LIBERIA MISSION.

Extract of a letter from Mrs. Ann Wilkins, Liberia, Africa, to the Corresponding Secretary of the Female Missionary Society of the M. E. Church.

"You rightly judged that it might be cheering to my heart to know that I am not forgotten by the friends of missions. Truly it is so; though the Lord is my strength and my only support, yet I am not insensible of the great value of christian sympathy and prayers. I thank God for inclining the hearts of faithful ones to pray for me, and for answering their prayers. I believe in this way I have been so wonderfully preserved here, where so many others die. You seem to be so well acquainted with the nature and character of my situation, and the duties involved in it, that I know not that I can tell you any thing new respecting it. It is true that I have enough to call for the exercise of all the grace and wisdom that can be obtained by prayer, either my own or others. You very justly remark that 'certainly I need the grace of patience.' This you may more fully conceive of, if you can imagine yourself in my place, toiling in weakness and sometimes in pain, for the good of those who do not appreciate the worth of my labour, as is, perhaps, mostly the case with children; and offering instruction to many who are in total mental darkness, who utterly reject the offers made for their improvement: and the many nameless discouragements that always

more or less oppose a teacher's exertions. But my dear sister, the goodness of my gracious God to me is so great, in many, many ways, that no saddening gloom is permitted to settle on my mind to incline my thoughts for a moment to relax my persevering exertions for the improvement of the rising generation of this country.

"Though I have discouragements and various trials, I am divinely preserved from yielding to them. I am the Lord's, and I realize it to be my duty to toil and suffer as he may direct, and leave all the consequences in his hands.

"My Heavenly Father is so kind to me as to make me in some degree sensible of his great love to me in giving his Son to die, to redeem me from all iniquity; and to realize by faith that the blood of Jesus Christ cleanseth even me, unworthy as I am, from all sin.

"I deeply regret that I have not yet been able to obtain any native girls for my school. I have tried all my powers of persuasion to induce the natives to bring their female children to be instructed; but there is a universal objection among those of this part of Africa to allow their children to live with Americans. One man, whom I asked for his daughter, told me plainly, No; and gave me as a reason, that 'country girls who live with Americans, after they get big, will not go back to their country again.' Some persons tell me the only way to obtain them, so as to keep them without interruptions from their friends, is to go far back in the country and purchase them. This can be done, I am told, at the rate of thirty dollars apiece; and then to comply with the law of the colony, they must be taken to the Probate Court, and bound, which makes them apprentices, to be free after a term of years.

"You ask, 'What is the state of society to which I am attached?' and if 'any see the necessity of personal holiness?' To the first I am thankful that I can reply, that the society in Millsburg is mostly a company of lively Christians, striving, according to their understanding, to be conformed to the will of God. To the second part of your question I can reply, that I think some have a very deep sense of the importance of personal holiness, and are earnestly pressing after it, and evidently making progress. One of such is my class leader, who, with his wife, seem evidently to be persons of great devotion, and of noble and honorable spirit, very much like neighbors of our own complexion in America.

"You will see by sister Mason's letter an account of the conversion of six of my household, so I need not here give you particulars. I will only say, they appear lately to have taken a new start for the kingdom. I am sure you will rejoice to hear of the conversion of the fine little native boy at White Plains who has been named after your husband.* This happy event took place in April last.

"By scribbling a few moments at a time I have made out this letter. Will your Christian forbearance overlook defects, and accept the sincere effort, through weakness and pain, of your unworthy sister,

"ANN WILKINS."

STILL EVER IN THE WRONG.

We see by the following paragraph, that the Baptist Missionary Societies of England are determined to make an impression upon Africa, by sending out a vessel to transport their missionaries from point to point on the coast. It shows a noble spirit and devotion to a good cause; but very little knowledge of the work they are going about. The main object is doubtless to

* George Lane.

enable the missionaries to make frequent sea voyages in order to preserve their health. This may have some effect to be sure, but never enough to pay the cost. The white man is—has ever been, and most likely ever will be—an invalid in that land. We believe nature has ordained it for wise purposes. It is high time, after a trial of near three centuries, for intelligent people to learn that he can never act there efficiently. Let the Baptist Missionary Society take some of our intelligent free people of colour, educate them, and put them into the field; they'll need no steamboats to ride about in. If the Missionary Societies would work to advantage, they must obtain tools adapted to the labour to be performed. *Query*.—How many sick white men in steamboats will equal one healthy intelligent colored man on shore—at home?

Launch of an Iron Schooner for the Baptist Missionaries to Africa.—On Saturday week a beautiful iron schooner was launched from the yard of Mr. John Laird, North Birkenhead, built for the use of the missionaries employed by the Baptist Society, with the benevolent view of spreading Christianity and civilization among the benighted tribes on the coast of Africa. She has a hollow or circumflex bottom, and is very sharp at both extremities, with a fine rotundity of side for bearings. One peculiarity is, that she is calculated both for sailing and steaming, though without paddle-boxes, the admirable principle of the Archimedean screw propeller, perfected by Mr. F. P. Smith, the patentee, being adopted in the "dead iron" abaft. Her length is 75 feet, beam 15 feet, and burthen about 75 tons. She will be rigged as a Ballahoo schooner, with taunt inclining masts, ample spread of canvass; and is altogether one of the most rakish looking craft we have seen. When her steam is not employed, she will, doubtless, be safe under sail alone, as the "screw" can be thrown out of gear, and will scarcely, if at all, retard her speed. She went off, and plunged into her destined element in fine style, amidst the shouts of the numerous spectators, and looked beautiful when afloat. The object for which she is sent out is to carry the missionaries from one part of Africa to another, and to ascend the rivers when requisite. The name of the vessel is exceedingly appropriate, and on her flag is represented "The dove, with the branch of olive."—*Liverpool Standard*.

The TRIBUNE complains of the manner in which coloured persons are treated in public at the North. "The louder a man bawls for 'Democracy' and 'Equal Rights,' says the Editor, the more apt is he to take every opportunity to domineer over and abuse a 'nigger.' A gentleman by nature and habits will be sure to evince less of this cant than any low loafer who has nothing but his hide to be proud of."

The Tribune then adds:—

"We noticed recently the statement of an occurrence on a Connecticut Railroad, where a lady from the South, travelling with her child and its coloured nurse, was surprised by an order to the latter to get out of the ladies' and take her place in the 'nigger' car. The lady remonstrated, informed the conductor that she had paid full fare for her servant, and would trouble nobody. She said she could not be separated from her child in such a place, and was unable from habit to take proper care of it; but all availed nothing. "That 'nigger' must go out, or I shall put her out," said the conductor, so the lady had no choice but to take a seat herself, her child and servant, in the 'Jim Crow car,' paying double price for it! Such treatment would not be endured in Carolina or Mississippi."

"OUR AFRICAN SQUADRON" AGAIN.

It will be seen by the following paragraph that our squadron is beginning to reap the fruits of its rendezvous at Port au Praya. An officer and six men sent home sick and one dead; how many left at Port au Praya and on board the squadron in the same situation not stated, but doubtless a goodly number. The result of this sending home of men from the squadron will be to get up a hue and cry against that station, and soon we shall be told that the hazard of life is so great that men cannot be enlisted for that service. But the question is asked, would the result be more favourable if the place of rendezvous was fixed at Cape Palmas? We answer, yes! And we challenge any old African voyager to produce an instance of the African fever on board of any vessel in that trade where the men have been kept on board during the night. No physical law is more certain than that the African malaria, or whatever may be the cause of that fever, is rendered perfectly innocuous by the solar light, and that it cannot affect the animal system one half mile from the shore under any circumstances. Consequently, any one may be on shore the whole day, and may sleep on the open deck even without covering on board a vessel anchored the usual distance from shore, with the strongest land breeze blowing, without the least risk of an attack of the fever. But no man can remain on shore one night in any situation, or under any circumstances, without great hazard of an attack in from thirteen to twenty days. These are facts, and well known to all frequenters of the coast of Africa; and being known, it must be the fault of the officers of the squadron if their crews suffer from the fever on the coast, for we can hardly conceive of any duty that should keep men on shore at night. At Port au Praya we believe the case is quite different, especially in the rainy season, when we understand the crews of vessels are liable to suffer from fever when lying in their harbour. We trust our officers will set this matter before the Department in its true light, and that the *African* squadron will yet go to the coast of *Africa*.

Brig Otho, Capt. Ryder, from Port Praya, Cape de Verds, arrived at Provincetown on Friday last. She has on board Midshipman A. K. Hewes, and seven invalids, belonging to the African squadron, one having died during the passage. The American consul put five men on board, one of whom died on the passage, and also one of the brig's crew, making in all three deaths. Captain Ryder states that it was very sickly at Port Praya when he left.—*N. Y. Com. Adv.*

Since the above was in type, we have noticed the following:

Died at Port Praya, Cape de Verd Islands, Nov. 10, Benjamin Boden, of Marblehead, seaman on board U. S. sloop of war Saratoga; December 11, on board brig Otho, of Salem, George Bounet, of Burlington, Vermont, seaman, also late of the Saratoga; 27th, of Cape de Verd fever, William Tabor, of New York, seaman, put on board the Otho by the United States Consul at Cape de Verds; January 3, Charles Gray, of Salem, seaman, of brig Otho, aged 28.

SAUCY WOOD PALAVER.

The sympathy of many of our readers has been deeply excited by the graphic description of the trial by saucy wood, communicated by Dr. McGill, and contained in a recent number of the Journal; and the inquiry is made, "cannot something be done to put an end to the horrid rite?" Many have urged the necessity and duty of direct and absolute interference on part of the government of the colony, to suppress it altogether, even by force of arms if necessary. Any procedure of this kind would not only be an infraction of the treaty made with the chiefs on the purchase of their territory, which guaranteed to our liege kings the right of governing their own people as heretofore, but even if the measure should be successful, as to this one thing, it would be most impolitic and unwise. The very moment force is used or threatened, all other influences fail to have any effect, and the natives find themselves in the attitude of enemies; no matter if conquered—still enemies. Our only course is that of conciliation and kindness; our only weapons, reason and moral suasion. Twenty years hence, we predict, the trial of saucy wood will only be known as one of the things that have been, and the then educated and intelligent native will feel the same horror and disgust at the recital of deeds of that nature as did our readers in reading the account given by Dr. McGill.

To show the practicability of gradually doing away with this ceremony without actual violence, we make an extract from one of our communications to the Board of Managers, bearing date Oct. 1834, but nine months after the founding of the colony. It must be apparent that this policy, or a similar one (perhaps even extending to a bribe in some cases,) would, if thoroughly persevered in, soon eradicate this fiendish rite.

"An incident occurred some days since, which I will trouble you with, that you may judge in some measure, of the ultimate advantage we shall be to this country, when we can with safety interfere with their private government.

"They have a custom like our pious and sapient forefathers of Salem, of attributing all the great calamities of life to witchcraft, particularly all sudden deaths of the middle aged and active. In such cases, the Greegree man, Doctor, or Grand Devil, (synonymous terms,) is consulted, and he points out the witch or necromancer so offending. In order then to prove whether the suspected is actually guilty, he is compelled to drink large quantities of the decoction of a poisonous tree, called saucy wood. Should he survive, he is deemed innocent, but otherwise, should it prove fatal. Quite a number have been subjected to this ordeal, since our settlement here, and some have died in the most excruciating tortures. Should the culprit vomit freely within a half hour or so after taking it, before it has time to affect the system or inflame the stomach, he experiences but little inconvenience from it. But should it remain on the stomach an hour or two, that organ, and the whole alimentary canal, become highly inflamed; constant and violent vomiting, and purging succeed, and continue until the subject is completely exhausted. And to add greatly to his misery, he is placed, at the moment of taking the decoction, under a guard of soldiers, who keep him constantly in motion, racing about on the sand beach, in the hot sun, hardly allowing him rest during his violent evacuations. When his strength begins to fail, they force him to continue his movements, by sharp sticks,

knives, and bayonets. The poor wretch now becomes frantic, and vainly attempts revenge upon his persecutors, until completely overcome by the potency of the poison, and his excessive exertions, he sinks upon the sand, and expires in the most excruciating agonies. One of the natives, who has frequently officiated as soldier of the guard in such cases, informed me, that the torments of the victims were so great, in the last stages, that the guard were frequently obliged to go to a distance, and turn their backs that they might not see their distortions, or hear their wailings and blasphemies. Since our residence here, nine months, four or five have been subjected to this ordeal, two cases of which have terminated fatally. But a few days since, one of the head men, and one who has uniformly befriended the colony, was arraigned and found guilty of bewitching sundry members of the family of one of his rivals, and doomed to the trial of saucy wood. He had taken his first potation, before I was informed of it, and they had commenced driving him about. It had a very severe effect upon the poor fellow, but he was quite comfortable at night. Yet the Grand Devil declared, that, inasmuch as it wrought thus hard with him, he must turn to, and take it again on the morrow. Being informed of this, I went down early in the morning, called a palaver, and endeavoured to have the man released. But all reason, entreaties, gifts and threatenings were of no avail. They appeared to owe him a deep grudge, which nothing but his death could appease. On returning home, I was informed, that they have an ancient rule something like this:—that in case a man is condemned to drink saucy wood, that any friend of superior rank or standing can clear him by taking him by the hand when the draught is about to be administered; but the one so doing, takes upon himself the responsibility, and is liable either to supply his place or pay heavy damages. In this case the king wished and had attempted to clear Popo, the prisoner, but he knew the consequence would be dangerous, so great was the excitement against him. Upon hearing this, I immediately set off for the sand beach, and arrived just as they were driving off his wives and children, who had been taking their last farewell. About five hundred people were collected, and formed into a hollow square, in the midst of which was his Satanic Majesty in full panoply, just raising a two gallon pot, filled to the brim, with the poisonous decoction, to the lips of the wretched Popo. Poor fellow! he was so altered from yesterday's drenching, and the dismal prospect before him, that I should not have recognised him, had he been mixed with the crowd. His countenance was despair itself. I briefly told them, that if any one had any palaver for Popo, I would satisfy him according to our laws, and would be responsible for all that they could prove against him. I then took him by the hand, and marched him off in triumph amid the mingled shouts and execrations of his friends and persecutors.

This one circumstance will demonstrate to you the beneficial influence, we even now begin to exert among the natives, and that our hopes of overthrowing their barbarous and long established customs, are not visionary. The number that annually fall victims to the accursed machinations and blind zeal of these Greegree men, a compound of priests, doctors, and devils, is very great. During the nine months since our arrival, four have been killed in this way, in this one town; and within twenty miles of us, we can number ten or fifteen towns, equally large, where this business is practised to the same extent. The sacrifices of Juggernaut cannot compare with this, either with regard to the number of victims, or the horror of the sacrifice. In that case, it is a religious self immolation; in many instances, stimulated by the noblest sentiments of our nature. The victim, in fact, dies a religious martyr, and glories in his exit. But here, the innocent falls a sacri-

fice to vile practice and jugglery, and suffers a shockingly painful and inglorious death as a criminal, which death, is considered by these deluded people, as an incontestible proof of his guilt as a 'witch man,' or necromancer. This evil calls loudly for a remedy, and from the above incident, you see that a remedy is practicable, and at hand too. We might forcibly put a stop to it by legal enactments, but this is not expedient. The more judicious way to put an end to this, and the many other diabolical and cruel practices of their Greegree men, is to diffuse light and information among the majority of the people. This course is slow, but practicable and sure. Many, very many, of the more intelligent natives, already declare that they will have nothing to do with such business; but still they are over-ruled by the rabble, and cry out earnestly for more light. And to diffuse this light seasonably, the colony unaided is inadequate. *We must have assistance.*"

(From the National Intelligencer.)

THE MARYLAND COLONIZATION SOCIETY.—A call was made not long since, by the House of Delegates, upon the Colonization Society for information relative to the number of persons transported by said Society, the sums received and expended, besides several other items of detail, &c. relative to the progress of the Society. The reply is a very satisfactory one. It appears that since the establishment of the Society, in 1831, there have been transported to Africa eight hundred and twenty persons. Except a few persons, servants from the States of Georgia and Carolina, these emigrants were entirely from Maryland, and these exceptions were experienced cotton planters whom the Society were desirous of obtaining as colonists, that they might introduce the cultivation of this staple. Their transportation and support in Africa was paid by their respective owners, besides a handsome outfit also given them.

Within the past two years no difficulty has been experienced in procuring as many volunteers for the colony as the funds of the Society would enable to be carried out and supported through their acclimation. The average of the number sent the past two years shows an increase of more than fifty per cent. over the average of the eight preceding years. The Society have received from the State during its existence \$106,139, being an average of \$9,649 a year—\$10,000 being the amount provided by law. They have during the same period expended \$119,000; the balance being supplied by contributions, &c. This shows the successful establishment of a flourishing colony, at a cost of less than \$145 for each individual in it—a case unparalleled by any example of history.

It is asserted in the report that "there is reason to believe that, through the system at present adopted by the Society of causing a return of one or two colonists of influence and respectability annually, to mingle with their old associates, no difficulty will hereafter be experienced in obtaining any desirable number of emigrants, and those too of the right stamp."

The advantages which the establishment and sustenance of this colony have already produced to Maryland, in a commercial as well as other points of view, are evident and striking; and, from present prospects, they will continue to increase in a very great ratio. The commercial character, too, given the colony by the excellent policy pursued by the Society, will be greatly advanced by the establishment on the coast, of an American squadron, which the United States have by treaty stipulated to keep there. The Maryland colony, being embraced in its cruising ground, will doubtless be one of the principal places of resort for provisions, &c.

NEW ENGLISH MISSION STATION.

We find in the *Missionary Herald* for February, extracts from English publications, giving details of the commencement of some important missions interior to Badagry, at a town called Abbekuta or Udenstone, about one hundred miles from the sea, and containing 40 or 50,000 inhabitants. We learned through Gov. Russwurm some two years since, that a number of re-captured Africans belonging to a tribe near Badagra, had since their settlement in Sierra Leone, accumulated property enough to enable them to buy an old brig and sail for their own country. They succeeded in reaching their home after being robbed to a greater or less extent by the beach people, particularly those of Lagos. They were, of course, received with open arms by their towns-people, and a more affecting scene than such a meeting cannot well be imagined. About three hundred have already arrived from Sierra Leone, bringing with them many of the arts and habits of civilized life. We cannot doubt the success of a mission planted in connection with these people. With one or two judicious and kind-hearted leaders they will form a missionary band, that will prove irresistible in overcoming the fetish and devil-worship of the natives.

Mr. Freeman the principal missionary has also made a visit to the king of Dahoney, the most powerful chief of West Africa. He visited his palace at Abomey, and found it as described by former travellers, garnished with human skulls. From his reception, however, it is to be hoped that the present King, Guzzu, is more favourably disposed towards Europeans than his predecessors, who have ever been represented as mere brute butchers. King Guzzu of Abomey at least ought to have a high niche in the temple of Temperance, as he has abolished the manufacture of palm wine in his dominions, on the ground "that many of the natives had heretofore used it to great excess and become noisy and riotous in their houses." Leave has also been granted by the king to establish a mission at Whydah, one of the greatest slave marts on the West Coast. But of the success of this, or any other mission in Africa, unaided by coloured people, more or less civilized, we have little hope.

EMBARKATION OF MISSIONARIES.

We notice in the *Missionary Herald* also the embarkation of the Rev. Messrs. Bushnell and Campbell in the Barque Palestine to Cape Palmas, and to proceed thence to Gahoon by the earliest opportunity.

The Rev. Mr. Campbell is from Georgetown, Ohio, and educated at the Miami University and Lane Seminary. Mr. Bushnell, from Cincinnati, also a graduate of Lane Seminary. We bid them God speed, and only wish their number increased an hundred fold.

Collections in Baltimore City, obtained by REV. JOHN M. ROBERTS.

Collections made in Wilk Street and Caroline Street M. E. Churches,	\$20 00	Charles Fischer & Co.	\$5 00
Talbot Jones & Co.	20 00	B. Buck & Son,	5 00
John C. Brune,	20 00	Hugh Jenkins,	5 00
Tiffany, Ward & Co.	15 00	Robt. P. Brown,	5 00
Dr. George S. Gibson,	10 00	James Carroll,	5 00
Dr. J. H. McCulloh,	10 00	Charles Towson,	5 00
Edward S. Frey,	10 00	J. V. L. McMahon,	5 00
Wm. & Geo. Morris,	10 00	Jno. H. Boyd,	5 00
Hope H. Slatter,	10 00	P. R. Hoffman,	5 00
Genl. Wm. McDonald,	10 00	Canfield & Bro.	5 00
Rev. Jas. R. Williams,	8 00	T. M. Locke,	5 00
John R. Kelso,	5 00	John M. Orem,	5 00
J. Q. Hewlett,	5 00	John H. Rea,	5 00
James Cheston,	5 00	G. W. Andrews,	5 00
Richard Lemmon,	5 00	Charles F. Mayer,	5 00
Robert Lemmon,	5 00	Chauncy Brooks,	5 00
R. Mickle,	5 00	Cash,	5 00
E. Pratt & Bro.	5 00	Samuel Hoffman,	5 00
Geo. Baughman,	5 00	Dr. Richard H. Thomas,	5 00
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MARYLAND

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

MR. REEDER'S REPORT.

WE invite the attention of our readers to the report of a select committee of the House of Delegates on the subject of the removal of the free coloured population from Charles county, and to the Bill accompanying the same.

It is not our purpose to discuss the views and positions assumed in the report, or the justice or expediency of the bill. We view the report of importance, as showing how deeply the feeling pervades the farming interest, (for the writer we believe is a practical farmer of Charles county,) THAT SOMETHING MUST BE DONE WITH REGARD TO THE COLOURED POPULATION. It is becoming more and more apparent, every day, to all classes of people that the two races cannot exist in the same land. The nearer they approach numerical, social or political equality, the nearer they approach that crisis which must drive the one race from the field. It is the universal impression that *something* must be done.

Every year, as new members are elected to the Legislature, we find some new plan proposed, some new project started; but the more the subject is agitated, the more deliberation is bestowed upon it, the more certainly all come to the conclusion, that the Colonization system as adopted in 1831, and successfully prosecuted since, is the best, and the *only feasible* plan. As to the bill proposed by the committee, it is certainly objectionable in one particular, viz. in being restricted in its action to one county or section of the state. The whole matter of the coloured population, their residence here or removal by colonization, is one affecting the whole state alike, should be acted upon by and for the whole state alike, and should be confined to one state and be made and ever continued until finally disposed of, a subject for independent state action.

Let the system so successfully prosecuted for the past ten years by Maryland, but be adopted by other slaveholding states, let them act, in concert if they will, but still act *independently*, let them adopt the principle assumed by this report, that the nominally free coloured population are proper subjects of legislative action, and let all legislative action thereon as in Maryland be such as will tend to their *ultimate good*; let this policy be persevered

in, and rendered permanent, and there cannot be a doubt of its success; the country will be saved,—the Union preserved,—the suffering and degraded coloured man will be freed from his thralldom, and guide the destinies of his father-land,—the slave trade will be abolished,—Africa with her millions of human beings become regenerated and civilized,—and Maryland will have the honour of leading in an enterprise productive of results so truly philanthropic and glorious.

Report from the Select Committee, to whom was referred the subject of the Removal of the Free Colored Population from Charles County.

“The committee to whom was referred the subject of the removal of the free colored population from Charles county, beg leave to report; that they have examined into the subject, as accurately as possible. They have procured information from every accessible source, to show the necessity of their removal. They are of the firm conviction that the moral, political and fiscal interests of the State are materially affected by their condition among us; and although the immediate object of consideration, is their removal from Charles county, yet the subject is of such interest as to induce them to extend the examination of the subject to the entire State; whatever may be found to be their condition in the State, will be found to be their condition in each of the counties.

“It is doubtless the desire of all persons of the State, that they should be removed; and the committee are clearly of opinion that their condition could not be rendered worse, no matter to what region of country they may be removed, or by what process that removal might be effected. There exists however, a difference of opinion, as to the mode by which they shall be removed, and whether we should incur any additional expense, in effecting that object, and to what place they are to be carried, are questions yet to be decided. There are many, perhaps, who doubt the power of the Legislature to compel them to remove; and there are others, who entertain scruples on the ground of humanity.

“The object of the committee, will be as far as practicable to reconcile conflicting opinions, and to devise a mode of removal by which all doubts and difference of opinion may be reconciled or removed.

“It is our decided opinion, for various reasons, that they should be removed, not only from Charles county, but from the State. The committee think in truth, that for social and intellectual improvement, they ought to be transported from America, beyond the Atlantic Ocean; and that Liberia or Maryland in Africa, is the proper place in which they should be settled. The committee will now give their reasons for this conviction; and for that purpose, we will show the means of transportation, and the resources that will be placed in their power in Africa, arising from the fertility of the region to which they will be removed, the natural advantages to be enjoyed from a fortunate or favorable location, a congenial climate, and the full means there will exist, that they may become a great, prosperous and happy people; and furnish a solution of the problem, as to the capacity of the black species of the human race, for high moral and intellectual improvement.

“For the purposes of showing the agricultural and other resources of the colony, the committee will quote from various and unquestionable authority

“The present productions of our territory, are: “cassada, rice, yams, janis plantain, banana, sweet potatoes, sugar cane, egg plant, beside some excellent varieties of the pea; ground and malagetta pepper, many varieties of the prune and fig. These are all produced and cultivated by the native in great abundance; and to these may be added all the garden and field

vegetables, as beans, peas, turnips, indian corn, squashes, beets, carrots, parsnips, cabbages, onions, melons, lettuce, cucumbers and tomatoes. These are all now growing in almost every garden on the cape, and more luxuriantly than I ever witnessed in any part of the world. I have long since (two weeks at least,) had my table supplied with summer squashes, beets, cucumbers and melons, from our own gardens; and but three months have expired since we first broke ground. As it regards animal food, we are equally well supplied. There is no part of the coast which furnishes such beef. I never before saw so fine in any tropical country, nor any more fat even in the Boston market; sheep and goats are equally abundant, as also, the muscovey duck and fowls. In this our purchase, we have every natural advantage possible to favor the promotion of agriculture, and we only require industry, proper direction and guidance to render this a wealthy and flourishing colony. The labor of one man in good health, six months in the year, will produce vegetables for six adults and in greater abundance and variety than the average of wealthy farmers in New England enjoy." Dr. Hall's letter to Mr. Latrobe in 1831.

"The growth of all garden and field vegetables so far as they have been tried, is very rapid and luxuriant. All the gardens on the cape were in a thriving condition. I should say that a square of the size of the common gardens in this country, would yield a sufficiency of vegetables to support a family of from six to eight persons in number. The articles growing on the cape, are the following, viz: sousop, oranges, lemons, limes, pine apples, goard pauposes, plantain, banana, pepper, figs, okra, indian corn, sugar cane, cotton, both native and American cabbage, kale, Virginia greens, lettuce, parsley, beets, sweet and Irish potatoes, yams, cassada, parsnips, turnips, radishes, onions, tomatoes, beans and peas, of different kinds, melons, canteleups, cucumbers, squashes, pumpkins, egg plant and tobacco. There is a continual growth of these articles, and some of them produce for years successively. The soil though apparently of the same quality of the Maryland good lands, seems nevertheless to be much more productive; and being remarkably easy of cultivation, would soon return a rich reward to industrious farmers.

"The animals of the country suitable for food, are quite numerous; neat cattle, sheep, hogs, goats and deer are very plenty. In conclusion permit me to say, that the climate for the colored people, the soil and productions of Maryland in Liberia, can only be justly appreciated by those who have visited the country. One half the labor necessary in this country to enable the colored man barely to live, will secure for him in the colony the greatest abundance of the necessaries of life and many of the luxuries. The climate to his constitution is as congenial as the climate of Maryland." Mr. Gould's report in 1835, to the President and Board of Managers of the Maryland State Colonization Society.

"Since the last annual report large acquisitions of territory have been made, around the settlement at Cape Palmas, and the State Society now owns both sides of the Cavally, a broad and noble river, from its mouth to the town of Denah, about thirty miles from the ocean. Dr. Hall ascended the river to the cataract, and describes the country as of inexhaustible fertility, and beautiful in the extreme in appearance." From the annual report of the Board of Managers to the Colonization Society in 1837.

"The State Society holds, that generally speaking, the condition of the emancipated slave, should he remain in this country, is much worse than that of the same individual before he obtained his freedom; because here, the presence of a race, with which he cannot amalgamate and with whom rests all power, operates to depress his energies and prevent the expansion of his intellect; the highest rank he can ever expect to attain is a degraded

one ; and deprived of all those incentives of honourable ambition which ordinarily operate so powerfully and with such effect, he falls almost immediately after emancipation, into the paths of vice, and hurries along them to an early grave. The society believe, from close observation, for many years, that the position here assumed is incontrovertible.”—Extract from the Report of the Board of Managers of the State Fund, December 30th, 1813.

“This last extract ought to be regarded as high authority, in relation to the condition of the free negro ; it was with them the result of observation, examination and comparison ; and there are few who will not readily concur in this opinion, as it has been a subject of experience for many years. There could be no impropriety in executing the provisions of the bill reported by the committee against them.

“The committee will now proceed to show the amount of the population of Maryland, from 1790 to 1840—its increase and decrease in the entire state, and in the several counties, and of each species of population separately.”

[The Tables of Statistics here introduced in the Report, together with a list of emigrants, of the various expeditions, &c. having been heretofore published in the Journal, are now omitted.]

“It cannot be ascertained from any data within the power of the committee, how much each colonist has cost for his transportation and settlement. It is stated in the statement furnished in compliance with a call of the house, that there has been *one hundred and twelve thousand five hundred and thirty-seven dollars and four cents*, expended in their removal, and it is stated that there are *eight hundred* colonists on the *coast* of Africa. It cannot be told whether all the money above named was expended in transporting the eight hundred, or whether some of those were not conveyed by other means. Nor is it stated how many have been conveyed from any one county on the funds above named, or whether a part of those carried out were not carried by some other means than that of the State funds, or of the funds of the Colonization Society. It is urged with great earnestness by Mr. Latrobe, the President, that the existing law should not be disturbed—because the colony is now on a permanent footing—can protect itself against the natives, and are so improving in all respects, but more particularly in agriculture, as to greatly facilitate the location and settlement of other colonists ; and that if they were left now unprotected and unaided by the repeal of the existing law, colonization might find its immediate termination, and those on the coast might from some cause perish.

“The committee have no desire to repeal the existing law unless a better and more efficient one could be devised. They most ardently desire to promote colonization—on account of the free negro, because his condition would be improved by it—and because we should be relieved of the bitterest curse that ever blighted the moral, intellectual and agricultural interests of any people.

“It will be seen by the report, that the free negroes have increased much more rapidly than the free white population—indeed with an alarming rapidity. The slave population has varied in number during different years, from thirty up to forty, when there is a material deficiency—while the free negroes have grown in number with a steady and rapid increase—according to the old maxim, that all “ill weeds grow apace.”

“There are certainly some important considerations suggested by this rapid increase of the free negroes, compared with the very slow increase of the white population in some parts of the State, and owing to its rapid decrease in other parts of the State except for Baltimore city, the population

of Maryland would have, at this time, little exceeded her population in 1790. In some of the counties the increase is very small, while in some the decrease is rapid and lamentable. Thus in Charles county, the white population is but little more than half what it was when the census was taken in 1790. The free colored population, in the same county, has more than doubled. In Prince George's, it is the same case—that the same decrease of white population is a lamentable fact. It is equally true, to a certain extent in all the lower counties. In all the lower counties there is the same rapid increase of the free colored population.

"This is a subject of serious consideration to the lower counties, and to it their attention is specially invited—indeed they are warned against it. In Prince George's, the free colored population in 1790, was 164. It was in 1840—1,080. In Charles county in 1790, it was 404, and 1840 it was 119.

"Some important deductions may be made from this fact—and unfortunately these deductions must be greatly to our discomfiture. There can be no stronger evidence of the decay of a country in resources, and particularly in agriculture, than a decrease in its population. All writers on the wealth of nations agree, that an increase of population is to be attributed to the fertility of the soil—or rather to an abundance derived from that source. It produces a disposition to marriage, which is of course the source of the populousness of nations.

"Making an application of this principle, how lamentable a decay must the lower counties have undergone, and indeed, nearly the whole State has more or less, participated in this process of decay; and an evidence of the truth, to a certain extent, of what we advance may be found in the fact, that the newer counties have increased when their lands are rich—as Alleghany.

"But it is evidence of decay in morals, and of consequence in intellect. It may be laid down as a rule, that the agricultural condition of a country, is the evidence of the moral and intellectual condition. Thus if all the lands cleared in Charles county, should be ploughed up, properly prepared, and sowed in grain, the produce would be the measure of the morals of the county. Thus if the produce was three bushels for one, the annual yield of the morals of the county will be three bushels for one. This is the doctrine of Christ in the parable, when he illustrates the condition and produce of the Word, by the income from different soils—some yielding one number of bushels, and some another. We know there are objections to this mode of reasoning—because it is said, that in some rich regions of country there is great dissipation and immorality. This may be the case, when individuals come into the possession of lands early, and without the labor of improving them. If for instance, a colony could be planted on a fertile spot of earth, they would be thrown into a state of wealth without the labor of acquisition, and from that source would come high living. Our forefathers are an example, for they had new and rich lands, and consequently lived high, and we are reaping the fruits—the invariable fruits of high living.—But the rule will ever be found to hold good, where the country has been long enough settled to form the habits, customs and pursuits of a people—and you have then a means of ascertaining the moral condition by the agricultural—whether it be progressively improving under system, industry and intelligence, or whether it is not annually retrograding.

"It may be said, that a poor man is as capable of morality as the rich. This is all true. The early Romans show this, but though they were reckoned poor, yet were they rich, because they relied on agriculture *entirely*, and lived in great abundance; and illustrates our principle exactly; for no people were ever more moral, and none were ever better agriculturists—

and their agricultural systems were durable and improving, and thereby give evidence of the state of morals.

"When lands are stationary in value, or of uncertain value—sometimes improving, sometimes depreciating—and the neighborhood is poor, it may be placed on the order of the wild horses of the West. They exhibit great order, and are orderly in their conduct, yet no one would desire such morals as they possess. The ignoble herd of drones might afford some idea of the condition of morals among a people, who have been long settled, have no improving system of agriculture. Their lands are poor, and in condition neither ascend nor descend, but in a long course of time are dubious as to their value.

"It cannot, in form, be denied, but that many of the counties of this State, judging from the rule already laid down as true, have retrograded. This rule of the increase and decrease of population may be regarded as infallible. It is a question whether all Maryland has not rapidly and greatly retrograded, and to a lamentable extent. From the data furnished, it will be seen, except for Baltimore, we should have lost in population. In order then to ascertain whether the increase of population in Baltimore, is evidence of improvement, and we are improving, it should be ascertained whether the increase of her population has been from the agricultural resources of the State, or whether from the resources of other regions brought into the State—if the latter, then we have retrograded throughout the State—if the former, we may to some extent have improved—though that improvement may have concentrated in Baltimore, and become a monopoly from the action of our system, or the casual current of trade. It is not impossible but, that a system of internal improvement might make Baltimore a great and flourishing city, while the rest of the State would be, as to her agricultural and other conditions, in a truly deplorable state—from the fact, that by a sufficient supply of external produce, though nominally belonging to Maryland, Baltimore would be the great commercial city of a foreign country.

"The committee think that the removal of the free negroes would exert a powerful influence towards improving our moral condition, and thence our agricultural and other conditions. As they now are, they do not cultivate property and improve any part of the earth; but wherever they settle they act as a certain exhaustor of the earth. But the free negroes act upon agriculture by another process, which though indirect is yet nevertheless, perhaps, the more powerful.

"It will, perhaps, not be denied that intelligence is one of the essentials to a good system of agriculture. The free negroes are brutally ignorant and influenced by no pride of character. They find no identity of feeling with any part of the population of the State, except indeed it be those who, though imbibe, are in an identical condition. There is an attraction between things of the same character, and a repulsion between things of opposite qualities, viewed thus it will be found, that the poor white classes of the population, would be drawn more strongly to the free colored population, than to the wealthier white classes; and there will be found a stronger attraction between the free colored population, and the poorer classes of the population of the State, than between the slaves and free negroes, from the fact that the latter are placed in a greater dissimilarity of condition. It will be found, also, that the character of the white mechanic is much injured and his means of living and independence impaired by the existence among us of the free negroes. The latter seek employment on very moderate terms, execute badly, and expend their earnings in immoral pursuits, and in this way are constantly forcing the poor classes of white citizens on a level with themselves, and greatly injure their character and efficiency as workmen,

and their elevated standing as citizens. In fine, this monopoly of mechanical labor which exist in some places in favor of the free negro, because of the reduced price of his labor, beget a dependence upon him, of the poor white mechanic, and operates powerfully from an identity of condition.

"But the existence of the free negroes among us, operates immorally by another process. Our children are necessarily nursed by, and to a certain extent raised with the slave. The latter is now subject to a two-fold influence, that of the master, and that of the free negro. Between the master and slave, as a general rule, there is a repellant power, and the slave is ruled by force, and will avoid all he can the power by which he is enslaved; while he is attracted to a certain extent to the free negro, from similarity of condition. In this manner all the immorality of the free negro is transferred to the offspring of the free white citizen, to operate as an antagonist to the morals, conduct, example, precepts and improvements of the parent. It will not be denied, but that ignorance is productive—indeed, the ever certain and prolific parent of immorality and every evil quality. Such is emphatically the condition of the free negro. Hardly a session of the Legislature passes, that some law is not enacted, restricting them in their rights and privileges. In fact, their present condition is one of both mental and physical incarceration, or enchaining; or they are now existing in a social dungeon, and every act of the Legislature, renders that dungeon more dismal, damp and gloomy. Their situation also renders them inimical to the white man of elevated standing; whether that standing proceed from wealth or other causes, and imparting their disposition to the slave, there is produced a perpetual estrangement between master and servant—and although this estrangement be secret and unseen,—yet its effects are felt and operate forcibly. Such a condition renders the state of the slave worse than it otherwise would be—and is preparing and maturing materials, which, upon the most favourable opportunity, will explode with the most destructive consequences.

"But if the free negro be immoral in character, or rather, if that be the fruit of his existence among us, it is daily increased, just in proportion to the increase of their number. Thus a degree of immorality, which, in one man, would be unobserved or not injurious, would in a multitude be ruinous. And these creatures are speedily gaining upon the white population in number, and thereby every thing worthless, useless, slavish, hostile, immoral and destructive in the social system, is rapidly subduing and bringing to their own level every thing that ought to be excellent, peaceful, moral and improving.

"There are doubts entertained by some, as to the constitutional power of the Legislature, to cause the removal of the free negroes. This is certainly a dangerous doctrine: if it should prevail and impress itself upon the public mind, it might lead to the most injurious consequences. It would add to the stability of the condition of the free negroes, and give to them more boldness in their views and plans of evil, and add to the activity, efficiency and certainty of their action. While the white population would become more timid and uncertain in their views and conduct, and placed almost at the mercy of the free negro, and particularly, when the free negro is so rapidly increasing upon them in number. But the prevalence of the opinion that it was unconstitutional to remove them against their consent, would be attended with other most pernicious consequences. It would neutralize the efforts, to a certain extent, of the white population for intellectual, moral and other improvements, by producing an action of timidity in the operations of the white man; and by the increase of their numbers more rapidly than that of the free white citizen; immorality is rapidly gain-

ing upon morality—just as a river of limpid water is polluted and contaminated by the waters of a larger river pouring ceaselessly into it.

“This last is our condition at this time, throughout the state, but more particularly in the lower counties. There is a struggle for the mastery in morals, and all that is good and excellent, on the part of the white man; and all that is ignorant, and consequently, immoral, on the part of the free coloured man. No man can doubt for a moment, as to the result, and more particularly, when there is so rapid an increase of the free coloured man, and so rapid a decrease of the free white man.

“The result of this contest for the mastery between the free coloured population, and the free white population, may be showed by a very simple though certain illustration, indeed it is a demonstration. Suppose two rivers or rather runs, one of which is a stream of water called pure, but having impurities, with an irresistible tendency to impurity—a tendency as certain as the upward flight of the spark. The other stream is wholly foul and polluted, with a tendency to greater impurity irresistible, and that tendency increases by casting in constant materials to increase the polluting quality. Now the impure stream is rapidly increasing in the bulk of its waters, while the pure stream is with equal rapidity decreasing. Can any man doubt as to the *result*, that the polluted stream will speedily destroy the purer one,—and this is our condition at this moment, or the condition of the two distinct races among us, or that compose our society, that are free. But the committee would contend that they are not citizens, nor are they half or demi-citizens. There cannot be such a condition as a half citizen, because you cannot carve out, or divide, or give away in part, or break in pieces, the rights which form the social compact. They are one and inseparable. If a man enters our community and we grant him the privilege of remaining on certain conditions, he is not strictly a citizen, but is the creature of the social compact. He is dependent upon its action, and has his privileged being from that source. If he were to violate the privilege granted him, he could be respectfully expelled.

“This is believed to be the condition of the free negroes. They were allowed to have freedom on the grounds of their benefit—because freedom is considered a blessing, and generally produces blessings. In this case, however, the object of the law has failed; they are in a worse condition than when in a state of slavery, and they are of a decided injury to those who have given them their freedom; an injury in a moral, civil, political, intellectual, and agricultural point of view. The law then giving them liberty to remain here with certain privileges has signally failed, and on that ground its repeal and their expulsion would be justified.

“But then they do not derive their rights from the Constitution. They had no part in the formation of our government. They are not members of our community. They enjoy no rights of citizens; and those which they do enjoy, are more of the natural right than that of the citizen; and it is certainly a phenomenon in legislation, that a race of individuals should be found holding their natural rights, by the consent of the people among whom they live. It is certainly a first principle in law, that the power which creates must ever uncreate. The free negroes have their *independent existence*, by the consent of the government of Maryland; and that government has the right at any time to *repeal* the *law* giving them their separate existence, or their special privileges. It would be perhaps the strangest anomaly ever heard of, that a government should not have the power to repeal an act which it had passed for a specific purpose—and that too, when the *act* had signally *failed* to accomplish the *purpose* of its creation.

“The free negroes are the creatures of the law—the beings of special

statutes, and not members of the body politic. We constantly pass acts taking away a portion of their privileges—and it would be extraordinary, if we cannot take away the whole, when we take away a part.

"The committee have reported a bill for the removal of the free negroes from Charles county. They propose by that bill to compel the negroes themselves, to aid in procuring means for their removal. They propose to sell them out until they shall have earned a sufficiency to transport them from the state, if they are found in the county after a certain time. This, they believe to be politic and humane. It is politic by relieving the county from the burthen of transportation; and humane, because their condition is made better by putting them to work, and there is something at the same time added to the general property of the State, as the fruits of their labour.

"The committee think that energetic efforts ought to be made for their removal. They believe, to incur some expense for their removal would be economy—because, it would improve the morals and mechanical skill of a certain class of our citizens, and would add to the general improvement of morals, and consequently to industry, and thence to wealth.

"The extracts from one of the Colonization Reports, and the experience of every one, conclusively shows, that their present condition is far worse than that of the slave, in morals, in the enjoyments of comfort, and indeed, in ease of life in old age. Then the committee would most respectfully urge their immediate removal, by the most energetic means, and the establishment of a permanent and efficient system of education—and the fruits of education will act without alloy for our social and moral improvement, and then will be fully amplified the truth and efficacy of the infallible maxim—*That knowledge re-produces morality—morality re-produces industry—industry re-produces wealth.*

ROBERT S. REEDER, }
JOHN G. CHAPMAN, } Committee."
JOHN D. FREEMAN, }

"A BILL, entitled, *An Act to remove the Free People of Colour from Charles County.*

"SECTION 1. *Be it enacted, by the General Assembly of Maryland,* That all free coloured persons found in Charles county, after the first day of January, 1845, shall be arrested by the sheriff of Charles county, by and with the sanction and direction of the commissioners of said county, and hired out under the authority and direction of said commissioners, until they shall have earned by their labour, sufficient wages to transport them from said county.

"SEC. 2. *And be it enacted,* That all the free coloured people of said county, who are superannuated, or from any cause incapable of earning sufficient wages to transport them from the county, shall be permitted to remain during life.

"SEC. 3. *And be it enacted,* That if any free coloured person or persons, so superannuated or incapable of earning sufficiency of wages for their removal, should desire to leave the state at any time after the passage of this act, the commissioners of the county shall levy on the property, personal and real, of the county, a tax not exceeding five cents in the hundred dollars, for the purpose of their removal to any place beyond the limits of the state, to which they may desire to be removed, and for their location and settlement.

"SEC. 4. *And be it enacted,* That if any free coloured person shall be removed from the county, by means of wages earned according to the provisions of this act, the commissioners of the county shall levy a tax as stated

in the third section of this act, for the purpose of their location and settlement, in any place beyond the limits of the state, to which they may desire to be removed.

"SEC. 5. *And be it enacted*, That no free coloured person or persons, either leaving or being removed from Charles county, under the provisions of this act, shall enter or be removed to any section of country in this state, beyond the limits of Charles county, to remain longer than ten days.

"SEC. 6. *And be it enacted*, That if any free coloured person or persons shall enter or be removed to any section of country in this state, beyond the limits of Charles county, after the passage of this act, they shall be treated as are free coloured persons coming from another state or foreign jurisdiction into this state, or according to the discretion of the courts of justice of that section of country to which they may have removed, or which they may have entered.

"SEC. 7. *And be it enacted*, That after the passage of this act, no person, a citizen of Charles county, shall by deed or last will and testament, manumit any slave to remain in Charles county, or in any county or section of country of this state.

"SEC. 8. *And be it enacted*, That the commissioners of Charles county, shall be clothed with full authority to adopt any process for the most effectual execution of the provisions of this act, and select any agency they shall deem most efficacious and expedient for the transportation and settlement of the free coloured population of Charles county."

REVIEW OF MR. KENNEDY'S REPORT, IN THE BIBLICAL REPERTORY, OF JANUARY, 1844.

We notice with extreme gratification, that the conductors of this standard Religious Quarterly have fairly taken up the subject of African colonization, and treated it in a manner worthy of its merits, and of the high character which that publication sustains.

At any time, and under any circumstances, the publication of the article now before us would contribute greatly to the strength of the colonization cause, but coming as it does, immediately subsequent to the removal of the Presbyterian Missionaries from one of the Liberia colonies, which has given occasion to much scandal and abuse from the enemies of colonization, and even caused distrust on part of its friends, its importance can hardly be appreciated. In alluding to the subject of the difficulties, which caused the removal of the Mission from Cape Palmas, the Reviewer merely remarks: "It is not our purpose to inquire into the grounds of this misunderstanding, every such difference has two aspects, and we are too imperfectly acquainted with the circumstances of the case, to be impartial and intelligent judges of the matter. It is, however, deeply to be regretted, that such things should occur. But we trust that the providence of God will overrule it for greater good: for we learn, that Mr. Wilson's prospects in the new region to which he has carried the light of the Gospel are very promising."

After copying the Report and Resolutions of the Committee of Commerce, the Reviewer proceeds.

"Here the matter for the present rests, and whether the subject will be taken up by the present Congress, is altogether uncertain; but we expect very little from them except the expresion of a favourable opinion. Strong

opposition would be made to Congress assuming on themselves the government of those colonies. This opposition would arise from two opposite quarters, from the abolitionists, and from the pro-slavery men. It would come down with violence from the north, and would come up with equal violence from the south. And upon the whole, we are of opinion, that it would not be for the benefit of Liberia to become a colony of the United States. Such a political connexion would, no doubt, give great enlarge- to these infant colonies, but their character would be changed, and soon the lively interest of those philanthropic individuals, who have hitherto sustained this cause, would be lessened. Establishments of this kind never will succeed so well in the hands of political agents, as of those selected by a voluntary association, such as the American Colonization Society. If our Government should assume the direction of the affairs of Liberia, the inhabitants would no longer be actuated by the same spirit of enterprise and independence, which has characterized them in time past. No idea is dearer to them than that of becoming an independent nation. And we acknowledge, that it is our earnest wish, that Liberia may never become dependent on any nation. Let it under Providence, become a great and virtuous republic. No nation, in its beginning, ever had a brighter prospect before it. Let the American Government become the ally and protector of these colonies. Let them assist them to complete the purchase of those portions of territory, the title of which has not yet been acquired from the natives, Let them avail themselves of the advantages which these colonies present, for prosecuting that valuable commerce, which is now opening to the world. And let them combine their efforts with those of other nations, in untiring efforts to suppress the slave trade; in which benevolent enterprise, they will find the Liberians their most efficient coadjutors. **BUT LET LIBERIA FOR EVER BE FREE.** The greatest difficulties attending the establishment of a colony are already overcome. We do entertain the confident and pleasing expectation, that Liberia is destined to be a grand republic, which shall extend its benign influence into the very centre of the dark continent of Africa. And we do believe that it is the design of a wise and benignant Providence, to make Liberia, the asylum of the whole African race, now dispersed over a large part of this continent, and the West India Islands. In our view, there is no spot on the globe better calculated to interest the Christian and the philanthropist, than this little republic on the Western coast of Africa. *When the future historian shall survey the events and revolutions of the first half of the nineteenth century, we are of opinion, that his eye will fix with intense interest on the bold, but benevolent enterprise, of colonizing the free people of colour on the coast of Africa. And that such an enterprise should have been undertaken by a voluntary association, without the co-operation of the Government; and that it should have been successful, will be a subject of wonder to future ages. It is our sincere persuasion, that no event which has occurred in the world since the commencement of the nineteenth century is it all equal, in real importance, to the successful establishment of this little colony. We do not think that the history of the world can furnish a parallel to the accomplishment of this work by a voluntary association of benevolent men."*

The Reviewer then proceeds to give an historical and geographical description of the Liberian colonies, the productions of the soil, agriculture, commerce, government, &c. &c. quoting largely from documents which we have, from time to time, laid before our readers in the columns of this Journal. It closes with the following candid remarks, to which we wish particularly

to call the attention of our readers. A few paragraphs we have taken the liberty to italicise, as in the former quotation.

"As we do not think it necessary to offer any arguments in vindication of the colonization cause, nor to notice the objections made to the enterprise by its enemies, we have endeavoured to place before our readers as many well authenticated facts, relating to the little colonies planted on the coast of Africa, as we could conveniently introduce into our limited space, in a single article. Indeed, these facts are superior to all theoretical reasonings. They show what has, under the auspices of Divine Providence, been effected by the Colonization Societies of this country. And we believe, a parallel cannot be produced from the history of the world. As to the enemies of African Colonization, whether abolitionists, or the defenders of slavery as a state in itself desirable, we could not hope to obviate their prejudices. We leave them to the undisturbed enjoyment of their own opinions, and their own schemes of benevolence. That their opposition has been entirely unprovoked, and most unreasonable in itself, we cannot for a moment doubt. *The American Colonization Society has no direct or immediate concern with slavery. It does not attempt to put into execution any plan for the emancipation of slaves. It is a scheme for people already free—its objects must be in a state of freedom before they can have, as a society, anything to do with them. If other people choose to form societies which contemplate the emancipation of slaves, this does not interfere with the plans of the friends of colonization. If their plans are wise and good, the colonization of people already free will not interfere with them nor impede their operations. If they can do any good to the slave and better his condition, let them do it; the colonization enterprise has nothing to do with that subject.* But the great objection of anti-slavery men is, that it is not an abolition society. It would be just as reasonable to object that an agricultural society is not an abolition society. The American Colonization Society has as little to do directly with slavery, as any agricultural society. That indirectly the colonization of the free people of colour may have an influence on emancipation, not to hinder, but to promote it, is not only believed, but known to be a fact. Many of the happy and free citizens of Liberia are there by the indirect operation of the society. And this is one of the most amiable features of the plan. In the slave-holding states there are many slave-holders willing to sacrifice their own interest in their slaves, if they could only see a way by which they could be disposed of to their own benefit. The laws of those states require all emancipated slaves to be sent out of the state; but whither could they be sent? *Nobody that has contemplated the wretched condition of four-fifths of the free people of colour, in our northern cities and towns, could desire to see their number increased.* Until Liberia opened an asylum, to which emancipated slaves could be sent, persons actuated by pure benevolence to their slaves, could not consent to their emancipation. But now such persons, if correctly informed respecting these colonies, may with freedom give liberty to their slaves; believing, that in Africa they may enjoy, if they conduct themselves well, all the immunities and blessings of free citizens, and be exempt from the influence of all those circumstances which in this country keep them in a state of degradation and wretchedness. Liberty is not absolutely a blessing in all circumstances. To those capable of using it discreetly, it is a rich boon; but to emancipated slaves left in this country, it is no blessing, but rather a curse. The disposition in masters to send their slaves to Liberia, has gone on increasing with the progress of the colonies in Africa, so that there always have been more offered than could be sent. And had it not been for false reports respecting the state of these colonies,

which have been industriously circulated through the length and breadth of the land, the number which would have been offered to the society, would have been greater than it has been. The pecuniary sacrifice made by some of those who have sent their slaves to Liberia to enjoy liberty in the land of their forefathers, is truly remarkable. No doubt Mr. McDonogh, of Louisiana, could have sold the slaves which he recently sent to Africa, for \$40,000. And these benevolent men not only give up, without compensation, their slaves, but carefully prepare them for their new condition, and supply them with those things necessary to render the voyage comfortable, and to commence their agricultural labours with advantages, in Liberia.

"If the vast sums which have been uselessly expended by the anti-slavery societies, had been appropriated to the redemption of slaves, and to their transportation to Africa; it would have appeared to far better advantage, on the page of impartial history, than all that they have accomplished. The sums which within a few years they have expended, would have been sufficient to purchase all the territory which is needed to complete the possession of the rising republic of Liberia. But let them apply their money according to their own views; the friends of colonization do not wish to interfere with them; and they have a right to demand that other societies do not interfere with them; and especially, that they forbear to calumniate a cause, which we believe to be pleasing to God, and calculated to be a greater blessing to the African race, than all other schemes which have ever been devised.

"And as to those who are opposed to the enterprise, because they are of opinion that the institution of slavery is a blessing to any country, the American Colonization Society does not attempt to interfere with their opinions or possessions. Surely they have no right to object to a plan, the object of which is to meliorate the condition of the free coloured population of this country. They cannot believe that these people are in a condition to benefit our country, or to enjoy the blessings of free citizens, in this land. And those persons, among slave-holders, who entertain an entirely different opinion of slavery, in the abstract, and believe it to be a moral and political evil of vast magnitude, from which every state should endeavour, as soon as possible, to free itself, should not be prevented from emancipating their slaves and sending them to a happy colony, planted in the land of their forefathers.

"Though we have not had much agency in the colonization scheme, yet we have carefully examined its principles, and observed its progress, from the beginning, and are free to declare, *that we believe it to be the most important enterprise, commenced in any part of the world, since we began life; and that the success which has attended it, considering the feebleness of the means and scantiness of the resources of the society, is one of the most extraordinary events in the history of the world.* And believing, that it has had and still enjoys the smiles of heaven, we feel a strong confidence of its ultimate success. And, however extravagant the opinion may appear to many, we do firmly hope, that the whole of the African race, on this Continent and the West India Islands, will, sooner or later, be transported to Africa; and that the little state of Liberia, will be the germ of a great and glorious republic, which will be the means of regenerating that dark and miserable continent. And that by means of these colonies, now in their infancy, the light of the glorious gospel of Jesus Christ will be made to shine into the inmost recesses of her unknown regions, and into every dark corner of that immense country, now full of the habitations of cruelty.

"We entertain these views, because we have been acquainted with the sentiments of the founders of this society, and have the fullest conviction,

that the scheme owed its origin to the purest Christian benevolence. We have never detected any lurking principle of iniquity or selfishness, in the whole operations of the American Colonization Society. A more purely philanthropic scheme, in its origin and progress, we have never known. And though at first, we apprehended that the enterprise would be found impracticable, and on that account our own zeal was faint; yet now we are persuaded, that the plan of colonizing the free people of colour in Africa, is founded in wisdom, as well as philanthropy; and therefore we believe, that, maugre all opposition, it will prevail. Reader, help on this noble cause. Now it needs your help. Contribute to its success, and you will be richly repaid."

NEW SYSTEM OF COLONIZATION.

In an abstract of the proceedings of the Bale Missionary Society, communicated by the European correspondent of the New York Observer, we find the following important paragraph :

"Mr. Hoffman announces the intention of the committee to found a *missionary colony* on the Western coast of Africa. It will transport to this colony blacks from Jamaica or other islands, and these blacks will receive lands to cultivate, houses to live in, and means of subsistence for the first year. It will be copying the work you have done in the United States by your *Colonization Society*. Perhaps it is the best means of succeeding finally to evangelize the interior of Africa."

"Mr. Hoffman," says the correspondent, "is one of the most eminent men who have been employed in this work; he possesses deep piety, and extensive learning, and his influence is greatly blessed." Let it be remembered also that this African Mission is no new thing with the Bale Missionary Society. Their missionaries have been actively operating on that coast for more than sixteen years. They were in Liberia in the days of Ashmun. The intelligent director, Mr. Hoffman, well knows from long experience that our text is true, *that Africa can be regenerated and christianized only by her own children.*

It was only in our last No. that we copied a long and able article from Dr. Bond, in which he arrived at the same conclusion. In fact every one who thinks at all upon the subject, with the experience of the past before him, must come to this conclusion. It is not only that the descendants of Africa shall be the instruments under Providence of civilizing that land, but it must be through the agency of colonies, of governments, with political and civil institutions, agricultural and mechanical arts, and in fact, with all which appertains to the civilization of the nineteenth century in the most favoured lands. If the christianity of civilization is to be introduced, civilization must be introduced along with it. This move of the Bale Mission is but one of the many occurrences of the present day which point out the importance of this system of colonization, and maugre all the apathy of its professed friends, and the scandal and abuse of its enemies, IT MUST AND WILL PROSPER.

The ground has long since been taken by those who have thought most, and laboured most, for the suppression of the SLAVE TRADE, that this grand

moral desideratum can only be obtained by planting colonies of civilized Africans along that coast: in fact, by COLONIZATION, as practised by the American Colonization Societies.—The fact too, is well established, that what little we do enjoy of the extensive and growing COMMERCE of the West Coast of Africa, comes mainly through the American colonies—and that if we would secure a permanent and growing interest in that trade, it must be done by extending and patronizing them.—If a state wishes to remove her free coloured population, she can only do it with credit to herself, and to the advantage and interest of both races, through the agency of *colonization*—*African colonization*?—If individuals, moved by high considerations, are disposed, literally and effectually, to set the bondman *free*; how can they do so, unless they are placed in a free land, to them the only free land under heaven, the colonies of Liberia?—And where shall the *nominally* free man of colour hope for true FREEDOM, for EQUALITY, except in that land, that HOME prepared through the instrumentality of *colonizationists*?—

In fact, every scheme calculated to effect good to Africa, or the African, points to colonization as the only medium of successful operation. Verily, the man who speaks or acts against an institution, capable of effecting so much good, incurs an awful responsibility.

AMALGAMATION.—We learn, that a white servant girl was married in this city yesterday, by a justice of the peace, to a black man. The couple, we are told, applied to nearly or quite all the clergymen here, and in Bridgeport, to legalize the union, but they all declined the honor, when the knot was tied by the justice. "Every one to his taste." We do not learn where the happy couple spend the honey-moon.—*New Haven Palladium, Friday.*

The above paragraph, it will be seen, is taken from a New Haven paper, and the transactions therein detailed occurred in the good State of Connecticut, the hot-bed of modern abolitionism. We re-publish it, merely, to shew what progress has been made by Garrettson, Tappan & Co. in bringing about the millennial period of black and white amalgamation.

AFRICAN COMMERCE IN 1788.

We copy the following paragraph from the September number of the Pennsylvania Mercury of the above year. Although their notions of African trade were exceedingly crude, yet it shews that there was, at that period, a spirit of improvement and enterprise abroad in the land, quite different from that of the present day. Congress then consisted not of a gang of brawling politicians, intent only on supporting "party" and securing re-election.

What would our patriotic forefathers of '88 think of our present degenerate Congress, who refuse to do any thing to protect a commerce already formed

with Africa, through *individual* enterprise, and protected and fostered by *associated* philanthropy.

"We are informed by a correspondent, that Congress intends giving encouragement to the raising of Sugar and making Rum, on the coast of Africa, with a view of bartering American manufactures for the same. If we consider, there are not one-hundredth part of the inhabitants of the earth that use Sugar, and that all savages are fond of Rum, we cannot get better articles in payment for the goods we manufacture, as we can barter away the Rum and Sugar in payment for furs and skins with the inhabitants of the remotest parts of the globe, to the greatest advantage, provided we could not consume the same at home ourselves. If Congress can effect a thing of this kind, it will be acting a more friendly part by the Africans than the Europeans have done."

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

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Twelfth Annual Report of the Board of Managers of the Maryland State Colonization Society.

THE last Annual Report noticed the sailing of the Barque Globe with 111 emigrants for Cape Palmas, on the 15th of December, 1842; and the Board have now to announce the sailing of the Barque Latrobe, on the 6th of November last, with 72 emigrants for the same place.

By a comparison of the numbers reported to have emigrated annually to Maryland in Liberia, prior to the sailing of the Globe, with the numbers that embarked in the last two expeditions, it will be seen that the average has very largely increased, being 90 for 1842 and 1843, and but 57 for the eight preceding years. The Board can attribute this only to a change of feeling in regard to colonization, which is gradually being wrought, and which is promoted by the temporary return to their old neighbourhoods in Maryland, of citizens of Maryland in Liberia, who, on their visit to this country, are enabled to spread accurate information in regard to the climate, health, and productions of the colony, and the rights enjoyed by its citizens, among the free coloured population here. Patiently, but without doubt as to the result, the Board have for years been looking forward to the arrival of this period, and they see, in the increased emigration here referred to, evidence of its approach. Under any circumstances, it must take a long while to change the home of a people. Affection for the soil, habits, even when they are those of submission to oppression, the dread of change common to most men, conspire in all cases to blind the judgment of him, who would, otherwise, be prompt to recognize the circumstances which made it his interest to emigrate: but when, to these, are added the active efforts of pretended friends, who urge him to remain, who appeal to his prejudices, who avail themselves of his ignorance, who work upon his feelings, and whose agency is in secret where it cannot be counteracted,—in this state of things, it is no wonder that the emigrant for Africa hesitates ere he embarks and gives up that, which, with all its harsh associations, with all its gloomy future, is still his *home*, for a land beyond the sea, of which he knows nothing but through the testimony of others.

The Board of Managers freely admit all this: but they know it cannot last forever; that it will operate less and less every year; that, as intercourse with Africa increases, and the channels of intelligence from that country to this are multiplied, the prejudice against emigration will diminish, until the free coloured population of the state will seek Africa, as the European now seeks America,—without fear or apprehension, but with a full conviction that the new home will be better in a thousand ways than the old one. Then, no heavy outlay will attend the expeditions of the Society. The emigrants will pay their own passage; in Africa they will support their own government; and with the proud consciousness of having founded a nation of freemen, the state, under whose auspices it will have been accomplished, and the State Society may rest from those labours, which for years have been tediously prosecuted, with the conviction that voluntary emigration at the cost of the emigrant will thereafter suffice for the removal of the entire free coloured population from our shores. That this result is slowly but surely coming to pass, the Board have reason to think is proved by the increasing average already referred to.

The emigrants by the Globe all arrived safely in Africa: but a singular fatality seemed to attend one family, in which the Board felt a peculiar interest. Capt. James Lauder, from St. Mary's county, whose emigration was particularly mentioned in the last Report, on account of the elevated and liberal views from which it resulted, died before the arrival out of the

Globe, in consequence of a wound which he received on the voyage, slight in its character at first, but terminating in gangrene. His wife, Margaret Lauder also died before landing, and the family which had thus lost its head, was further diminished by the loss of one child by accident.

What makes the mortality in this case the more remarkable is that it was not the result of the climate, but of accidents to the parties, with the exception of Mrs. Lauder, whose death was a consequence of her peculiar situation. With these exceptions, the emigrants by the Globe were all doing well, at the date of the last advices, and promised to become useful members of the colony.

Since the last Annual Report the Board have been informed by Governor Russwurm that he has succeeded in purchasing Fishtown from the natives, extending thereby the colonial territory considerably to windward, and as far as the settlement of the French at Garroway. Fishtown was a place which the Board had long desired to possess, but which they could not obtain during the life-time of Captain Spence, an English trader, who had for many years resided there, and whose influence with the natives was exerted to prevent them from selling their land. On his death, which happened a year ago, negotiations were commenced by Governor Russwurm, which resulted in the purchase.

The Board have great pleasure in saying that an application which they made to the Navy Department, to have the harbor of Fishtown surveyed by the officers of the African squadron, was promptly acceded to, and orders have been despatched to Commodore Perry accordingly.

This harbor is celebrated upon the coast as one of the very best between the mouths of the Gambia and the Niger, and was all that was wanting to give to the Society a sea-coast line of unequalled commercial advantages.

In the establishment of the colony, it was to have been expected that the entire cost of its maintenance would fall for many years upon the State Society, and the act of the Legislature which made the state's appropriation to the colonization cause, anticipating this, authorized the agents to make the outlay necessary for the reception of emigrants and their support at the colony. In the course of years, however, the colonists have become permanently settled,—have accumulated property—have the comforts of life around them, and present the appearance of an organized and intelligent community. The time has, therefore, arrived when, in the opinion of the Board, they should, like other well regulated communities, *contribute* at least to the expenses of their government: and with a view to their doing this in the least onerous manner, the Board have recently adopted a tariff of duties on imports, which will go into operation about the first of April. The Board have fixed upon the uniform duty of ten per cent. upon the invoice cost of all articles, and in the ordinance upon the subject, have endeavoured to guard, as well as experience elsewhere has enabled them to do, against frauds upon the revenue. This tariff is but an experiment, whose operation will enable the Board, should modification become necessary, and a tariff of discriminating duties appear proper, to act with full knowledge hereafter in the manner best calculated to promote the interests of the colonists.

The duty here mentioned is to be paid by all articles imported into the colony, whether belonging to this Society, missionaries or others—the only exception being in favour of emigrants who, on their voyage out, are permitted to carry with them their property and land it in the colony free of duty. The tariff being moderate, and operating equally upon all, and the revenue derived from it being intended for use within the colony exclusively, the Board entertain no doubt but that it will be cheerfully borne by the citizens, and that it will, by lessening the amount of the Society's funds required for African expenses, enable the Society to act more efficiently on this side of the Atlantic in obtaining and forwarding emigrants.

The same ordinance which imposes the tariff, provides for an anchorage duty of eight cents per ton on all vessels trading with the colony, to be applied to the use of the light house, which it has been heretofore announced, the colonists, aided by contributions from masters of vessels, have erected on the Cape.

In the commencement of their operations, the State Society determined as far as practicable to control trade at the colony, so far as to confine it to the government factor, with a view to prevent a petty traffic between the colonists and the natives, which led to heart-burnings and ill-will among them, and which was calculated to do the equally great mischief of distracting the attention of the former from the agricultural pursuits upon which the colony was to be mainly dependent for its permanent prosperity.—The necessity of barter to procure the necessaries of life from the natives created a difficulty in carrying out the views of the Board, which it was hard to overcome, because it was impossible to say, whether the amount of trade goods kept on hand by a colonist was or was not necessary to enable him to supply the wants of his family; and the Board felt satisfied that their regulations were often in this manner evaded. To obviate this difficulty, it was determined to supply the colonists with a currency—and as a country which had no exports could not retain the precious metals within it—a paper currency, redeemable at the public or government store, and made intelligible to the natives by representations, upon the different denominations of notes, of articles corresponding with their value,—as a goat for a dollar, and so on,—a paper currency of this description was adopted, which answered the purpose admirably, found favour on all hands, and is still in use. Things went on in this way for some years, and the Board had the satisfaction of seeing the agriculture of the colony not only maintaining its position, but gradually advancing. As the colony grew in numbers, however, the wants of the community, the increase of trade with foreign vessels, and other circumstances, called for a relaxation of the regulations of the Board in the particular here mentioned, and as well to meet the exigency of the occasion, as to prevent the evasion of existing laws, the Board, in the tariff ordinance already mentioned, have authorized the governor to grant licenses for trade, at rates, which, while they will not deter those qualified to engage in it, will prevent its becoming, as it has done at the other colonies on the coast, a species of mania, destructive of the agricultural interests of the settlement.

The Board make this full and particular statement on this subject on account of the prominence that has heretofore always been given in their reports to the measures adopted by them, with a view to making the colony essentially an agricultural one—a policy by no means abandoned, and which it is believed the recent measure will not practically interfere with.

In their early reports, the Board of Managers dwelt much upon the evidence afforded by the returns of births and deaths, of the health of the colony. Its reputation in this particular has now been well established; and the Board are happy to know that even among the coloured people this has ceased to be the bug-bear which it once was. Experience has shown that Cape Palmas and its vicinity are in a very remarkable degree exempt from the sickness which prevails at other places on the coast; and the African fever is now admitted to be a disease which, under proper medical treatment and ordinary care, is perfectly under control.

The relations with the natives continue friendly. This has always been the case since the founding of the colony. They, or at least those in the more immediate vicinity of the colony, are gradually becoming influenced by the close proximity of the settlement. Their children enter into the families of the colonists,—conformity to the habits of civilization follows as

a matter of course,—and it is absolutely impossible to believe that the presence of the christian people, now gradually increasing in numbers, on the coast of Africa, between whom and the natives there are no barriers to amalgamation, will not operate as one of the most powerful missionary engines that has ever yet been imagined or put into use to bring a benighted land to a knowledge of the divine truths of Revelation. The operation may be slow, but the result is as certain as that day follows night, that the evangelization of heathen Africa will be one of the great and most glorious triumphs of African colonization. When that day of triumph comes, as come it must, all the strife of *coloured* agents and *white* missionaries, which it has been necessary in former reports to notice,—who was wrong or who right, will be forgotten, or seen in old records only, with wonder and astonishment that such things had been,—and the world will admit then the debt which is due to those who planned the scheme, which restores to the land from which their fathers came, the free coloured population of America.

At the last session of Congress a memorial from the American Colonization Society was presented and referred to the Committee of Commerce, of which Mr. Kennedy, of Maryland, was chairman. The Report which he made, discussed at considerable length and with great ability, the relations of the colonies to the United States, both politically and in a commercial point of view, and the colony of this Society received favourable and gratifying notice. Most of the facts in regard to African trade, referred to by Mr. Kennedy, were furnished by Dr. Hall, the State Society's General Agent, whose long and intimate acquaintance with the Western Coast, had enabled him to accumulate a mass of information possessed, perhaps, by no other individual in this country. Along with Mr. Kennedy's Report there has been published an Appendix of documents relating to colonization from its commencement in this country up to the date of the Report: so that the whole "document" has placed within reach, all the facts and arguments that are known, and have at various times been urged in favour of African colonization. The value and importance of the Report, and the authenticity which its origin gives it, required the present notice.

In the course of the last year, it has come to the knowledge of the Board that the charge has been made by one of the missionaries who has resided for some years at Cape Palmas, that the influence of the colony was adverse to the welfare and improvement of the natives. That this should have been sanctioned by the respectable society to which the individual is attached, has been a subject of deep regret to the Board of Managers, and they can only attribute it to feelings, which the Board had hoped had ceased to exist, growing out of the differences to which it has been the unpleasant duty of the Board heretofore to allude. That the charge is true, no one, who has considered the evidence of years, gradually accumulating, from unprejudiced sources, to the contrary, can for a moment believe. The charge is absurd upon the face of it. The natives of Cape Palmas, before the colony was founded, were noted upon the western coast, for acts of violence and robbery. Vessels had been boarded, captured, run ashore and plundered, by them: and the place, instead of being resorted to, as it now is, by all vessels passing between the windward and leeward coasts, was carefully avoided. Few white men could be found who had ever landed there. In the early period of the colony, the merest and simplest justice could be obtained from the native king, only through his fears of the cannon of the Governor. But now how great the change! A community of christian people, seven hundred in number, has been established there. They have schools and churches. They are distinguished for order and attention to their religious duties. The habits of the natives have become modified by their influence. The advantages of civilization are made apparent to them. They place their

children in the families of the colonists, where, in a little while, and at their tender age, they become in fact civilized, and equally prepared, in many cases, with the children of the colonists themselves, to receive religious instruction at the hands of coloured christian ministers. The colonists may be, as most of them doubtless are, very ignorant; for before they left America they had few opportunities of acquiring knowledge: but this ignorance is far from being incompatible with true and fervent piety; and the Board have every reason to believe that there is not a community of the same population on this side of the Atlantic, whose churches number as many members, or which is more worthy of the character of a religious people. Is it to be believed, that these being the facts, the charge referred to can be true? And yet it would seem as though it were intended, at this late day, to get up an issue between the religious world and the Colonization Society, by inducing the former to believe that the native African was again, but in another shape, to be made the victim of the white man. To bear in silence an attack like this, would be to admit its justice: and therefore the present notice of it.

With the view of showing that there is at all events, some difference of opinion on the subject of colonization and the influence of the colonies upon the native Africans, the Board insert the following brief extract from an able and candid review of Mr. Kennedy's report, contained in the last No. of the Biblical Repertory, in which not only the system of colonization, but this society, its colony and its agent are referred to in the most gratifying terms.

"Though we have not had much agency in the colonization scheme, yet we have carefully examined its principles, and observed its progress, from the beginning, and are free to declare, that we believe it to be the most important enterprise, commenced in any part of the world, since we began life; and that the success which has attended it, considering the feebleness of the means and scantiness of the resources of the society, is one of the most extraordinary events in the history of the world. And believing, that it has had and still enjoys the smiles of heaven, we feel a strong confidence of its ultimate success. And, however extravagant the opinion may appear to many, we do firmly hope, that the whole of the African race, on this continent and the West India Islands, will, sooner or later, be transported to Africa; and that the little State of Liberia, will be the germ of a great and glorious republic, which will be the means of regenerating that dark and miserable continent. And that by means of these colonies, now in their infancy, the light of the glorious gospel of Jesus Christ will be made to shine into the inmost recesses of her unknown regions, and into every dark corner of that immense country, now full of the habitations of cruelty."

It is with great satisfaction that the Board are able to announce that the Society's debt at this time is reduced to within one thousand dollars, which will be paid off within the current year. When it is recollected that this debt was, four years ago, as high as ten thousand dollars, and that during the time it has been in progress of reduction, the emigration to the colony has increased, the present state of things affords matter for congratulation. The Board are fully justified, therefore, in expressing the opinion, that never since the Society was founded have its affairs both in America and Africa presented a more favourable appearance.

In view of all that they have thus reported, the Board deem it their duty to express their profound acknowledgment of the Divine Mercy which has thus far prospered the undertaking in which they are engaged, giving power to weak hands and humble means to build up a christian nation on the continent of Africa.

By order of the Board,

JOHN H. B. LATROBE, *President.*

BALANCE SHEET, 1843.

DR.

Maryland State Colonization Society.

CR.

Orion Expedition,	\$ 3,230 89	George Hoffman,	\$ 120 00
Rev. Wm. McKenny,	93 96 $\frac{1}{2}$	State Appropriation of 1827,	930 00
Lafayette Expedition,	345 70	John Hoffman,	100 00
Sarah and Priscilla Expedi.	661 26 $\frac{1}{2}$	State Colonization Tax,	5,467 13
Bourne Expedition,	1,096 07	Jacob Hiss,	21 00
American Board of Com'rs for		Steven Smith,	173 68
Foreign Missions,	1 45	Benjamin Alleyne,	14 95
African Civil List,	22,335 33	Colonial Currency,	1,400 00
Personal Property in Africa,	5,217 79	Thomas Gross,	5 00
Bills Receivable,	608 18	J. & J. Williams,	21 25
Peter Hoffman,	422 95	Charles, in Liberia,	20 00
Purchase of Territory in Af.	2,054 93	Columbia Expedition,	248 88
Colonial Store,	3,385 33	Samuel Bayard,	8 00
Brig Ann Expedition,	2,757 11 $\frac{1}{2}$	John Boardley,	194 94
Expense of Emigrants in Af.	16,795 19	George R. McGill,	100 00
Public Improvements in Af.	19,177 96	John Easter of Jno.	12 19
Ex. of Agency House in Af.	2,247 29	Managers State Fund,	106,139 91
Contingent Expense in Af.	8,521 58	Rev. Ira A. Easter,	32 30
Harmony Expedition,	872 69 $\frac{1}{2}$	David B. Smull,	48 77
Savings' Bank of Baltimore,	100 00	Dr. James Hall,	700 81
Fortune Expedition,	1,331 41	Cape Palmas Packet,	1,509 19
Financier Expedition,	620 98	Contributions,	18,245 36
Niobe Expedition, 1st,	1,120 00	Washington A. Page,	58 43
American Col. Society,	141 80	Thomas Wilson,	9 56
Ezekiel Harrington,	71 41	John W. Richardson,	8 58
Samuel Ford McGill,	1,155 24	John M. Roberts,	130 29
Baltimore Expedition,	88	Joseph Simms,	15 00
Prot. Ep. Board of Missions,	23 01	George C. Addison,	3 68
Military Stores in Africa,	1,709 52	Bills Payable,	6,178 31
Niobe Expedition, 2d,	2,654 89	Profit and Loss,	28,882 34
Rev. Thomas C. Thornton,	35 00		
Joshua Stewart,	25 09		
Dr. Robert McDowell,	105 00		
Oberon Expedition,	1,751 06		
Gov. Farm at Mt. Tubman,	2,443 28		
Rev. John H. Kennard,	583 58		
Martin & Mathers,	1 50		
Ladies' Society,	94 58		
Public Farm at Cape Palmas,	6,573 66		
Colonial School,	452 82		
Boxer Expedition,	599 37		
Discount and Interest,	629 23		
Trafalgar Expedition,	1,480 44		
Boston & Price,	4 00		
Contingent Expenses in Am.	1,230 12		
Paul F. Sansay,	15 00		
Brig Harriet Expedition,	3,798 91		
Rozell S. McGill,	50 00		
Globe Expedition,	5,810 83		
Rev. Samuel Davis,	136 05		
Rev. Amos Herring,	35 90		
New York Col. Society,	25		
John B. Russwurm,	5,858 69		
Collecting and outfit of Emi-			
grants,	6,748 53		
Robert Mickle, Treasurer,	39 01		
Colonial Agency,	2,158 26		
Latrobe Expedition,	3,531 03		
Home Expenses,	23,886 36		
Colonization Journal,	2,639 25		
Individual Accounts in Africa,	1,282 02		
	\$170,799 55		\$ 170,799 55

COLONIZATION JOURNAL, MARCH 26, 1844.

We have deferred the present number of our Journal to this late date in the hopes of being able to lay before our readers some authentic accounts from the colony; but have at last been disappointed. It will be perceived that the commander of our African squadron has settled that Bereby palaver in a summary way. There are not wanting, however, those who cry out, "shame on the officers of our gallant navy, to fire upon and destroy poor retreating savages!"—But all we ask is to have these same *soi-disant* philanthropists and non-resistants placed at the tender mercies of the Bereby or St. Andrew-Bay people. Let them just fancy themselves in place of the officers and crew of the ill-fated Mary Carver. If it is said that the guilty ones were not secured and punished—we reply, they were the aiders,—the abettors—the instigators. The capture of the Mary Carver, and murder of her crew by the Bereby people, was a declaration of war against peaceful commerce, entirely unprovoked, and they could be secured and punished in no other way.

We call the particular attention of our friends to the resolutions introduced into the House of Delegates, by Mr. Stewart from Dorchester county, and which received the unanimous sanction of that body. Herein are contained the principles and policy of the State of Maryland with regard to the subject of her coloured population, and they are the principles and policy which ought to direct and govern all the slaveholding states. Let them look to it, and remember that, IF THEY REPUDIATE ALL FOREIGN INFLUENCE OR INTERFERENCE—IF EXTRANEIOUS ACTION IS TO BE DEPRECATED—THEY MUST ACT FOR THEMSELVES.

There has recently been an organization of a Society in the District of Columbia, for "colonizing and civilizing Africa," in some degree connected with the American Colonization Society, the principles, proceedings and constitution of which, we give in our present number. It was our purpose at one time to state, so far as we were able, the circumstances which led to this movement, but we have finally come to the conclusion that it is none of our business, and that whatever we might say with regard thereto would be productive of no good, but might, perhaps, injure the feelings of many friends. The affair has, however, strengthened the convictions of those, as to the soundness of their policy, who, ten years since, took the ground that in demonstrating the practicability of founding settlements of free coloured people on the Coast of Africa, the American Colonization Society had fulfilled its destiny—that the system cannot be longer successfully prosecuted by voluntary contributions through the medium of *any general* organization—that independent state action, backed by state appropriations, is the only course that can guarantee the permanency and ultimate triumphant success of the colonization scheme.

Twenty negroes left this city, on Sunday, in the Macedonian for New Orleans, where they are to embark for Liberia. They were the slaves of Thomas Lindsay, Sen., late of St. Charles county, and manumitted by him on condition that they would go to Liberia. They were in charge of one of the executors of the estate.—*St. Louis Rep. March 12.*

SOCIETY OF THE DISTRICT OF COLUMBIA FOR THE COLONIZATION
AND CIVILIZATION OF AFRICA.

Several meetings of much interest have recently been held in this city by the Board of Managers of the Colonization Society of this District, in which the present state of the cause, and the measures demanded on the part of this Board for its advancement, have been with caution and deliberation considered. The whole subject was referred to a committee, consisting of the Rev. Messrs. Berry, Knox, Laurie, Davis, and Harrison, who reported in favour of extending the influence and exertions of the Association abroad in the country, and of making known to the public extensively the views of the Society.

At a meeting of the Board on the 13th inst. present Messrs. Penrose, (President,) Laurie, Knox, Davis, Dayton, Knight, Rothwell, Butler, Berry, McVean, McKenney, Hyde, Ridgely, and Gurley, the following preamble and resolution, moved by Mr. Rothwell, were unanimously adopted:

Whereas, this Board deeply regret the occurrence of the necessity which compelled the late Secretary of the American Colonization Society, the Rev. Mr. Gurley, to relinquish his connexion with that Society, and whereas this Board are fully persuaded that the long continued, efficient, and eminently successful efforts of Mr. Gurley in the cause of colonization have conferred on him an influence with this community and with the public at large, in relation to the subject, possessed by no other individual: Therefore,

Resolved, That the Rev. R. R. Gurley, Corresponding Secretary, be and is authorized to collect money for this Society, and to take measures to advance the cause of African colonization.

At an adjourned meeting of the Board, held on the 20th inst. in the Rev. Dr. Laurie's Church, the following gentlemen were present: Rev. Messrs. Harrison, Laurie, McVean, Davis, Knox, Berry, and Hawley, and Messrs. Rothwell, Knight, Dayton, Hyde, Gurley and Ingle. Sundry amendments to the Constitution were suggested by the Corresponding Secretary, and having, with some slight modifications, received the approbation of the Board, it was resolved that the President be requested to convene the Society on the 23d inst. submit the proposed amendments, and recommend their adoption. The Society assembled, accordingly, on the 23d inst. in the Rev. Dr. Laurie's Church, when the alterations or amendments proposed were considered and discussed. The following is the present form of the Constitution as unanimously adopted:

CONSTITUTION.

Article 1. This Society shall be called the Society of the District of Columbia for the Colonization and Civilization of Africa.

Art. 2. The payment, annually, by an individual of any amount, shall constitute membership of this Society, and the payment of twenty dollars at one time, life membership.

Art. 3. The officers of this Society shall be a President, twenty-one Vice-Presidents, selected in equal numbers from Washington, Alexandria, and Georgetown, Corresponding and Recording Secretaries, and a Treasurer, to be annually elected, and to continue in office until their successors are appointed. Besides performing the duties implied in these offices, they shall constitute a Board of Managers—any five of whom shall form a quorum—to direct the affairs of the Society. The officers resident in each of the three cities of the District shall also have authority to organise themselves as a distinct Board for local purposes, and have the right to call public meetings and appoint collectors in their respective cities.

Art. 4. The Board of Managers shall meet at least quarterly, and at such other times as may be judged necessary, on a call of the President, and devise and execute the best measures in their power for promoting the cause of African colonization and civilization, and increasing the resources of the Society. They shall have power to appoint an Executive Committee, to consist of seven members, including the Secretaries and Treasurer; to fill any vacancies that may occur in their number, and also to appoint Delegates annually to act as Directors in the Board of the American Colonization Society.

Art. 5. Any Society in the United States which shall contribute annually one hundred dollars to the Treasury of this Society, either in aid of the American Colonization Society, or the cause of African colonization or civilization by means to be chosen at the discretion of this Society, shall have the right to appoint annually a delegate to attend and vote at the meetings of the Society and Board of Managers; and any such Society, for each additional hundred dollars paid annually, the right of sending an additional delegate—and every individual paying annually not less than twenty-five dollars shall himself enjoy the rights of a delegate.

Art. 6. The funds of the Society, after defraying its expenses, shall be paid over to the Treasurer of the American Colonization Society, or expended under the direction of this Board for the colonization upon the coast of Africa of free persons of color with their own consent, or for the civilization of Africa.

Art. 7. The annual meeting of the Society shall be held in this District, at such place as the Board shall appoint, on the first Tuesday of January, when a report of its proceedings shall be presented, the officers of the Society elected, and any other business deemed necessary transacted.

Art. 8. Special meeting of this Society may be called by the President, or by any two of the managers, on giving notice of the time and place of such meetings by advertisement in some newspaper printed in the city of Washington.

The following preamble and resolution, submitted by the Reverend Mr. McVean, were unanimously adopted:

Whereas the plan of colonizing the people of color from this country on the continent of Africa, though commenced in weakness, yet in the course of twenty-five years, by the blessing of Almighty God upon the fostering care of wise and benevolent men, with the able, efficient, and persevering efforts of the Rev. R. R. Gurley, as an executive officer of the American Colonization Society for far the greater portion of its existence, has been eminently successful—the Colony of Liberia planted, its Government, based on the free principles of our own Republic, devised and matured, and which, from its importance, will doubtless at no distant day be recognised by civilized nations as an independent Government: and whereas, in consequence of restrictions placed upon his official relations, the late Corresponding Secretary of the American Colonization Society felt compelled to resign his connexion with that institution: and whereas it is of the first importance that the services of Mr. Gurley should not be lost to the great cause of African colonization; Therefore,

Resolved, That, confiding in the eminent ability, zeal, and truly philanthropic and patriotic spirit of the Rev. R. R. Gurley, now the Corresponding Secretary of this Society, we invite and request him to devote the current year to the advancement of the cause of African colonization, and we cheerfully recommend him to the confidence and support of all its friends throughout the Union, and hereby express our hope that they will afford him every facility and assistance in his endeavors to place the cause on such a basis as

will henceforth secure to it not only more liberal aid from benevolent individuals, but the aid and support of the several State Governments and of the General Government.

The Board then proceeded to elect four gentlemen who should, with the secretaries and treasurer, constitute the executive committee. That committee is composed of the following individuals:

Rev. JAMES LAURIE, D. D.

Rev. JAMES McVEAN,

Rev. CHARLES B. DANA,

A. O. DAYTON, Esq.

R. R. GURLEY, *Corresponding Secretary.*

J. P. INGLE, Esq. *Recording Secretary.*

JAMES ADAMS, Esq. *Treasurer.*

On motion of Rev. James McVean,

Resolved, That as the Rev. Mr. Gurley proposes to visit several of the States of this Union for the objects expressed in the Constitution of this Society, and to co-operate as it may be desired with societies in the several States for the same objects, and as such societies and many individuals may contribute in aid of the cause through this Society, this Board pledges itself to appropriate all funds paid into its treasury for the objects specified in the Constitution of the Society, or according to the directions of the donors.

The following resolutions offered by the Corresponding Secretary were then unanimously adopted:

Resolved, That in the opinion of this Board it is of the greatest importance that the magnitude and beneficence of the scheme of African colonization, and the true condition and prospects of the Colony of Liberia, should be made know to the whole American people, and the necessity of immediate, united, and liberal efforts to enlarge the territory and ensure the permanency and growth of that colony as an independent, republican, and Christian commonwealth.

Resolved, That the Executive Committee be requested to prepare and present at an early day a memorial to both Houses of Congress, inviting them to adopt such measures as they may judge most expedient to enable the Colony of Liberia to obtain exclusive jurisdiction over the whole line of the African coast from Cape Mount to Cape Palmas, as an end highly conducive to the interests of American commerce and to the overthrow of the African slave trade.

Resolved, That the Executive Committee be instructed to represent to State and other Colonization Societies throughout the country the views of this Board, and to invite them to co-operate in applications for the preceding objects to the Congress of the United States, and for the advancement of the cause of African colonization to their respective State Legislatures.

OFFICERS.

Hon. CHARLES B. PENROSE, *President.*

Vice-Presidents:

Washington—Rev. James Laurie, D.D., Rev. William Hawley, Rev. James Knox, Rev. John Davis, Messrs. Aaron O. Dayton, Franklin Knight, and A. Rothwell.

Georgetown—Rev. C. M. Butler, Rev. R. T. Berry, Rev. James McVean, Messrs. Samuel McKenney, Anthony Hyde, William G. Ridgeley, and Jeremiah Orme.

Alexandria—Rev. Elias Harrison, Rev. Charles B. Dana, Rev. James T. Johnston, Messrs. Robert Jamieson, Benoni Wheat, John Withers, and James Van Zandt.

Rev. R. R. GURLEY, *Corresponding Secretary.*

JOHN P. INGLE, Esq. *Recording Secretary.*

JAMES ADAMS, Esq. *Treasurer.*

INTERESTING FROM AFRICA—FIGHT BETWEEN THE U. S. SQUADRON AND THE NATIVES.

The Philadelphia U. S. Gazette has the following late news from the coast of Africa, including interesting accounts of the doings of the U. S. squadron, under the command of Com. Perry—furnished by an officer of the U. S. ship *Saratoga*, who had reached that city in a vessel from Madeira.

On the 4th December last, three vessels of the Squadron, the U. S. frigate *Macedonian*, Commodore Perry, sloop *Saratoga*, Commander Tatnall, and sloop *Decatur*, Commander Abbott, met at Monrovia, and after taking the Governor of Monrovia on board, sailed down the coast with the intention of ascertaining and punishing the particular tribe of Africans, who about two years ago murdered the captain and crew of the schr. *Mary Carver*.

On the 12th, about sixty or eighty miles below Cape Palmas, the vessels came to anchor, about a mile off a town situated in the District known as Bereby—the cables having springs upon them. As soon as the vessels hove to, a white flag was raised upon the shore, and the day following the officers and crews of the vessels to the number of about five hundred, all fully armed, landed in boats. A rude Council House was erected upon the beach, and soon after it was completed the African King and his Interpreter came down, attended by a number of his people all armed.

A *palaver* was held, but the answers requested by Com. Perry were not given, and the whole conversation very unsatisfactory. The Commodore continuing to press close upon the King his questions concerning the fate of the *Mary Carver* and her crew, the King, the Interpreter and the African people, turned and ran towards a neighboring jungle, but before the King had traversed twenty yards, a volley from the American Sailors instantly killed both him, the Interpreter and others of the fugitives.

The natives were armed with good English muskets, and loaded them with copper slugs, nails and any other missile they could force into the barrel of the weapon.

The people of the town itself, immediately took to the jungle, after the retreat of those who had attended the King, and continued for an hour firing from it upon the Americans, who returned their volleys with interest, and finally advanced upon the town itself, forcing the strong picket fence by which it was surrounded, burnt it to ashes, destroyed the canoes and then returned to their ships, from which during the continuance of the fight, shells had constantly been thrown into the jungle. The natives had evidently been prepared for battle, for all their women and children had been removed from the town.

On the 12th, the boats' crews landed about six miles further down the coast, but while approaching the shore, were frequently fired upon by the natives.—After landing, five more towns were burnt to ashes, upwards of one hundred canoes destroyed, and other damage inflicted. In one of these towns the Register of the *Mary Carver*, a private letter of the Captain of that vessel, and several other papers were found—thus clearly proving that punishment was being inflicted in the right quarter.

After the destruction of these towns, the boats returned to the ships and sail was made, about eight miles further down, the white flag being hoisted. A treaty of peace was made with a tribe at this place, and information gained that at least fifty of the natives in the towns above had been killed.

Several of the American Sailors were badly wounded, but none killed.

A disturbance which had arisen at Cape Palmas, also, was settled by Com. Perry. A part of the settlement at Cape Palmas is upon the extreme point of the Cape, and the other part about a mile inland. Between the two is an African settlement, the King of which has forbidden any communication or

trade between the two parts of the Cape settlement, unless a certain price was paid to him for his rice. After remaining here for two days, the vessels again made sail for Monrovia.

The *Saratoga* sailed from Monrovia on the 6th Jan. for Madeira, where she arrived on the 20th, and sailed again for the Coast on the 26th. Just before she left Monrovia, information was received of the death of the Rev. Mr. Sawyer, one of the Missionaries stationed about fifty miles below that Colony.

The Barque *Roderick Dhu*, arrived at Monrovia from Providence, R. I., about a month before the *Saratoga* sailed.

The U. S. brig *Porpoise* was upon the coast at the same time, and had gone to the windward for supplies.

Midshipman Law, of the Frigate *Macedonian*, returned to this country in the barque *Backus*, along with Lieutenant Ferris, our informant. The health of the squadron was represented as being good.

(From the African Repository, of the present month.)

A CALL TO THE DEVOTED FRIENDS OF COLONIZATION.

To found a colony on a distant and unfrequented shore, in the midst of a barbarous people, was a bold experiment; but its success has been triumphant. The blessings which it has already conferred, and the far more extended blessings which it promises, fully prove the wisdom of those who planned, and the perseverance of those who have conducted the enterprise.

But it is not now in a situation to be abandoned. The work is merely begun. That which has been done in the *past*, only shows what may be accomplished in the *future*, and urges its prosecution with increased energy and enlarged resources. It is true there is established in that dark quarter of the globe a free Republic, an Asylum to which the scattered and despoiled children of Africa may return. But AFRICA is not yet enlightened! Her barbarous and enslaved population is not yet changed into an educated and Christian community. The coloured people of this country are not yet separated from among the white race, where they are deprived of the social and civil privileges necessary to their elevation! They are not yet established in that land of their fathers, "where all circumstances favor their elevation, and all motives stir them to duty."

Why then have many of our ANNUAL SUBSCRIBERS failed to send in their contributions? They surely do not imagine that this work can be carried on without their aid? In years that are past, when they paid their subscriptions, promptly, we were unable to do all that the cause demanded. Now the work has increased on our hands. We have laid our plans calculating upon the payment of their subscriptions. Do they know, *can* they know, how much we are embarrassed by their *delay*? Nearly two months of the present year are now gone. We are obliged to fit out an expedition from NEW ORLEANS immediately with about 80 emigrants, who are under the necessity of leaving the country speedily. When our friends understand this, they surely will not longer forget their obligations in the matter.

We will therefore consider it a special favour if those who have pledged us five, ten, fifty, or a hundred dollars annually, will remit us by mail the amount now due, and not wait to be called upon by an agent.

We have many other patrons, who have not given any formal pledge to contribute a certain amount annually, but who are always ready to give liberally when applied to by an agent. To all such we wish to say, no stronger plea can be made to you than that we now bring—no louder call can you ever hear. The necessity which compels us to make this public appeal is urgent and pinching in the extreme. We are earnestly called upon

to *enlarge* our operations both in this country and in the colony. But if we experience any falling off from the receipts of the last year, (as we in common with the other benevolent societies fear) our scale of action must be *reduced*, and the cause suffer irreparable loss. Such of our friends therefore as are deeply interested in the cause will allow us to approach them with earnestness, with fidelity, and with facts, and lay on their consciences and on their hearts the present pressing claims of this society. They have helped us on former occasions. Will they fail us now? *Have they done all they can for this cause?* While others are cold and selfish, they whose consciences are quick, whose feelings are alive, and who tenderly sympathize with the perishing, must come forward and *double* their contributions in order to supply the deficiency caused by the backwardness of others. To them we say, emphatically, send us, by mail, your five dollars, or your hundred dollars, or whatever the amount may be, *but send it speedily!* We present you in this cause a claim upon your highest and most liberal regards. You may now redeem some poor African from his degradation, and restore him to his father-land! You may thus kindle a light of civilization, of liberty and of religion on the hills or amid the vallies of Africa which shall never go out. You may lay up thus for yourself a treasure which shall never rust, which shall enlarge and accumulate forever and gather its interest in a nation redeemed from oppression, and beautified with the garments of salvation! "What thou dost," then, "do quickly and with all thy might."

In behalf of the Executive Committee of the American Colonization Society.

W. McLAIN.

WASHINGTON CITY, 13 Feb. 1844.

FROM THE JOURNAL OF PROCEEDINGS OF THE HOUSE OF DELEGATES—

MARCH 8, 1844.

Mr. Stewart submitted the following resolutions:

Resolved by the General Assembly of Maryland, That the establishment of the Federal Constitution was the result of a compact between the states, that in the formation of this compact, diversified and apparent conflicting interests were involved—that the parties to the said compact, after long but patriotic deliberation, endeavoured to harmonize these various interests—that amongst other difficult questions adjusted, not one was attended with more embarrassment in its satisfactory settlement, than the question arising from the peculiar institutions of the southern states, in relation to slavery, that after patient and patriotic examination, this question was happily compromised upon a fair and equitable basis. That this adjustment of a distracting question, upon high and solemn consideration by the patriots of the revolution, ought not to be disturbed, but held inviolably sacred and forever settled. That its renewal can lead to no beneficial results, either politically or morally, but must be attended with consequences, which no human eye can foresee and fatally involving, probably the lives and liberties of the good people of these United States, and convulsing the very elements of our existing happy Union.

Resolved, That the state of Maryland having within her limits a large portion of the peculiar population, recognized by said compact, as under her exclusive control, has, upon the most elevated principles of enlightened humanity, endeavoured by her policy towards this class, so to regulate it, as to ameliorate its condition and make it subservient to the most practicable well-being of the entire community, and under which that class may enjoy as much comfort, as ordinarily falls to the lot of mortals, and also by her system of colonization, to afford to such as choose to avail themselves of

her liberality, an opportunity to be settled in a country congenial to their existence as a free and independent people. That whilst the state is not convinced, that this class is not now in that state of inevitable vassalage, providentially ordained for their own, as well as for the happiness of others, yet in a spirit of just deference to the conscientious views of some of her people, although her financial exigencies are urgent, she has imposed and does now impose, upon her citizens a considerable tax, to aid in transporting to Africa, such as may be willing to make the experiment of self-government. That acting upon the benevolent principles towards this class of people, Maryland cannot but be mortified to find some of her sister states arrogating to themselves supremacy of morals and more enlightened policy without deference to the different views of others, adopting a course of conduct which cannot but be productive of the most lamentable consequence.

Resolved, That congress has no power under the constitution to interfere with or control the domestic institutions of the several states, and that such states are the sole and proper judges of every thing appertaining to their own affairs not prohibited by the constitution. That all efforts of the abolitionists or others made to induce congress to interfere with subjects of slavery, or to take incipient steps in relation thereto, are calculated to lead to the most alarming and dangerous consequences, and that all such efforts have inevitable tendency to diminish the happiness of the people and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions.

Resolved, That the Legislature of Massachusetts by the recent action adopted upon this subject, has, in an organized form, placed herself in the opinion of this General Assembly, in an attitude well calculated to disturb the compromises of the constitution, and to encourage the fanatical crusade against the rights of their southern brethren, and well adapted to create serious apprehensions as to the perpetuity of our glorious Union. The course of that great state, in her legislative capacity, we cannot but consider as highly disloyal to the constitutional integrity of the federal compact, and under all the circumstances displaying very bad faith to her sister states, whose peculiar institutions differ from hers. That in a spirit of fraternal respect we invoke from the patriotic sons of that ancient commonwealth a reconsideration of their aforesaid action, and beseech them as they regard the holy connection of the states, not to persist in their efforts to open again this vexed question, which in its renewed agitation, must terminate in a state of things which all friends of the constitutional union, as it is, would seriously deplore. That we call upon them, in the spirit which dictated its formation, to pause in their career of proposed innovation.

Resolved, That justice and sound policy forbid the federal government to foster one branch of industry to the detriment of another, or to cherish the interest of one portion to the injury of another portion of our common country; that every citizen and every section of the country has a right to demand and insist upon an equality of rights and privileges, and to complete and ample protection of persons and property from domestic violence or foreign aggression.

Resolved, That the governor of this state cause to be transmitted a copy of the foregoing resolutions to each of our senators and representatives in congress and to the governors of the several states of the Union, with a request that they will cause the same to be laid before the respective legislatures thereof.

Which was read the first and by a special order the second time, assented to, and sent to the senate.

The Norfolk Beacon publishes the following extract of a letter, dated

U. S. SHIP DECATUR, }
Off Cape Palmas, Dec. 21st, 1843. }

"Our ship's company saved an American missionary and his wife from being murdered at a place called Cavally, which is twenty miles south of Cape Palmas. Capt. Abbott vacated his cabin for their use. We left them at Palmas. His name is John Payne, a Presbyterian, I believe."

The above short extract contains all the information we have been able to obtain with regard to Mr. Payne's leaving Cavally. It may be a matter of astonishment to those who only know Mr. Payne and his amiable lady, (and the natives of Half Cavally through their favourable reports,) that any causes should lead to threats or manifestations of violence towards them by these *kind, unoffending people*. But with us it is far otherwise. We only wonder that they have maintained their post so long. We should think that the death of Mr. Minor, which is clearly attributable to the lack of the comforts that the colony afforded—the sacrifice of the lives of the whole Kroo missionaries, and the driving in of Mr. Payne and family, would begin to open the eyes of the Missionary Boards as to the expediency of going "beyond the influence of the colonies."

ANNUAL CONTRIBUTIONS—SINCE OUR LAST.

Hon. John Purviance, \$5 00	Norris & Beatty, \$5 00
John L. Carey, 5 00	George M. Gill, 5 00
George W. Corner, 5 00	

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MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, APRIL, 1844.

Vol. 2.—No. 10.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

WE have the pleasure of laying before our readers in the present number the long expected intelligence from Africa. An interval of near five months had elapsed since the last previous arrival, and we had begun to feel anxious, nay, almost apprehensive, with regard to affairs in the colony. But the tenor of the despatches serves but to confirm our often expressed confidence in the efficiency of the government, and the ability of the colony to take care of itself.

It will be seen by the despatches that trying emergencies have arisen, and that they have been promptly met.

Perhaps an apology may be deemed necessary for publishing two long accounts of the same transactions: (and certainly we owe one to Dr. McGill for inserting verbatim his long and interesting letter, which was intended only for private perusal,) but we think there are reasons which will justify our course. It will be recollected that there are not wanting those who lose no opportunity of bestowing unmeasured censure upon the colonization scheme and its colonies; their successes are met by sneers, and their reverses with unrestrained expressions of satisfaction;—and the least indication of a disposition on part of the colonists to resist and resent the oppressions and outrages of the natives, is a signal for a general onset from the abolition press for the injuries inflicted upon the poor unsophisticated Africans, by the colonizationists and their agents.

There are also many true friends of Africa and the colonization cause, who are apprehensive lest the scenes of settling and christianizing America by the whites, may be re-enacted in Africa through the agency of the Liberian colonies. We therefore think it important that in the occurrence of events like those detailed in the following communications, all facts, pro and con, should be made known, and, the more numerous the sources of information, the better.

With regard to the relations between the Maryland colony of Cape Palmas and the native Africans, it has ever been our boast, that they have uniformly been kind and pacific. The settlement of that colony, the planting of a civilized but ignorant people, on the same soil, and in immediate contact with rude barbarians, rife with all the elements of discord, and their mutual occupation of the country under distinct governments, for a period of ten years, without open hostilities and bloodshed, is an anomaly in the

history of colonization and of the world. But let it not be supposed that this state of things has been maintained without the greatest efforts and the greatest sacrifices. The forbearance exercised by these colonists towards the natives, when suffering from their almost continual thefts, depredations, annoying palavers, intrigues with the Bush people, trespasses on property and embargoes on trade, has been such as to excite the astonishment of all acquainted with the facts, and justly entitles them to a very high moral rank among the nations of the earth. And although it appears from the letters of Gov. Russwurm and Dr. McGill, that actual hostilities were at one time considered inevitable, yet we have a confidence that the hitherto friendly relations between the parties will continue to be preserved.

If the system heretofore pursued, of dealing honestly and justly with these people, of making reparations for all injuries by them sustained, of reasoning and moral suasion in all cases where they can be supposed to act from ignorance of the laws and customs of civilized nations, and of forbearance in cases of obvious trespass and wrong, cease to preserve the heretofore peaceful relations, we confidently believe the presence of the African squadron on that coast will have that effect. It will convince them that resistance or opposition to the government of the colony will be useless. They will be assured that so far as the acts of that government are right and just they will be supported and upheld in their execution.

We may justly consider the opportune arrival of the squadron at Cape Palmas as providential; not, however, as preserving the colony from destruction—but from war and bloodshed.

DESPATCHES FROM GOV. RUSSWURM TO THE AGENT.

CAPE PALMAS, WEST AFRICA, }
January 10, 1844. }

DR. JAMES HALL, *Gen. Agent, Md. St. Col. Soc.*

Dear Sir,—I had the honor of addressing you by Capt. Goldsmith, who left this coast in October. You were then informed of my wish to proceed into the interior, and if possible, to reach *Bourobou*, the Camwood region, and even farther to the Pah-country. The attempt has been made, accompanied by King Freeman and Yellow Will; and after passing through the *Saureekai* (King Cavah's) Boloboh and Toboe tribes, we were compelled to return, from jealousy on the part of the last mentioned, and an unwillingness to furnish us with guides or escort, accompanied with a threat, that we would surely be robbed on the route by *Strangers*, unless accompanied by some of their people. We were well treated throughout the whole of our jaunt, with the above exception; but every where we went, a palaver had to be held, to explain the unheard of project of a civilized man, undertaking so much trouble for the mere purpose of opening the path, and enriching the country. It was a new idea forced into minds as dark as *Egypt* and fenced in by *selfishness*—and was not to be credited, until we returned empty-handed, after having refused all efforts to decoy us into bartering.

I commenced the route with the notion, that I might use a hammock whenever fatigued, but I soon had to discard it, and measure Mother Earth on foot, the whole distance, and let no man think he can use one in his travels in the interior, for he will be sadly disappointed. I was wonderfully upheld throughout, and, for once in my life, the desire of exploring our interior

seized me: but you know, from experience, the difficulties which accompany a *great man* when he moves in Africa, are a thousand fold what they would be in a civilized country. It is expected he will hardly do any thing like common people! We were absent about two weeks, and perhaps I never spent my time so much to the advantage of the colony. The Toboos almost exacted a promise from me to return next year, when all difficulties about further progress into the interior, would be removed, as you will perceive by the accompanying *scraps* which were made on the spot. But to proceed.

We had not been home a month when king F. was advised to convene all the kings and headmen from Fish Town to Cavally river, *ostensibly* to settle all old palavers, &c., and regulate their trade with the Bush people. It was early hinted to me from the Bush people, that the convention intended to interfere with the American trade also, but when the matter was laid before Freeman and Yellow Will of Half-Cavally, both denied it so promptly, that I could not disbelieve them. This reference to them was not once or twice, but several times, as reports reached me; and their denials were the same to the last. On the day of their breaking up (Sunday) I was then convinced that no faith was to be put in the professions of an African chief, no more than in the *Punica fides* of the ancients, as they had against all my *protests*, raised the prices of rice, oil, and every other article of produce, and to compel me into their measures, previously to separating, laid an *embargo* on all supplies, or any labor being performed by their people. But this time, they were mistaken, as I had upwards of 1000 kroos of rice on hand, and was in daily expectation of Commodore Perry with the squadron. The idea of conceding to their rates was never thought of, and they were told in palaver, after having prepared for the worst, that the measures adopted were of a hostile nature and must be removed—but their reply was, “that the steps taken were only trade palaver, and they had no idea of war whatever. The embargo was laid by the Convention, and could only be removed by them—that Freeman had been elected king (head) over all, &c. &c.”

Things were in a state of almost actual hostility when the squadron arrived, and Commodore Perry was advised thereof. He promptly sent Lieut. Poor of the Macedonian, on shore, with a notification to Freeman to call all his kings and headmen to a palaver with him within 48 hours—as soon as they could be assembled. Before doing this, however, he had despatched the U. S. ship Decatur, Capt. Abbott, to Half-Cavally, at the request of Rev. Mr. Hazellhurst, to bring off the Rev. Mr. Payne and lady, whose situation was considered rather critical from continued acts of oppression on the part of the headmen for the last three or four months.—When the palaver was held by Com. Perry, and Freeman and his kings, &c., were told by him that the embargo must be removed, and trade be suffered to come in as usual, they readily agreed to it and pledged themselves not to interfere with it again. I embraced the opportunity then to suggest to Freeman the propriety—nay, even necessity—of selling his town sites to the society. He promised to consider on it, but he is so full of duplicity, that I sometimes think nothing but force will drive them off the Cape. Perhaps, you may think, that it ought to have been done, when the palaver was hottest—the easiest thing possible, were all your colonists settled in East and West Harper, and not in the Bush. Perhaps a letter from Mr. Latrobe on this point, directed to Freeman and his headmen, might have a good effect.

But our troubles were not all over yet. On the Commodore's landing, a salute of 13 guns was fired, which induced (we suppose) the Periboos, our nearest Bush neighbors, to come into Mt. Tubman village, 40 or 50, armed to

the teeth, under the idea, that we were fighting with Freeman. When carried before the officer in command, they were requested to leave their arms there, until they were ready to return home. This they refused, and one had the audacity to make signs that he would die first, and then began to prepare his gun to fire, when an order was given by another "to run." In the confusion, some of our people fired and killed two, but I could hardly blame them, as only a part came up to the guard, whilst the rest were lurking in the bushes. They greatly outnumbered us also, besides being the same tribe who once before deceived us and killed some of our people. When this palaver was talked, their excuse was, that their object was to visit Ballah's family, who had lately lost a member, but we thought *then*, and think *now*, otherwise. The palaver is now set, and we are on as good terms as ever. They will hardly venture in again *with arms*, when a palaver is on hand with Freeman.

The war between the Saureekais and Barrakahs, is in a fair train of being settled. A few of the customs of this land have just been exercised, such as the beating of two parties of *mediators* severely. King Neh of Denah was the principal of one party; he was not injured, and is now in the Boloboh, waiting the result of affairs—he is assisted zealously by all the surrounding Bush kings. We shall have *peace* in the Bush, if only out of opposition to the Beach, who in their late convention also passed some very severe laws against the present system of trade with the Bush. They would *extort* on them also, but I am inclined to think that Freeman & Co. will find themselves again mistaken while we continue on present friendly terms with the Saureekais and others. I have endeavoured to show our Beach people, that the Bush are the strongest, and if the Americans were not in the way, they would drive them into the sea—but native-like they will not look to dangers just below the surface, but would shut their eyes and grasp all they can reach, no matter whether right or wrong.

The Saureekais have behaved quite friendly lately, and by judicious treatment and a determination to keep our paths open, I am in hopes to attach them warmly to our interest; so that we can count upon using them as auxiliaries against others, should need be. I am afraid too much duplicity has been passed upon us and the Bush people by Freeman. I have been told that the latter are always brought to terms by intimating that we would fight his battles, if he were attacked by any other tribe—but I shall let them know better. I had almost forgotten to say, that all my previous efforts to make peace have been frustrated through Freeman's hostility and deceit. Lately, the Saureekais sent in by one of our colonists to hear what were my views on the present efforts made by Neh for peace between them and Barrakahs—of course, favourable, and I shall despatch a messenger in a few days, or go myself.

The French Government have *eleven* men of war on this coast, and two steamers have lately arrived at Gorte. They are all small—the largest a ten gun brig—one, a schooner which has been lying off and on in our harbour for the last ten days. They frequently come on shore and appear well—and the captain informs me that his cruising ground is from Garro-way to Grand Bassam. The Block Houses, &c. for Garro-way, have been placed at Grand Bassam or Assinee, and others are to come out. It is intended to make a coal depot of Garro-way.

I find great jealousy existing among the civilized ones on our coast, and I expect, Africa may yet light the torch which shall bring on a general war—but let us hope not.

I trust our enterprising merchants will open their eyes to the trade now carried on—for while they are sleeping the Hamburgers and Bremen ves-

sols are doing all they know—one of the former lately sold and carried away from Monrovia, a cargo of \$16,000 in six weeks. The same house has six vessels in the trade, and want more to carry home their return cargoes. All that our vessels have hitherto wanted, they now have, *protection* from *armed vessels* of their *own*—and it will be a long time before you hear of another outrage on an American merchantman, from the judicious, firm and mild course pursued by our Commodore. He is highly popular among us all—even among natives, who say “he is a big man, fine man, Gubner.”

Of course you will learn from their despatches more than I can say of their proceedings. The Commodore has obliged the Fishermen on the *Blue Bully* side to move off—has settled Capt. Brown’s palaver at *Settra Kroo*—done all he could for Burke’s, from the confused details given by B. himself; and then proceeded to Little Bereby, where he has succeeded admirably, considering with whom he had to deal—having burned 4 or 5 towns, and killed 6 or 7—among them Crackow’s brother, one of the principal actors in the tragedy. Think of his audacity in awaiting to talk palaver, with the blood of so many crying for vengeance on his head. A native African, must of all men have the most assurance in the world—pity, a little of it could not fall on some of their descendants!

Our expedition has arrived in good health. We are greived to see so many women and children. When the vessel displayed her broad penant to the breeze with the honoured name of “Latrobe” engraved thereon, we were all carried away with the idea, that the long expected packet had arrived—but we don’t despair, and hope to see the day when not only one but two shall ply regularly between Cape Palmas and Baltimore.

I am sorry to inform you of the decease of Jacob Gibson within the last month. We have lost one of our best colonists—he died of consumption.

Accompanying this you will receive my semi-annual account up to June 30, 1843. I was not aware the postage is so much. It would gratify me if the allowance for House Expenses, was raised to one thousand dollars—as I have to keep open house, there being no public house of entertainment in the colony.

Very respectfully,

Your obed’t serv’t,

JNO. B. RUSSWURM,

Agent Md. S. C. S.

LETTER FROM DR. MCGILL TO DR. HALL.

HARPER, Dec. 17, 1843.

My Dear Friend,—Your letters bearing date June 8, Aug. 6, and Sept. 9, were received with papers, etc. all of which were truly acceptable.

This letter is designed to be lengthy, and I must give you many particulars of news, which Gov. R. may not find time to mention.

First then we have been on the point of having a war with the whole of the Grebo tribe, matters are not yet properly adjusted, nor do we believe that our colony can be secure until our natives are thrashed.

In November, King Freeman determined on convening all the Kings and headmen of the Grebo country in Grand Council. Their *declared* object was the adjustment of all difficulties between different members of the tribe; the settlement of boundary questions, and to propose measures for the settlement of all contentions that might, could or would arise in future. This effected, they were to concert measures for reducing the price of native products in the interior, which had arisen to nearly the same standard as the prices on the beach. They gave their word that the trade of our colony would not be interfered with nor obstructed.

Many of us during this extraordinary session, and indeed as soon as it was in contemplation, argued results unfavourable to the colony. Gov. R's confidence in old Freeman's word, led him to refrain from measures which might have prevented the meeting of the tribe. Circumstances seemed to justify the course of the Governor, he was anxious to open the camwood trade, had been in the Bush himself for the purpose, and hoped that he would have it in his power to concert measures with all the beach people for opening the path, and settling all palavers in the bush. He did not believe that Freeman would deceive him, whilst I declared that I had no confidence in the good faith of any native African.

The council were engaged nearly three weeks in settlement of their disputes and regulating prices for the interior. On the last day they presented themselves in a body (King Freeman excepted, who affected to be opposed) and demanded of Gov. an advance on the prices of all articles purchased of them. They were told that the prices we were then giving had been agreed upon by the King two years previously, that we had no disposition to alter the prices except to reduce them, as they were higher than on any other part of the Coast: (this at the time was considered an imposition to which we were forced to submit, and that now we would make no advance, particularly when the Kings had assured us that it was not their intention to disturb our trade.) They demanded of us double and for some articles treble the amount we now pay, and pressed it on us in such a manner that Russwurm indignantly declared that he "would eat grass first." They then left us in a rage, to put their threats in execution, and immediately enacted the following laws.

"No native of the Grebo tribe shall sell to the colonist; nor shall any members of distant tribes be allowed to trade with them."

"No native shall be allowed to perform any manner of labour for the colonist. All boys, girls, or labourers, now living with, or employed by either colonist or missionaries, in the Grebo country, shall immediately retire to their respective homes, and hold no further communication with them. No native is hereafter allowed to carry message, or note, or letter, to or from colonist nor missionaries, nor shall they board vessels at sea, nor land cargo for them. Individuals found breaking these or any one of these rules shall forfeit either him or his family not less than ten, nor more than twenty 'woman bullocks, three goats, &c.' On a repetition of the offence, the individual and family shall be expelled from the Grebo tribe."

"Every Grebo subject shall do all in his, her, or their power to prevent colonist and missionaries from procuring wood and water, and to starve them into an agreement with the demands of the tribe."

"We, the members of this Convention, do declare King Freeman the head of the Grebo tribe, who will concert measures for enforcing the above laws for ten years, during which time we bind ourselves to join him with our forces in the event of a war with the Americans."

Adjournment was then proposed *sine die*, and every fellow of them made for home with all his might, leaving Freeman to "bell the cat."

On the next day (Sunday) our native boys disappeared, and we commenced active preparations for war, these completed, Freeman was sent for. He was told that he had deceived us, and enquired whether it was his determination to enforce the measures of the council. He gave us to understand that he should certainly do so unless the council revoked their decrees. He was then told that we viewed his disposition to do so as indication of enmity towards us, and a positive declaration of war, for which we stood prepared, told him to go home look his head and abolish his laws, or make up his mind to leave the hill, as we were too near each other to be enemies. He treated us with coolness, and never returned us an answer. For three days we remained in this state, our powder and rice was removed

from the store, ammunition served out, a rigid guard kept, cannon loaded and pointed, and all ready for action: the slightest movement on their part would have settled the question of supremacy. Their women, children and effects were secretly sent off, and messengers despatched to hurry on Cavalla, Rock and Fishtown forces.

On the fifth day the American squadron hove in sight, we were anxious to communicate with them but had not the means, (no boats,) could not get a single native to go off; even Yellow Will kept out of the way. Mr. Hazlehurst, alarmed for the position of Mr. Payne at Half Cavally, and of Smith at Cavalla River, determined to board in a canoe manned with colonists. He got safely on board, saw Commodore Perry, stated to him Mr. Payne's unpleasant position, &c. The Decatur was immediately despatched to Half Cavally. The alarming account he gave of matters on shore, induced the Commodore to send a boat at dusk with a few arms and rockets, with a promise to send a large force on shore when a signal was made, and a promise to land a good force next day. In the morning he came with about one hundred and fifty men, who marched through the native town, previous to forming before the Agency House. A salute of thirteen guns was fired. Nothing more being necessary just then, the Commodore rescued a fellow to whom they were giving saucy wood.

Three or four hours had elapsed when we heard that our people were engaged with the Bush people at Mount Tubman, that two natives had been killed, &c. Our people flew to arms, judging that it was a preconcerted measure between the Bush and Cape Palmas people, that the former had mistaken our salute to the Commodore for the commencement of our struggle, and not being aware of the arrival of the squadron, had come to attack us in the rear.—Away went Commodore, officers, marines and sailors, helter skelter, horses, jackasses, mules and men, with our Governor in the crowd. They soon got there, but the fray was over. It seems a number of Bushmen, armed and equipped for war, had come in on hearing the salute, a portion of them secreted themselves whilst eight or ten came forward; they were questioned, and on expressing a wish to go in to the Cape were required to leave their arms at Mount Tubman. This they refused to do, and started to go off. One or two of them prepared their guns for firing. At the same time a party of near thirty were seen stealing out of the bush. Those near the Americans sung out "run!" and one presented his gun. At this moment the word was given to our men, (there were only six colonists on the Mount at the time, the remainder having gone to town with vegetables for the squadron, apprehending no danger from the bush,) three of them only fired, two natives fell dead, both shot through the head; the third wounded his man, who left his gun and scampered off; the rest followed them. A cannon was hastily pointed and a load of grape sent after the distant party, it, however, did not touch them.

We kept our eyes on our town people, they affected much surprise and entire ignorance of the object of the Bushmen—we found no just cause for commencing with them, although our suspicions were strong, very strong indeed, against them!

We were forced to view the war as now commenced, with every thing against us, but, even under these circumstances, I regretted the presence of the squadron. I was and am yet of the opinion that if any fighting *must* be done, we should do it ourselves, as we cannot always have the assistance of an American vessel of war. But for the arrival of the squadron our position was such that we must have driven off these natives, or have been broken up. I know not how a war with them would terminate, but judge, from the bold front displayed by our men, that we might, nay, *certainly would*, whip them: but let me go on with my story.

The next day a palaver was held, the members of the former Convention came together, and agreed to withdraw the embargo, and to be friends. The Commodore presided—I was not there, preferring to keep on my guard against the treachery of these people. Russwurm urged upon them the purchase of their town on the hill. Com. Perry left it with them to sell it or not just as suited them. We had previously determined that the evacuation or sale of their town sites was the only condition on which we would again be friends with Freeman after his treacherous conduct towards us. To the Governor's proposal they promised a reply at some future period, after the departure of the squadron.

Com. Perry declared peace, the natives of course agreed to it, but your superior knowledge of matters and things in Africa will give you some idea of our feelings of security. We, however, did not urge matters, as we did not think they could be bettered either by the fighting or palavering of the Commodore, either of which, with a good cause, I really believe he would have engaged in.

On the evening of the second day after the departure of the squadron for the leeward, as a matter of experiment, a rocket was sent up—the natives became first alarmed, then furious, they flew to arms, and kept up a war dance all night, notwithstanding our assurances that the rocket was not intended to harm them, *unless they gave us just cause to burn their town*, when the rockets would most certainly be used.

Our assurances did not in the least serve to tranquillize them, they mustered strong, would run in a body towards our edge of the town, but never advanced a step beyond it. It is well for them that they did not, as I had positive orders when they advanced fifty yards towards us, to fire on them.

On the same day the Governor had required of them positively either to sell out their town, or to return us the money paid them for territory, and we would abandon Palmas, as we could not be forever living in the midst of palavers. This and the rocket taken together, caused that display of preparation for war which they had previously kept concealed.

Their war dance was kept up the whole of the next day, and until ten o'clock the next night, when our entire force on the Cape, twenty-five men, felt rather tired of being kept at their guns—a message was sent—they were desired to stop their noise and let us sleep, or to prepare for action, as they seemed anxious for it; they preferred the former, gave up their dance, and have been quiet ever since. Here I will leave the affairs of the colony for a time, and turn to the movements of the squadron.

As previously stated, the Decatur was despatched to Half Cavally, where Mr. Payne was detained by the natives. A force was landed, and amidst positively hostile movements on the part of the natives, Mr. P. lady and attendants were brought off—the natives all the while capering, ringing bells, and shewing the strongest inclination to fight—no blow was struck, however, on either side, as Capt. Abbott's orders were positive with regard to shedding of blood—he bore their insults tamely. Mr. Payne was landed here—he now lives in town, determined not to leave us even to dwell at Mt. Vaughan. So much for the long mooted question of colonial protection—we need not a more striking acknowledgment.

Having done all in his power to tranquilize matters between us and the natives, the Commodore proceeded to leeward. Gov. Roberts was on board—an invitation was given Gov. Russwurm and myself to accompany him, but it was thought advisable under the existing state of things for both to remain at home.

The squadron first proceeded to Roobokah, where the natives were ready to receive them, four hundred strong. On landing, the boats (some of them) were swamped, and their arms and ammunition injured. The for-

midable appearance of the natives and their disavowal of any connection with the Bereby people, induced the Commodore to leave them undisturbed. Jamah of Roobokah was induced to bear them company to Bassa, where King George joined them, and the squadron proceeded to Little Bereby, the scene of the Farwell tragedy. A krooman was sent on shore to state to them the intention of the Commodore to talk palaver. Encouraged by the presence of the Roobokah and Bassa kings, this was assented to, and the next day appointed for the meeting. At the time appointed a large force was landed, a tent pitched on the beach, and a message sent to Craco 2d. He came in company with several headmen, and a young brother as an interpreter: the natives in the mean time being drawn up in battle array, near the edge of the wood.

The palaver commenced, the murder of Farwell and crew, and the destruction of his vessel was acknowledged—the interpreter insolently admitting that he had been the principal actor in the seizure of the vessel. Whilst talking, the natives opened a fire from the bush—attempts were made to seize those natives who were in the palaver, this failing, they were shot down. Thus the affray commenced, which terminated with the destruction of six native towns, and the death of seven natives—on the part of the Americans only three men wounded. Roberts was in the midst, and says that there was more confusion in the ranks of the Americans than he has ever witnessed in any of our Colonial engagements. An irregular fire was kept up by the natives for five or six hours. It is unnecessary for me to go farther into particulars.

The news spread like wildfire along the coast. Our natives heard that the Commodore intended on his return to drive them from Cape Palmas, which of course was false.—As soon as the squadron hove in sight on their return, the natives began to send off their women, children and effects, until not a woman was to be seen in our vicinity. We could only look on calmly, ready to take advantage of any sudden act of treachery on their part, giving them at the same time the fullest assurances that we would deal honestly with them: but it was of no use, they would not return until the squadron took their departure to the windward, leeward and elsewhere.

December 31st. Our present position is this—we have the Barrakah people (the same who murdered Parker and family, four years ago, and who have since had no intercourse with the colony) swearing vengeance against us for killing two of their men at Mount Tubman. We have the treachery of the Cape Palmas natives to guard against, who are secretly stimulating the Barrakah people, with whom they are related, to seek revenge on us: they affect to use measures for settling our difficulties, whilst in reality they throw every obstacle in the way: they are in league with the Grebo tribe, who are all we believe ready to pounce upon us from all quarters. The Saureekai tribe have been at war for four years with Barrakah. We have as a matter of prudence made them our allies, much to the dissatisfaction of Cape Palmas people. The Saureekais trade directly with us, and we have told our people that the slightest intereference of theirs will produce events, which in defence of our allies we could not prevent. We have enough rice for six months, and continue to receive supplies of this article. The colonist dare not go to any distance from the colony, except in fever, as the Barrakah people are constantly in the bush.

Our determination is that in the event the Barrakah attacks us, to beat them off the best we can, if the slightest move is discovered on the part of our doubtful Cape Palmas friends (who swear they will not aid us) to dispose of them as quick as possible, or if they give us no cause to act thus, to await the arrival of a man of war, request its remaining here for a week, whilst we go to Barrakah (about fifteen miles distant) and break them up

root and branch. This we can accomplish I think with fifty men, the presence of the man of war giving us security at home. We discover no other course by which we can extricate ourselves from the unpleasant position in which we are placed.

January 8th, 1844. I will close my prolix journal of events by stating that at this date, affairs have assumed a very different aspect: the palavers having all been settled, and we are settling down into our old peaceful course again, which I trust may not be soon interrupted. You will no doubt be led at once to conclude that the presence of the U. S. squadron in our waters will be of the greatest advantage to the colony. It will insure us against any outbreak on part of the natives, and enable us to extend the colony in any manner that may be thought advisable for its best interest.—It will also have a good effect upon the colonists. They now feel that they are not forsaken and neglected by their foster country.

Yours, very truly,

S. F. MCGILL.

LETTER FROM CAPT. J. MAYO, COMMANDER OF THE MACEDONIAN,
TO MR. LATROBE.

U. S. FRIGATE MACEDONIAN, }
MONROVIA, LIBERIA, *January 3, 1844.* }

Dear Sir,—I take pleasure in thus renewing an old acquaintance of years gone by.

It affords me great pleasure to say that our Maryland colony is doing well. They have recently repulsed an attack of the natives, and I think no other trouble need be expected, especially after the chastisement inflicted on the natives south of this by our squadron.

The people of our colony in Liberia, have turned their attention to agriculture, and have succeeded beyond any thing reasonably to be expected.

I am frank to say, as a southerner and slaveholder, that I have been opposed to the Colonization Society, but I am now equally frank in saying that I advocate it, and do recommend it to all slaveholders and others as the only way of getting the blacks removed from us—this much you can say.

I enclose a letter from Gov. Russwurm, and had intended to give you a detailed account of our colony, but circumstances have prevented me.

Be pleased to have my name put to your list of subscribers, as one of its warmest advocates.

I am, dear sir, yours, very truly,

J. MAYO, *Capt. U. S. Frigate Macedonian, Af. Squad.*

To J. H. B. LATROBE, *Pres. Md. St. Col. Soc.*

JOURNAL OF A TOUR OF GOV. RUSSWURM AND MR. STUART TO THE
SAUREEKAI, TOBOE AND BOLOBO COUNTRIES.

Wednesday, October 4th, 1843.

Having determined on a visit to the interior as far as the Bourroboh country, and every thing being ready for our departure, King Freeman, Yellow Will, J. H. Stewart and myself, accompanied by 12 natives and 3 settlers, left the banks of our river about noon, October 4th, on our journey to Saureekai big town. Our route was to the North, through cleared fields, where the rice had just been reaped, till we reached the first and nearest Saureekai town, called *Geliboh*. The head man's name is Queah, an old acquaintance, who treated us very civilly, though there existed some coolness between his town and our Cape people, about a deer which had been killed by the former. The distance is about 7 miles. Our route onward from Geliboh was still through land which had been cultivated some two

or three years before, across two small streams which we were told emptied into Fish Town river, quite insignificant at this season. The land was generally level, and we saw but little of the original forest standing.—About 5, P. M. we arrived at the big town of Saureekai thoroughly wet with rain, and walking through tall grass. After paying our respects to the King, we steered our course to the Methodist Mission House outside of the town, where we were hospitably entertained during our sojourn, by the resident missionary, the Rev. Thos. Jackson. This mission has been in operation 6 or 8 months, and the school numbers 25 or 30 scholars. The Society have two other stations, nearly ready for occupation, in the Saureekai country; and they have done well, aware as we all are, of the love of palavers among natives, and the unsettled state of the country from war.

The Saureekais and Barrakahs have been at war for nearly five years; and as their territories join, they have spared no pains to harass each other as much as possible. It is true, many have not fallen on either side, as all their towns are barricaded and regular night watch is kept. About midnight, Oct. 5th, a gun was fired, and immediately, enquiry was made by the watch if any of us were out and had fired. The missionary replied in the negative, and about an hour afterwards, the watch returned and informed us that one of their town people had fired at a racoon. There was something exciting in being disturbed out of a sound sleep, in an interior town by a night guard, as we were outside of the barricade, though within hail of the town. The missionary further informed us, that the Barrakah warriors have often been around the mission house at night, and wondered that the colonists could sleep there so exposed, as the building was then unfinished. But they have never interfered with them or the children under their care; and so secure do the boys consider themselves, that many remain during the night, against the wishes of their parents.

The parties are both tired of the war, and would gladly hail the return of peace: but they are careful to hide their views on the subject, from the customs of the country, which saddle the party which first seeks peace with all the expenses of the war. The mediator is also liable to like costs. The Saureekais of late, have been the aggressors and have broken up two Barrakah towns. They are also the stronger party, and own eleven or twelve towns, though the Barrakahs are considered the best warriors.

Their big towns are so near, that their war horns can be heard by either side. Saureekai's big Town contains 1100 or 1200 inhabitants; its head men sway the bush tribes, and are very jealous about civilized people visiting them. Saw there one poor Barrakah prisoner in sticks—appeared quite at his ease, and spoke to such of our party as he knew—was told that four had lately escaped through aid from the women. Quite near the mission house, a hill was pointed out where all murderers were formerly confined under a guard, till they starved to death, or were destroyed by beasts of prey.

The big town is about 12 miles N. N. E. from Cape Palmas.—We remained there two days, the most of which was spent in palavering, and explaining to them our views in visiting the interior. As King Freeman and Yellow Will were present, the burden of palavering rested with them, and they were successful. For, much to our surprise, the headmen appointed a head warrior (to accompany us) and Pio, one of the chief men, also gave us his son a likely lad of 16.—There was an evident improvement in the soil as soon as we reached the Saureekai country, and it was our impression that it was strong enough to bear cotton or corn.

The Saureekais are considered a powerful tribe. They have ever been friendly to the colony from its settlement; and I used every endeavor to impress them with the idea, that nothing but the best feelings existed on

our part. I was sorry to see the unsettled state of things from the war, and determined on my return, to put an end to it, if possible.

Leaving Saureekai, after breakfast Oct. 6th, we arrived after a pleasant walk at Kay, King Teddah's town, in the Bolobo country about 3, P. M. where we were hospitably received and entertained by the old King. Our party being large, the first enquiry was as to the motives which induced King Freeman and myself to leave home and visit the Bush. Being satisfied on this head, we were provided with the best and made welcome to Boloboh. All parties being acquainted with King Teddah we felt more at home than we did at Saureekai, where palavering and the Barrakah war were the only two subjects upon which they loved to dilate.

The Bolobohs have a fine level country and but few people; at present they only number six towns—two are of the second size (Kay and King Tevay's town,) the others are very small. They are unfortunately much divided among themselves, and will remain so until some man of superior intellect shall spring up and re-unite them. In their last war with the Pleebohs, two of the towns joined their foes, and are now disowned by the tribe. Their country appears to have been earlier settled than any other in their vicinity; as a tradition is current, that Saureekai and Barrakah were first settled by two families from Boloboh country, and there is every probability of its truth. But mark the turn of events. The Saureekais being now nearer to Cape Palmas than the B's consider them as their Bush people, and exact a tribute for keeping open the path to the beach. After breakfast next morning, a palaver was called in due form, and Yellow Will my headman and interpreter, was instructed to enlarge upon the motives which had induced King Freeman and myself to undertake a visit to the interior. Our object was not for trade, we wished to meet the different Kings and headmen of the countries through which our route lay, and if possible; by negotiation to convince them, that it was for their interest to have a free path to Cape Palmas, the land abounding in cloths, powder, guns and tobacco—the black man's gold and silver.

In our palaver at Saureekai, they agreed to give free path to the Bolobohs and Toboes, if each would pay them one bullock; and this, we urged upon them earnestly, if they really viewed matters in the same light we did—we even went still further, we promised to make the same proposition to the Toboes who were behind them, in their favor. We requested also of them guides to the big town of the Toboe nation. After dashing them one piece of romauls, a few yards of fine cloth and some bars tobacco, the palaver broke up. Shortly after, a fine bullock was presented to us, which was ordered to be killed, and we were feasted on fresh beef. We were also told privately, that our visit was approved of, and guides should be ready when wanted: but in the midst of this agreeable news, two Bushmen ran through the town and told the people that the Saureekais had closed the path, and stopped one of their number, and they were on their return to their country with the sad tale. All were at a stand, until fortunately, the young Saureekai head soldier, who had been appointed by his people to accompany us, was sent for and explained matters. He gave us every satisfaction, and made matters appear quite differently from the Bushmen's tale.

It is said the Methodist mission intend to locate a branch in the Boloboh country, as soon as the different stations in the Saureekai country are filled up. A finer country they need not have, nor a more quiet people, so far as our observations extended.

Our route from Saureekai was about N. N. E. through old farms—some recent and some of older date—across one small branch of Fish Town river near Kay—where otters, we were told, are frequently taken by the natives.

The stream was quite insignificant, 20 or 25 feet across and mostly filled up with old dead trees and branches. Kay is distant 10 or 12 miles from

Saureekai big town. The Bolobohs are bounded North by the Toboes—South by Saureekai—East by Pleebo and West by Garrawoy Bush, distant about fifteen miles. Things being in so favourable a train at Boloboh, we deemed it advisable to send forward two colonists and a native Doctor of our escort to Mallalieu, the big town of the Toboes, advising them of our approach, and soliciting from them an escort and guides through their country. Shortly after they were sent off, it began to rain, and continued to pour down for about two hours—the greatest quantity that fell, at any one time, during our journey.

Our envoys were instructed to pass through Tubah, the residence of Gov. Toh, the king or headman of the country—present our respects and a small dash which was sent him, and state to him our desire to press forward to the big town.

After an early breakfast (October 8th,) we proceeded on our way through Boloboh country to Tubah. We found the country different—more ups and downs, and nearly two-thirds of our path was through a forest extending North ten or twelve miles. About midway flowed a fine branch of Fish Town River to the Westward, dividing the Boloboh from Toboe country. This is the original forest, which has withstood the blasts of centuries, for many of the trees are of immense size. We there saw the walnut, oak, poplar, brimstone, whistmore &c. &c. all celebrated with us for plank, besides many others unknown. Crossing two other small streams, we much to our joy, passed into the open rice fields, of the Toboes, and knew that our journey was drawing to a close. We had still, however, two or three miles to go, and as the town was on quite a hill, we were well fatigued when we reached it.

Much to our surprise, we met our men who had been sent a-head, outside of the town, awaiting our arrival. They informed us of their detention by Governor Toh, the present king, who told them that Nimlee the old king had died the night of their arrival, and that the headmen from Mallalieu and other parts of the Toboe country were expected on the morrow, to attend the funeral, as messengers had been despatched in every direction.

We found every thing apparently in confusion—guns firing—war horns blowing—parties of women dancing, and the town full of strangers.—Invited in, we proceeded to Governor Toh's house, before the principal entrance of which lay the corpse. Over head a little scaffold was erected, on which was spread some cloths to shelter it from the sun; on each side were about twelve women—some weeping, some fanning, and some singing for parties of dancers, in a low and doleful strain accompanied with their calabash guitars; occasionally, the open space before the palaver house, would be enlivened by parties of armed men performing their war dances. Until quarters were provided for us, and Gov. Toh had given us his reasons for detaining our messengers, we were in a fair way of robbing the deceased old king of part of his funeral honors. We were at first quite angry with His Majesty, but as he ultimately provided very comfortable quarters for our party, and reassured us of the meeting of headmen on the morrow, we retired more reconciled to our night's rest.

October 9th. Very little dancing or firing during the night—all fairly worn out. Towards morning several guns were fired in various quarters, and as the different parties were expected in, great beating of rice was going on among the women. The town probably contains 350 or 400 inhabitants, and where quarters were to be found for all expected, was a mystery. About 9 A. M. different parties began to arrive—the Mallalieu soldiers, a fine body of about ninety men were pointed out, and subsequently we were introduced to their headman Wassa. Another party of about twenty-five warriors were also pointed out, who had come from Watteh on

Cavally river, one of them recognised a colonist of our party who spoke the Grebo language. Parties were continually arriving, but the harmony of the whole was threatened, for Governor Toh informed king Freeman and myself that the Mallalieu soldiers and another town near them were dancing separately. His request was that the headmen should be summoned directly before us and an effort made, on our part, to conciliate matters.

This turn of affairs was quite unexpected, but as we were strangers, we were probably better fitted to act as mediators than others. When the parties came, at first, there was a little backwardness to get either to speak, but finally Wassa headman from Mallalieu broke the ice, by declaring that neither himself nor his town people had ought against his neighbor Tourah or his town people, and that he was willing and ready to be reconciled. Tourah then got up and said, that his town being smaller than the other, his people were continually abused and insulted whenever their business called them that way; that even on his way to the funeral, the children and lads had called him bad names. It was true, they were one people and ought never to think of fighting each other, but he was angry and could not help it, at his treatment. This was a statement of matters—King Freeman then made a feeling address, when Wassa again rose and offered to make friends, by spewing water according to custom; but to our surprise, Tourah sat, though the weaker party, without saying a word. Governor Toh then addressed him, and his eldest son went out and brought in a wooden dish of water which he placed about the centre of the palaver ground. In answer to Gov. Toh, Tourah said he could forgive all former insults except the one received that morning. Wassa to manifest his sincerity, arose and went up to the water, and joining the tips of his fingers together took up as much water thrice as his mouth would hold, and spewed it out declaring that he had nothing in his heart against Tourah and his town. All eyes were now turned upon Tourah who feeling the necessity of saying or doing something, arose and went up to the dish and performed the same act Wassa had before. Thus ended the palaver, which insignificant as it may appear, threatened to mar the festivities of the day. A small dash of tobacco, and a short address closed our arbitration. After this, we found the Toboes quite friendly, though jealous that we had some sinister object, beside opening the paths for trade. Some privately informed King Freeman, that we should have guides after the funeral was over, and that many lies had been palmed upon us about war in our path, to prevent our proceeding farther.—About 4, P. M. of this day, received a visit from the Grand Devil of the Toboe country dressed in his robes of state, which were a native mask with beard, a pair of horns, a small shawl over the shoulders, with petticoats of thatch, to which was appended a strip of cloth, for a tail. His highness cut a hundred or more monkey capers, much to the edification of the surrounding crowd, until he was exhausted; when taking advantage of the pause, we presented our dash, and much to our joy, he made his congee and gave us pure air again. We had the good luck on our return to purchase this same mask, sold by consent of all—it being common property. The balance of his dress our people assured us could be manufactured easily at Cape Palmas.

Before sun set we deemed it best to call a grand palaver of the King and headmen, and as we had nothing to conceal, to lay open the objects we had in view when we left Cape Palmas—to see the different tribes, and countries, and if possible, open a free path to the camwood region. What success had attended our path thus far was evident from the good will manifested by the Saureekais and Boloboes who had given us guides and carriers to Tubah. It was not our intention to trample down any of the established customs of the country, but if our mission was agreeable, we expected the

same aid from them that had been extended by others.—The Saureckais viewed them and Boloboos as their Bush people; and they, the tribes beyond them, as theirs.—The former were willing to keep the path free on condition that each tribe pay one bullock, and we supposed they would be as favourable to the tribes beyond them.

Governor Toh replied that they had heard our words and an early answer would be given on the morrow. From a hint from my headman, a small dash of cloth, tobacco and pipes was given to aid them in burying their old King Nimlee. The palaver then broke up.—October 10th, arose early and walked over the town. Found all busied, but nothing like the confusion of yesterday. Visited the corpse, and saw them washing and preparing it for burial. Went also to the grave, and found it ready—it was about one foot deep, with pieces of wood about 3 feet in length laid across its bottom—around it were bundles of moss, intended as a covering instead of earth. Between 7 and 8 o'clock the firing again became general, as the soldiers from the different towns formed into bands, with war horns blowing, under their separate leaders; the confusion again became general, and we were told that the funeral was about to take place.

Previous to this, a fine bull had been killed, and its caul put over the face of the corpse which was then tied up in cloths and mats—its blood was saved, carried in a basin, and sprinkled over the cloths which were laid under and above its hide, which was spread over the cross sticks of the grave. The bullock's head and a fowl were placed at the feet of the corpse; its tail with two basins of boiled rice at the right hand—all these were carried in the procession. Every thing ready, the corpse was taken by four men on a low bier, preceded by parties of warriors with war horns and drums, and followed by four singing women with their calabashes. The bearers laid it by the side of the grave, and the armed parties as they came up proceeded to fire over it in all directions. The singing women kept their ground at 40 or 50 feet distant, out of harm's way, in sight, and continued singing until notice was given that the corpse would not be put away till towards sunset.

My surprise was great therefore after eating breakfast, to find that the corpse had been deposited in the grave in the interval. I had been fairly deceived by the headman, who declared aloud, that the funeral was postponed. On inspection, it appeared that the bundles of moss had been opened and placed carefully around the corpse, at the head and foot of which two stakes had been driven. Thus ended the funeral of King Nimlee—who was the oldest man in the country, and the last of the 6th generation since its occupation by the Toboes. According to their report he must have been 150 or 160 years of age. On a subsequent visit four or five days after, we found a fence around his grave, and four basins, a mug and two plates of rice at the head. Mourning was to be kept up 60 days.

The funeral being over, we reminded Governor Toh of his promise of yesterday—but he excused himself by saying, that we should proceed to Mallalieu, to which place he would follow us and call a council of the headmen. Every thing ready we departed from Tubah about noon, under the care of Wassa and his soldiers, and after a tedious jaunt of 17 or 18 miles, mostly on the ascent, we arrived about 3 p. m. at Mallalieu. On our route Wassa informed us that he desired Toh to give us men as guides and guards to carry us to the Long Bush; but we afterwards found that matters had been arranged among the heads, that we could proceed as far as Mallalieu, and afterwards, we would be obliged to turn back for want of guides, &c. We found Mallalieu quite a sizeable town, containing, perhaps, a population of 800 souls. Its location is very pleasant, being on the top of a very high hill, and overlooking all the surrounding country. It must be

a place of considerable trade, as most beach traders stop here, and give their money to a resident, who sends it still farther back for a market. On inquiry, we found the Toboes quite a powerful tribe, owning about twenty towns, four of which are on Cavally river. They occupy their present country by conquest. They came about 300 years ago, from back of Rockbookah, and routed the Naoohs, the original inhabitants, who moved off in a south-east direction—with whom they are constantly at war. The first town they built was on one of those highest mountains seen off Garroway, by vessels, called *Cattueh*. The descendants of the first family (Tiehs) are still alive. They seem quite intelligent for bush people, and one seldom sees a man with more natural dignity about him than Governor Toh, their present king. He never begged for the least item, a trait which few headmen have principle enough to leave off; though they know better, and that they lessen themselves by so doing in our estimation. The day after his promise, Governor Toh arrived at Mallalieu, to determine about our progress. He gave us not the least encouragement of guides or escort, and as the different headmen who had been called for this purpose from other towns, did not come, and the whole nation were opposed, silently, to our going farther back, we held a council and concluded to turn our faces homeward. When this was made known to him, he said not a word, but I thought from his looks that he was glad of it. It was our intention to have visited the Nimerobohs, Dourobahs and Bourobahs. The last are a powerful tribe, their country abounds in camwood and bullocks. While waiting at Mallalieu for the king and headmen, every artifice was used to get us to value and purchase camwood. The thing was unheard of that men should come 70 or 80 miles without some other object than to view the country and open the paths for trade. But we were steadfast; and as the colonists were even forbidden to buy a plantain without Yellow Will being tradesman, they were finally convinced.

One excuse made by Wassa, the headman, was, that a native doctor who was sent out about two years previously to open the paths for trade, did not complete the business according to the customs of the country—another, that notice had not been sent them of our intention to visit the Long Bush. Saw a man from Dourobah who seemed pleased with our going out to his country—told us “that no war was in the path to disturb us, though the Tremboh (between Toboe and Garroway) were at war with the Bourobahs”—but the route could not be accomplished without guides and escort from the Toboes.—In fact, we were afraid if we went on without their consent, after we had passed their territory that they would send parties ahead to waylay us, as the Nemerobohs are a weak people and could not protect us if they tried, against their more powerful neighbour.

Early on the 13th, we took our march on the return to Tubah, leaving Governor Toh behind on a promise to follow in few hours. Our route was a rough one—for two or more miles in the bed of a small stream, where at times, we had to wade in the water. In the rainy season, this route must be dangerous, if not impassable. We were furnished with the same convenient quarters, but from a hint from Yellow Will, I learned that the same abundant provision would not be made for us as on our way out—such being the customs of the country. Toboe country is bounded west by Tremba—north by Nemeroboh—south by Boloboh—east by Turrah, across Cavally river. Governor Toh arrived in three hours, and said something about our making another journey next year to the Long Bush, but we gave him no encouragement, as we felt hurt at the duplicity which had been used towards us. Next morning, after an early breakfast, we bid Toh farewell, and took up our march to Boloboh, where we arrived at 2 P. M.

J. B. RUSSWURM.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST ADVICES FROM CAPE PALMAS.

By the recent arrival at New York, we have despatches from Gov. Russwurm bearing date March 15th. From these we learn that all signs of disturbance and disaffection on part of the natives had ceased, and perfect confidence on all sides had been restored.

It seems the flare-up has, after all, been attended with great good, as it proved the means of bringing about a good understanding between the colonial government and the Barraka people, between whom for years there has been a coolness and jealousy. It will be recollected that some years since a turbulent colonist by the name of Parker shot a native from the Barraka country for insulting his family, and that the Barraka people came down suddenly in force, killed Parker and one or two of his family, and were off for the Bush before the colonists could rally to his assistance, his farm being on the frontier. All attempts of Gov. Russwurm to get satisfaction for the outrage, otherwise than by declaring war, proved fruitless, and as Parker was the first actual aggressor, or the first to use deadly weapons, there was too much appearance of right on their side to resort to actual force. Still it seemed strange that they should continue so averse to a compromise. The late outbreak with the Cape Palmas people has unriddled the whole mystery. It being for their interest to prevent free and direct intercourse between the Americans and the Bush people, they, through whom all overtures of reconciliation have necessarily been made, have entirely misrepresented the views and feelings of Gov. Russwurm, and endeavoured to foster, rather than allay hostile feelings. But matters are finally adjusted, and our border neighbours will not be able longer to blind the Bush people to their best interests, or prevent free intercourse between them and the colony.

LIGHT-HOUSE AT CAPE PALMAS.

The apparatus for the light-house has arrived and will be put up and in full operation by the 15th of April at farthest. The light is to be stationary, elevated from 95 to 100 feet above the level of the ocean on the extreme point of the Cape. It is calculated that it will be visible from 15 to 20 miles at sea.

Let it be remembered that this beacon light, which marks the settlement of 800 christians in this extended waste of barbarism, is but one of the *incidental* results of Maryland colonization.

MAJOR ANTHONY WOOD.

It may not be improper to notice the return of Mr. Wood to this country in the barque Latrobe, after a residence of 16 years in Africa. The bare experience of this one individual is worth volumes of speculation as to the expediency, philanthropy and practicability of the plan of colonization. We will give it in the fewest possible words. He was a native of one of the English W. I. islands, born a slave, brought to this country by his master in 1806, when about 12 years of age, and sold to Mr. Howard Mitchell of Harford County. He subsequently came under the notice of Mr. Elisha Tyson, of this city, who, learning the facts of his case, effected his *legal* freedom by process of law about the year 1817. Wood soon found that this being a *free coloured* man was next to no freedom at all, and forthwith began to look about for better quarters. Hearing of the independence of Haiti, he embarked with a number of other coloured people for Port au Prince, in 1819. But the condition of the country was at that time so unsettled, Christophe reigning at the Cape, and Petion in Port au Prince, open hostilities existing between them and no knowing which would conquer, or what would be the result in either case, that he concluded to return again to Maryland. Here he knocked about, working at his trade as smith until 1824, when Citoyen Granville visited this country, as envoy of the new government under Petion, Christophe having been put down. The inducements held out by Granville, of perfect equality of rights between the Haitian and the new immigrant, the assurance that good and wholesome laws would be passed and enforced, induced Wood again to try to become a free Haitian, and he embarked with his family for the city of St. Domingo, on the south side of the Island. But he found matters here no better than at Port au Prince on his first voyage; so he put out for Jackmel; tried this; then Aux Cayes; then Lergane, and finally concluded to return once more to America. But a *slave* state would not do: he must go north and try a free state. He accordingly removed with his family to New York; where he continued some three years or so, working (for less than white wages of course) as a journeyman coach smith. But all would not do; Wood was not yet a *free* man, but was determined to be so before he died.

In the autumn of 1827, he embarked for Africa, in the old brig Doris, with a number of other whole-souled fellows. He arrived at Monrovia in Ashmun's time, and settled himself there as a blacksmith, where he was at least so well contented, that he did not return to America. We found him there in 1831, a man of not much note or distinction, but highly respectable, strictly moral, and remarkably industrious;—seldom seen out of his shop in working hours, except on Sunday, and then always at church, being a strict and devoted methodist. At election times, no man more bustling and active, always advocating the *radical* party.

On the proposition being made to establish a Maryland settlement, Wood was one of the first volunteers, and proved eminently useful in drumming up recruits. Having been an officer in the Monrovia Guards, and being a man of good character, firmness and courage, he received a commission as captain of the volunteers. After the purchase of territory was made, he was the first man at the head of a fatigue party, to strike his cutlass into the

Bush of Cape Palmas,—and three days did not elapse before the sound of his anvil was heard, forging the iron work for mounting our guns.

As the colony increased, new military companies were formed, and as Captain Wood was the oldest commander, he received a major's commission. He has also been called to fill various civil offices in the colony, holds a justice's commission and been once or twice elected vice-agent, the highest office in the gift of the people. As far as our knowledge extends, he has ever discharged the duties devolving upon him, either as a civil or military officer, with integrity and ability, and his private character, as we before remarked, has ever been unexceptionable—sometimes, to be sure, rather hot in a political contest, but if with a wrong head, always with a sound and patriotic heart.

This brief sketch of the origin, course of life, and present position of Major Wood, needs no comment, we leave it for the reader to form his own estimate of the influence of African colonization on the destiny of those who avail themselves of its advantages.

It may be well to remark, that Major Wood came to this country, with a view to induce some of his old friends and associates to join him in Africa, and we cannot doubt but he will have an influence upon those who know him well; and from the candour and impartiality of his statements, always putting the worst side out in his plain, blunt way, no stranger could doubt their correctness, or suspect him of making too favourable representations.—Those who are desirous of having an interview with him, may find him either at the colonization office, Post Office Buildings, or at his friend Garrison Draper's, a tobacconist, in Forrest-st., Old Town.

We introduce the following long extract from the Diary of the Rev. Mr. Payne, to shew the utter impracticability of prosecuting any missionary enterprise in Africa entirely remote from any friendly settlement, or beyond the reach of naval force. If any man could conciliate and secure the good will of such people, Mr. Payne is the man—but we see them, regardless of all sense of justice and right, and contrary to the solemn stipulations, enter into a conspiracy to rob him and drive him from the country. Had it not been for the arrival of Com. Perry, probably his life would have been sacrificed; and had it not been for the proximity of the mission station to the colony, it would of necessity have been entirely abandoned—as it is, we hope it may be re-established.

DIARY OF THE REV. MR. PAYNE.

(From the Spirit of Missions.)

Sunday, Nov. 5th.—Congregation to-day smaller than on last Sabbath, most of the people being engaged in thatching their houses! One of these belonged to the Worabah, or town's father. So little importance do these people seem at times to attach to their promise, to observe the Sabbath, made during last year. But "the Lord reigns."

Sunday, Nov. 12th.—This morning had scarcely any people at Church, in consequence of a "palaver" connected with my having exchanged notes with a British captain who anchored yesterday off this place. The circumstances in the case are these. The captain, having learned yesterday from a Krooman that a foreigner resided on shore, kindly sent me some English papers. I acknowledged the receipt of them, and invited the captain to spend the next day, being Sunday, with me on shore. He accepted my invitation, and was at my house to-day at 12 o'clock. It appears that when

he began to trade yesterday, he paid a particular kind of goods, much valued by the natives, to induce them to trade freely; he told them, however, at the same time, that on the next day he could not give this kind of goods, but something inferior. Accordingly, when the people went off this morning, the captain (for he must needs trade on Sunday!) offered an inferior article. Some mischievous spirits at one suggested that "Payne's note had done the mischief." It was to no purpose that I had never interfered with their trade—that the price given by the captain was less than they received on shore. It was too good an opportunity for the devil to let pass, for stirring up strife; and accordingly, as soon as the captain came on shore, the people began to persecute my interpreter, who had been guilty of the sin of sending off my note. He came with three men, who speak English, to ask me and the captain if we had written any thing about trade. We assured them that we had not. But this did not satisfy. They sought a "palaver" with poor G. and one they would make. They required of him to pay the value of one hundred dollars, (a sum which scarcely any native could raise,) or they would drive him from the country. The matter, however, was compromised by their *taking* (for G. steadfastly refused to pay any thing for a lie) about the value of six dollars! A lie, however, as this is, the devil has made it the instrument of stirring up much strife and ill feeling amongst the people, and causing them to "speak all manner of evil against us falsely." In the absence of a congregation this morning, we had to comfort us this afternoon an overflowing Sabbath school, to which I endeavoured, as usual, to preach the gospel. To-night, too, I was enabled to declare the way of salvation, plainly, in the hearing of our guest, Captain Parker, of Bristol. No doubt, however, he had heard this before, since Bristol is near to Clifton, where Hannah More lived, and Captain P. had often seen that wonderful woman, and received tracts from her hands.

Monday, Nov. 13th.—Knowing how common a thing it is amongst this people to "eat and devour one another's" property, without cause, particularly during the present season, when they have nothing else to do, I had hoped that the affair of the Captain would terminate with G. But not so. "I was the offending party." I had money, why should not I be made to pay? said the evil spirits of Cavalla. They accordingly went to work to force me to pay for their lie. And what course, thought they, would sooner bring me to terms than to break up my school? They determine to adopt this course. This morning, while we were sitting at breakfast, without having sent any message to me on the subject, or in any manner intimating that there was any charge against me, a large body of men and boys, some armed with cutlasses, entered our yard and houses and drove off every child and native, in whatever capacity, from our premises. We, however, offered no resistance, and finished our breakfast.

Tuesday, Nov. 14th.—This morning, learning that the Nyekbade (old men,) to whom I have always looked for protection in difficulties, were about to leave their place to attend a grand council of the Grebo tribe, about to convene at Cape Palmas, I sent to town by the hands of my assistant teacher a communication, enumerating my grievances and asking for redress. I complained, 1st, That strangers had been forced from my premises, contrary to the custom of their own country, as well as that of civilized ones. 2d, The female scholars, whose betrothment money had been paid by the mission in consideration of services to be rendered by youths to whom they were betrothed, and over whom, therefore, the people had no control. 3d, That all this had been done without ever having given me the slightest intimation of any crime alleged against me. I demanded, therefore, the immediate return of the girls or the money which had been expended on their account, and also payment for the outrage. At the same time

I stated that I was ready to go to town and talk the matter over with the people, as soon as the children should be returned to school.

Through the influence of the old men, most of the girls were returned, but the people refused to allow the boys to come back, or to pay anything until I should go to town and "talk the palaver." This I declined doing until the punishment which had been inflicted upon me, without a hearing, should be withdrawn.

Wednesday, Nov. 15.—The people were not at all satisfied with the stand which I had taken in regard to their conduct. That one man should oppose himself to a multitude, though their cause might be confessedly wrong, and his right, was something that these people could not understand. Still less could they comprehend that he *would not yield*. They therefore determined to adopt more extreme measures. To night, about 8 o'clock, the "Sedibo" (literally, "freemen,") ran out of town, and in a tumultuous and threatening manner approached our house, and published (for this body makes laws) the following mandate: 1st, that none of our boys belonging to Cavalla should come in our yard; 2d, that they should wear only such clothing as is worn by children of their age amongst their people, (in most cases none;) 3d, that no one wearing clothes should go to their town, and that I should not go to the chapel to preach; 4th, that the people should not attend religious services; 5th, that the scholars while in town should not attend worship at G's. house, as had been their custom; 6th, that no one should be seen reading a book.

Thursday, Nov. 16th.—This morning the books which I had sent to town for the boys to read, were brought home. I was informed, too, that the boys, who thus far had associated together, had been forbidden to do so; and that they had been compelled to lay aside their mission clothing for such as was given them by their friends, and some of them for a state of perfect nudity. My interpreter told me that at one time they forbid his coming to my house, but that he told them plainly he would come, and they desisted. I suppose the prohibition to our going to town, if ever made, was withdrawn, as nearly all our family have passed through it to-day.

It has been most gratifying to witness the manner in which our christian boys, and indeed all our scholars, have received this persecution. As long as they were permitted to do so, they remained together, and, whenever they dared, came secretly at night to see us. We received from them three or four notes, expressing their sympathy with us, and reminding us that we were suffering the common lot of christians, as well as that of their Lord and Master, Jesus Christ. As many as have been permitted by their parents to do so, have gone to other stations connected with the mission.

Sunday, Nov. 19th.—Having been credibly informed that the people had been forbidden by the Sedibo to attend my preaching, I thought it useless to attempt it to-day in town. I held service, however, for our own family this morning in the boys' school-house, and had Sunday school this afternoon. Gnebwi and family, and the school from Kablah attended.

Sunday, Nov. 26th.—The last week has passed away without any favourable change in the people. Indeed, they have thought of little else but to drink palm wine, and "to be drunken" of the same. I made my usual visit yesterday to Kablah, examined the school there, and preached to a small congregation. In the Sunday school this afternoon we had fifty attendants, including the boys from Kablah.

Sunday, Dec. 3d.—Another Sabbath has passed without my having been permitted to do any thing directly for the spiritual benefit of the heathen around me. The sin, however, rests upon their own heads, inasmuch as they have put the gospel away from them. The day, however, is not, I trust, been spent without some profit. It was my privilege this morning to administer the communion to twelve persons, including four of our scholars, one of them having come secretly to enjoy this blessed ordinance. I like-

wise admitted to the visible fold of Christ, by baptism, the infant child of Mr. and Mrs. Moore, our teachers at Grahway.

Tuesday, Dec. 5th.—This afternoon the Sedibo came to our house, and took forcibly away, the second time, our girls, together with some boys from other towns and tribes, who had come to us secretly. The cause of this new outrage was the following:

For the last six weeks the headmen of the Grebo tribe have been assembled in general council, at Cape Palmas, as before stated, to settle their difficulties with one another, and with surrounding tribes. At the close of their conference, they determined to raise the price of their produce 50 per cent. They made known their determination to the governor, who refused to give their price. They then passed laws that all native children, in whatever capacity they might be, should be taken from the Americans until their prices were paid. Our school girls, they said, were included. Their laws further declared that nothing of any description should be sold to the Americans; and that no intercourse with them should be allowed until their demands were granted. All strangers from other tribes, also, were to be prohibited from selling either to us or the colony. On hearing of these laws, and that it was the design of the people to break up our school, brother Smith (who was providentially with me) and I went to town and called the people together, to know the truth of what we had heard. We were informed that such laws had been passed, and that the Cavalla people were determined to execute them, so far as they were concerned. We then read to them the written agreements into which they had entered three months ago, by which they bound themselves, that in case of any controversy arising between them and the colony in regard to trade, we were not to be molested until it was settled, when we should give whatever prices they might agree upon. They said it was true they had made such an agreement, but that their doings were annulled by the voice of their tribe. We told them that whatever power their council might have then over their own boys, it could not authorize them to drive strangers from my premises, and still less to interfere with the girls whose betrothment money had been paid by the mission, and warned them against any interference with them. They maintained that they would take *all* from school. As I had told them, however, that I intended to visit Mt. Vaughan the next day, and should leave my wife alone, they promised that nothing farther should be done until I returned. I left them, relying upon their promise; but scarcely had I reached my house, before a tumultuous mob again entered and dragged away all our children except two, who had run up-stairs and hid themselves under the bed. Fearing worse consequences, however, as soon as the people had gone, we sent them also (weeping bitterly at parting with us) to town.

Mr. Smith's school, at the River Cavalla station, was broken up yesterday, and rumor says the one at Mt. Vaughan also.

Dec. 6th.—Left alone to-day, except by the few colonist scholars and assistants who are with us, we have had an opportunity of realizing our situation. We find ourselves located in a tribe which has determined to break up all our schools—refused to hear us preach—to interpret for us—to sell us any thing. Avowedly, all this is *only* designed to raise the price of their produce; and accustomed as we are to the violent measures of the people, we might suppose that it has no ulterior object, but for some extraordinary features connected with it.

1st. The various towns of the Grebo tribe have been united by their late council, under one head, King Freeman, of Cape Palmas, and are all to unite in any war which he may propose.

2d. The entire separation of the natives from the colonists, which has been made, indicates something far more serious than any mere quarrel

about trade. To the windward, I learn, it is an infallible sign of warlike intentions.

3d. The mingling missionaries with the colony. Hitherto there has been a distinction made. This people have made a written agreement to do so in matters of the kind now pending. But they make no distinction whatever.

In addition to all this, it is reported that the colony and natives at Cape Palmas are on the eve of engaging in war. In this event shall not we be necessarily involved? Under these circumstances had we not better move? But, then, how can we? Mrs. Payne cannot walk to Cape Palmas, the natives will not take her, and she has no conveyance thither. In view of all the considerations which presented themselves to our minds, we determined that it would be best for brother Smith to take my horse and proceed to Mt. Vaughan, and, with brother Hazlehurst, to request commodore Perry, now daily expected at Cape Palmas, with the U. S. squadron, to send down a vessel to take us off.

Brother Smith left us alone after breakfast, and we proceeded to make such arrangements as we might, without exciting suspicion of our intention to move, as, if known, it might excite the natives to robbery, if not violence. This afternoon I received a note from Mr. Moore, our teacher at Grahway, by the hands of a colonist, informing me that the squadron was in sight off Cape Palmas. We had little expectation, however, of seeing any thing of it to-day, not imagining how any message could be sent to it by our brethren at Mt. Vaughan so soon. We were not a little surprised, therefore, as we stood upon our piazza, and were looking out by a beautiful moon-light upon the sea, to observe a large vessel moving down majestically from the windward, and presently come to anchor just off our house. We could not doubt that it was one of the squadron. At half past ten o'clock, just as we were retiring to bed, we were startled by a loud rap at the front door. It was opened, and four kroomen entered in man-of-war dress, and delivered to me two letters, one from Mr. Hazlehurst and the other from Captain Abbot, commanding the U. S. ship Decatur. It appears that as soon as Mr. Hazlehurst saw the squadron approaching, he procured a canoe, and with two colonists (no native would accompany him) went out to the flag ship Macedonian, Commodore Perry, immediately on getting information of our situation, made signals for the Decatur, which had not yet come to anchor, to bear down the coast, and for her commander to come on board his ship. Capt. A. received instructions to repair to this place, and to render us any assistance we might need. As soon as he came to anchor he addressed to me the letter, now received by the kroomen, couched in the most kind, christian terms, and offering to come on shore with an armed force, early in the morning, if necessary. In acknowledging his kind favour, I recommended him to bring the armed force, as I had heard of threats to detain the kroomen who brought his letter, and also to seize his boats in case they were landed.

Thursday, Dec. 7th.—This morning at nine o'clock we saw four large boats, a smaller one, and a canoe, coming from the Decatur towards the shore. In a short time they had landed, and the captain sent a krooman to apprise me of the fact. I immediately proceeded to where he was, passing on my way through crowds of men, women and children, who with mingled feelings of dread, anxiety and indignation, pressed forward to behold the new exhibition of Kobo Sedibo (foreign soldiers) landing on their shores. Captain Abbot, who had brought out to me a letter of introduction from his pastor, Rev. Mr. Hathaway, of Warren, R. I. received me as a christian friend, and we were escorted by a company of marines to my house.

After breakfast the captain called together the headmen in our school-

house to talk over our difficulties. He held in his hand the deed of the mission lot which the people had given us, together with their written agreement lately made with us, not to involve the mission in "palavers," like that professedly existing between them and the colonial authorities. He reminded them of our character and object in settling amongst them, and how necessary it was to accomplish this object, that we should not be subjected to outrages like those which they had lately been committing upon us. If they were really friendly to us, let them at once restore our scholars, and repair the injury which they had done to us. In conclusion, he informed them that he and the squadron with which he was connected, had been sent by their great chief, not to make war, but to promote peace and good will between Africans themselves, and between them and all Americans with whom they were connected. At the same time, if they injured Americans they were at hand to protect them.

This show of protection I had hoped would be sufficient to repress the lawless spirit at present abroad amongst this people, and settle our difficulties at once. I was disappointed. The headmen repeated the views which they had expressed to Mr. Smith and myself, and also their alleged grievances in the case of the British vessel. The captain told them that they had abundant proof that the latter was a fabrication, and in regard to the former, their council had no right to make them do wrong, and that they ought to fulfil their written agreement. In other words, they should return their children to school, and restore the money which they had made my interpreter pay unjustly for sending off my letter to the British vessel.

Much loud and angry talk now ensued. Some said they must first talk the matter over in town, others that their general council must meet, the greater part that they could not retract the position they had taken. Perceiving that they would yield nothing, and that, therefore, our longer stay amongst them would be in vain, if it did not place our lives in jeopardy, I requested Capt. Abbot to take us off, with such of our effects as we could remove at a short notice.

We now commenced with mournful hearts to leave a place endeared to us by so many trials and sufferings, and toils and encouragements. As soon as a boat-load of things was got ready, Captain A. embarked with them, leaving one of the lieutenants, with other officers, to attend to the rest. When the first baggage was put in the boats, there was much excitement, the people now realizing for the first time that we were really about to leave. At this time some young men who were attached to us ran to our house, and entreated us not to leave. We continued our preparations. In the meantime, the people seemed to be collecting from the surrounding small towns, with their guns, apprehensive, as I suppose, of an attack from the marines; but no other demonstration of hostilities on their part, that I am aware of, was made. At $2\frac{1}{2}$ o'clock, P. M., we had packed up all our things that we could conveniently take off, and were on our way to the beach. Dr. Wolfly, of the Decatur, was walking before me with Mrs. Payne. Immediately on passing through the gate, they were met by Yellow Will, the second man in rank to Freeman in the Grebo tribe, and the king of Cavalla. He entreated Mrs. Payne not to leave, and the Doctor not to take her away. They repeated the same request, with great apparent earnestness to me. Yellow Will assured me that Freeman had called the Grand Council to re-assemble, and that the "palaver" should be "set" the next day at Cape Palmas. I told him, when I heard that every thing was settled, I might think of returning. The concourse of people assembled on the beach, as we passed along, exceeded any thing I had ever seen. The whole population of Cavalla, about 4000 souls, must have been present to witness the strange spectacle before them. A most touching scene was presented just

as we were embarking. G., my interpreter, who has remained faithful to us in all our difficulties, was taken ill about a week ago. He was much persecuted, even after he was taken sick, by the heathen townsmen, who would taunt him, as they passed by his house, with such expressions as these, "He said he trusted in God, let us see what his God will do for him. He renounced the customs and greegrees of his fathers, and what has now befallen him?" Others would say, "He is not sick, he only feigns to be, to save himself from "palavers," or to induce Payne to send him good food." These expressions were so painful to him, that two days ago he begged me not to visit him. I continued, however, to do so, or send him medicine until yesterday, when my messenger returned to me with the information that G. could not be found. His near relatives had hid him, as usual in cases of severe illness, for fear of witchcraft. On hearing that I was about to leave, however, he caused himself to be taken back to his house, and sent a boy to inform me of it. I told the messenger that I would see him before I left; but so much had I to occupy my mind, that I had almost forgotten my promise, when to my astonishment, I was told about 1 o'clock that he had been brought to the house and desired to see me. On going into the room where he was lying, he fixed his sunken eyes upon me, and thus addressed me, "Mr. Payne, have I not always told you that I wished to accompany you wherever you go, and to die in the mission? And now you are going away to leave me to die amongst my enemies. I know *you* are a God-man (preacher of the gospel,) but I do not think I could have treated *you* so." I assured him how sorry I had been at the thought of leaving him, but had supposed that his state of health, and the opposition of his friends, would oppose insuperable obstacles to his removal. Still if it was his request, I would ask the captain to have him taken on board the ship. He said it *was* his request. The captain most cheerfully granted it, and Dr. Wolff, on learning the circumstances connected with him, took a most lively interest in his case. He was placed in a hammock, and taken to the place of embarkation. And now came the mournful spectacle. Some of his most intimate friends and nearest male relatives pressed around him, and besought him with tears not to leave his country. His women wept bitterly. Two female relatives, however, of his father's family, fixed the attention of all spectators. The one, judging from her shrivelled form and tottering step, and sunken cheeks, had passed threescore years and ten, the other was a middle aged woman. As the hammock was lying on the ground, they threw themselves down, and rolling over in the sand, cast their arms around them in wild gesticulations, accompanied with the soul-rending wailings and cries which only heathen can make. When the boat in which G. was placed hauled off from the shore, they followed it in water up to their necks, plunging into the raging surf, and making all those passionate exhibitions of feeling, usual on accompanying a near relative to his final resting-place. Indeed, they expected to see their relative no more, and there was too much reason to fear that their expectation was well founded. At 3 o'clock, P. M., we were all safely on board of the Decatur. The captain gave us up his state-room, and made us as comfortable as sea-sick people could possibly be. He remarked to me, after being some time on board, that he had felt disquieted at the idea of my being compelled to leave my station, but had been somewhat reconciled to it on finding the text for the day in "Daily Food," which he was in the habit of reading, to be—"It is expedient for you that I go away." He hoped all would come right at last. To-night we sail for Cape Palmas.

Friday, Dec. 8th.—On awaking, this morning we found ourselves off Cape Palmas, with the United States ships Macedonian and Saratoga on our lee-ward side. It was to be a day of new anxiety to us. A report was in cir-

culution, that yesterday the colonists had shot three—according to one account four—natives, and that the commodore had gone on shore the day before to prevent immediate hostilities. How providential that we had left our station, since, in case of war breaking out, in all probability we must have been involved! But what was our situation! on board of a man-of-war, not knowing where we might land in safety! The captain again comforted us from his "Daily Food"—"Fear not, I am with thee," was the text for the day.

After breakfast, by invitation of Captain Abbot, I accompanied him on board the Macedonian to see the commodore. He received me with great courtesy, and after some general conversation in regard to his movements on the coast, &c. he gave me an account of the events of yesterday at Cape Palmas.

It appears that so much apprehension had been excited amongst the colonists by the extreme measures of the late General Council of the natives, that they have thought it necessary ever since to be under arms. A company is stationed at Mt. Tubman, just beyond Mt. Vaughan, on the interior frontier of the colony. Yesterday, a party of bushmen of the same tribe that murdered a colonist (Parker,) and family, five years ago, and which has never settled that matter with the colony—appeared at Mt. Tubman in their war-dresses. They professed to be on their way to attend the funeral of a friend who had died at Cape Palmas. As it is the custom of the country to fire guns on such occasions, and they are at war with a neighboring town, this statement might be true, their warlike appearance notwithstanding. Still, as they had been allowed to pass under a peaceable pretext when they killed Parker, a few years ago, the guard refused to allow them to do so now, unless they would leave their guns. This they refused to do, and started to run off. They were fired upon and some of them killed, as before related.

The colony was now thrown into great alarm. The commodore, on learning the state of things, sent on shore nine or ten armed boats, accompanying them himself. Apprehending that there might be an attack by the bushmen on Mt. Tubman, he set out with a detachment of marines in that direction. As might have been anticipated by those acquainted with African warfare, no attack was made. In such cases the natives do not act without deliberation. A new enemy was now raised up against the colony—the bushmen.

This morning, according to arrangements made yesterday, the commodore met delegates from the various Grebo towns, with the Governor of the colony, with a view to settling the difficulties between them. He was accompanied by Captains Mayo and Tatnall of the Macedonian and Saratoga, with some twelve armed boats. He met the Governor and delegates according to appointment. I was not present at the interview, but was informed that the commodore stated the respective rights of the colonists and natives, and both explained and commended the character and designs of Christian Missions. He recommended peace between the former, and enjoined upon the natives, if they were friendly to the missionaries, to return at once their children to the schools. He advised the Cavalla natives to make an apology to me for what they had done, and to remove my baggage, &c., back to the station should I wish to return. At the same time he told them, that were he in my place he would not return to a people who had treated me so badly.

They agreed to all he had proposed, and separated. How much stability will attend such a settlement remains to be proved. The colonists, who know the treachery of the natives, cannot feel satisfied, and remain under arms. Nor can I think, that a storm so black and threatening in its aspect,

has been thus easily averted. Feeling however, that there is no danger of an immediate outbreak while the men-of-war are in the neighbourhood, I landed my family and effects to-day, at Cape Palmas, and as there is still considerable alarm at Mt. Vaughan in consequence of the palaver with the bushmen, I have thought it necessary, to preserve the health and life of my wife, to take board for the present on the Cape.

G., who appears to be recovering, has been landed and taken to Mt. Vaughan.

Saturday, Dec. 9th.—To-day the commodore and officers of the squadron came on shore to call upon their acquaintances, and invited a number to dine on board the frigate. Many went off, but our brethren at Mt. Vaughan felt it unsafe to leave the station, and I had suffered so much from sea-sickness that I felt constrained to excuse myself. Our intercourse with these gentlemen, though in the midst of difficulties, has been most pleasing. To great intelligence and refinement, some of them add the higher ornament of Christianity. Dr. Rutter, of Baltimore, and a member of St. Peter's church, officiates as chaplain on board the Macedonian, and others in the same ship are of a kindred spirit. The squadron sails to-night to Bereby—the scene of the late massacre of the crew of the schooner "Mary Carver."

Late this afternoon a delegation of four men came to me from the Cavalla people. They had been sent, they said, by their people, to apologise to me for the injury they had done me, with the promise that they would carry my things back to the station, free of expense, and restore all my scholars, as soon as I would return to demand them.

I replied, that I had learned by sad experience to distrust all their promises, and that if they really wished to treat with me about returning to them, they must give some more substantial proof of their penitence for the past, and good intentions for the future, than mere words. In short, they must pay me four bullocks, for the outrage which they had committed against me. This demand was made with the concurrence of the other members of the Mission, as the best means of preventing a repetition of the injury from which we now suffer.

Sunday, Dec. 10th.—So much excitement still prevails, that few persons have ventured to attend religious services to-day in the colony. A mere handful of people assembled on the Cape. At Mt. Vaughan I joined the members of our mission in public worship, and heard a sermon from the Rev. J. Smith. I found that the school there was not broken up, as had been reported. The brethren appeared much fatigued by keeping watch, as they deem it necessary to do, in view of threatened hostilities from the bushmen. How far their apprehensions of an attack on Mt. Vaughan are well founded it is impossible to say. The prospect of plunder certainly presents a strong inducement to the hungry, enraged bushmen, to make it.

Tuesday, Dec. 12th.—Considerable anxiety has prevailed in the colony to-day, in consequence of a turn-out of the native soldiers. The occasion of this I am inclined to think was the discharge of a rocket by the colonists last night on the Cape, which was construed by the ignorant natives into a hostile demonstration, designed to intimidate them. The display of the natives to-day was designed to show off *their* strength, and to make the impression upon the colonists that they were not afraid.

The general appearance of the natives since the palaver was professedly settled by the commodore, has been peaceable. Some trade has been brought in, and there is no show of hostile intentions. Still, with a knowledge of the late intentions of this people, and past experience of their perfidy, a volcano may be ready to burst under apparently the calmest surface. The colonists know this, and are wisely on the alert.

Some information communicated to me this afternoon by a native in whom I have great confidence, proves this view to be too well sustained. He stated, that the great object of the late council was to unite the Grebo tribe in a war against the colony, *including Americans of all descriptions*. That he was present, when all the grievances received from the colony by the natives, since it was planted, were enumerated and declared to be justifiable cause for war. Some persons proposed to begin hostilities at once by sending out into the interior and killing a colonist located as a teacher in the Grebo country, by the Methodist mission. When this proposition was overruled, trade was made the pretext for exciting hostilities.

I asked him what was the design of all this. Did they wish or expect to exterminate the colonists. He said by no means. *They wished to subdue them*, or make them afraid of them (the natives.) I asked him if he thought there would be any danger of an outbreak while the men-of-war were near. He thought not, but advised me for the time being to look out for myself, "*and call no man friend!*"

Sunday, Dec. 17th.—Passed this morning with Mrs. Payne at Mt. Vaughan, where I preached from Exodus xiv. 13—"Fear ye not, stand still, and see the salvation of the Lord." I met there six native boys and one girl, who had followed us from Cavalla, on learning that we were at Cape Palmas. Some of these went to Taboo, while our difficulties continued at Cavalla, but, on hearing that the prohibition to their returning to school was withdrawn, came immediately to Mt. Vaughan.

Wednesday, Dec. 20th.—To-day Commodore Perry, with three vessels, returned from Bereby, having burned seven towns, and killed, according to report, from eight to twelve natives. The commodore, thinking no doubt that his success there had sufficiently intimidated the surrounding tribes, settled the difficulties with the Babo and Plabo towns, supposed to be implicated in the affair of the "Mary Carver," by making treaties with them. The way is therefore open for the re-occupation of the stations at Rockbookah and Taboo, as soon as laborers can be procured.

This afternoon ten men came from Cavalla, to bring me three bullocks, having brought one a few days ago, thus completing the number required of them to "set" our palaver. I had heard, however, from very good authority, that these bullocks were taken from the family of my interpreter, as a fine upon him for having taken off my letter to the trading vessel, which, as before stated, was the innocent cause of our difficulties! I told the people that I could not therefore receive the bullocks until I could send and ascertain the truth of this report, since, if true, I could have nothing to do with them.

Friday, Dec. 22d.—Having ascertained in a satisfactory manner that the bullocks were taken from my interpreter's family, and that the people threatened moreover, in case these were returned, and they had to pay their own, they would expel that family from their community, I concluded to send back the bullocks this morning to the people, with the message, that I wanted no more bullocks, but wished to remove my remaining things from the station. I am forced to this last alternative, from a conviction that there seemed little probability of my doing good amongst a people who could so wantonly injure me, and then, so far from making any reparation, are evidently determined to persevere in their iniquitous measures. I feel too, that it would be wrong to subject an innocent family to the calamity threatened to that of my interpreter by their enraged countrymen. Painful, therefore, as is the thought, it would appear necessary for me to sever my connexion with Cavalla.

Sunday, Dec. 24th.—I spent to-day at Mt. Vaughan, and brothers Smith and Hazlehurst being too unwell to attend Church, I officiated morning and afternoon. On the latter occasion I addressed about 60 mission children,

collected together from its various stations. It was extremely gratifying to meet so many in view of their having been lately scattered abroad. I felt great cause for gratitude and encouragement, that such a number of *my* little flock should have followed me, and indeed that all present gave such satisfactory evidence of their attachment to the mission, as was manifested by their assembling together at this time. In concluding my remarks, I addressed first the Christians, and after alluding to our late trials, asked them if they were still resolved to persevere in their Christian course. They all gave a hearty response in the affirmative. I then spoke to the children collectively, reminded them of the late efforts of their people to break up the schools, and our unchanging purpose to impart to them the blessings of education and religion, and appealed to them to know if they were determined to co-operate with us, and if they were, to rise up. Instantly every child stood up, in the great majority of cases, I doubt not, in obedience to the spontaneous impulses of their hearts.

Monday, Christmas Day.—Preached at Mt. Vaughan, to a full congregation, composed, however, chiefly of our scholars, and mission families. Brother Hazlehurst, though unable to preach, administered the communion.

I was cheered to find amongst those who kneeled to receive the memorials of a Saviour's love, *ten* of the little flock which God had given me from amongst the heathen. One other had remained at the house to wait on Mr. Smith, who is quite sick. Only two are left amongst their people. But these are my most attached, and consistent Christians, who though now forced by their parents to remain at home, will, I doubt not, follow me, if at last I am not permitted to return to them.

Tuesday, Dec. 26th.—To-day attended what was designed to be the annual examination of all the mission schools at Mt. Vaughan. Had all our scholars been present, it would have been more numerously attended than any previous one. In consequence of our late difficulties, however, the number assembled for examination was only sixty-two. For this number however, at such a time, and giving so much evidence of interest and progress in their studies, we could not but "thank God and take courage."

Thursday, January 4th.—To-day another deputation was sent to me from Cavalla, consisting of one of the old men, the head of the Sedibo, and some others. It appears from their statement that the person by whom I sent back the bullocks made the impression upon the people, that I was unwilling under any circumstances to return to them. They had been sent, they said, to beg me to reconsider the matter. I told them that I was willing to return to them as soon as they should manifest such a state of mind as would render it of any use to do so. That their fining my interpreter's family on my account, to obtain bullocks to send to me, showed that their feelings were still unkind towards me. But that if the *Cavalla* people were willing to pay the bullocks, I would return. This the mission insisted upon, as the only satisfactory evidence they could give of regret for maltreating me, and their sincerity in begging me to return.

They appeared to receive my remarks in good part, and departed.

Friday, January 5th.—To-day Governor Russwurm settled the 'palaver' with the bushmen, by paying them for their people who were shot. This is cause for devout gratitude to Almighty God, both from missionaries and the colony, as by it tranquility is once more restored, and all are enabled to pursue the objects for which they have come to this country.

Cape Palmas, January 11th, 1844.—After remaining here for five weeks in a state of suspense as to what course we ought to take, there seems now a fair prospect of things being settled in such a satisfactory manner at Cavalla, as to justify our speedy return thither. I learned yesterday from a man who has been friendly to us in all our difficulties there, that the peo-

ple had become very uneasy lest they should lose me altogether, in consequence of having learned that I had made a visit to Rocktown and Fishtown, and that this induced them to send the last deputation. When that deputation returned, there was no objection whatever made to paying in the manner required. Two of the bullocks have been collected, and the people are only waiting to get two more, to bring them up and "set the palaver." A great reaction, it is said, has taken place, and the Sedibo (the movers of all our troubles) are everywhere denounced amongst the people.

Now that the excitement connected with our late difficulties has passed away, and we are enabled to take a calm and dispassionate view of the circumstances attending them, much reason is seen for hoping that it will result in good to the cause in which we are engaged. The providential arrival of the squadron, just at the moment when the natives appeared to be intent upon a general outbreak, not only put an end to that, but will prevent the recurrence of similar ones. The prompt assistance rendered my family in the hour of danger, must leave the impression upon the natives, that missionaries may have protection when they choose to claim it, and prevent those acts of violence (generally the work of a few leading evil spirits,) which make an appeal for such protection necessary. The fact, too, that I refuse to return to a people who persecuted me, and put the gospel away from them, until they retract their conduct and give pledges that it shall not be repeated, will make the natives at all our stations more careful to restrain the few who would injure their country so far as to deprive it of our services. That such may be the happy result, and that God in this case may "make the wrath of man to praise him," and "in all things be glorified," is my constant prayer!

The committee will be gratified to learn, that Mrs. Payne and myself are in the enjoyment of good health. Messrs. Smith and Hazlehurst have lately had attacks of intermittent, but are now recovered from them. The health of the other members of the mission is good.

CONFUSION AMONG THE ABOLITIONISTS.

At the anniversary meeting of the American Anti-Slavery Society, held in New York on Tuesday, the greatest excitement and uproar prevailed. A speech having been delivered by Mr. A. Ballou, of Massachusetts, against the use of any other means of advancing their objects but that of moral power, the following ludicrous and laughable scene is reported by the Republic to have ensued:—*Sun*.

The Rev. Charles M. Dennison, of Boston, next took the platform. He contended that slavery was a moral and political evil, upheld by the law, and that necessarily the law must be called in to support it. In calling in the aid of the law, he said there was a weapon better than the bayonet, and that was the ballot box.—(Cheers and hisses.) Yes, this was the moral power, and on no account would he ever consent to part with it in the cause of slavery.—(applause and hisses.) The power of the ballot box was now the "cloud, not bigger than the man's hand," but the day is fast coming when it shall overspread the moral and political sky, and with the rush of the whirlwind drive slavery from the land.—(cheers.)

He regarded the views propounded by Mr. Ballou as day-visions from Hopedale.—(loud hisses and cheers.) For himself he felt satisfied that the friends of Abolition must take society as it is, and reform the existing evils by the means which God had placed at their disposal. Slavery was a great evil, and had grown up with the institutions of the country—it was interwoven with the very texture of political power, and political action alone must remove it.—(loud hisses and cheers.) Yes, political action alone can

remove it. We must carry our principles to the ballot box, and there enter our protest—(loud hisses.) He believed that it was morally impossible to reform this world by moral suasion alone. The tares must grow up with the wheat, until the day of harvest arrives. He would entreat, persuade, advise; and when all failed, he would resort to political power to break what he could not bend. (Hisses and cheers.) He would not resort to political power until the very last refuge, under the law of God. He would proceed by virtue of his political rights to wage a war, not with the bayonet, but with that mighty instrument of God—the ballot-box. (Tremendous hissing and loud applause from all parts of the room.)

He then took up Henry Clay, and handled him rather severely. This great and illustrious statesman (said he) had discovered that he did not care for the influence of the anti-slavery party so long as they confined their efforts to tracts and prayer meetings; but when he saw them approach the ballot box he trembled on the floor of the Senate House. (Cheers.) And well he might; for then he could see the hand-writing on the wall of Ashland, "Thou art weighed in the balance and found wanting." (Hisses and cheers, and uproar.) He did not mean anything disrespectful to the man, but to the principles which he supported. After a long review of the several branches of moral influences enumerated by Ballou, he concluded (amid a storm of the most violent hisses and wild uproar,) with these words: "Who, then, shall we follow, the Lord Jesus Christ, or Abin Ballou, of Hopedale?" The scene which followed baffled all description—it exceeded any exhibition of feeling we have ever witnessed in a political assemblage.

When at length silence was obtained, the President took possession of the platform, and for several minutes he denounced the last speaker in the most violent and strong terms. What better exemplification could the meeting have had of the fact that the platform was free, than the exhibition they just witnessed. And who was the man who had made the religion of Jesus Christ a political engine associated with the American ballot-box. [Hisses, hisses.] It is the man who rallied with the priesthood, to put down and gag our female friends, and to declare that their voice should not be heard in our meetings. [Hundreds hissing and stamping on the floor.] This was the man who had dared to come here and address this meeting. He has been heard freely and to his heart's content, but never was there an instance of greater audacity. [Several voices, never.] He, the President, asked whether any but a recreant priest, a wolf in sheep's clothing, would have dared to do this. [A violent opposition from the friends of Garrison and Dennison.] In the name of every slave mother, he pronounced that man a—Benedict Arnold. [Increased confusion, shouts, "No." "Yes."] In the name of God, I put upon his forehead the brand of Apostate [the uproar exceeds description,] to the cause of the American slave—

Mr. Dennison, jumping on the forum, shouted out at the top of his voice—"My friends, I can only say, I am alive yet." (Cheers and hisses.)

Mr. Garrison—My friends, this is a free meeting, and we can afford to give the Benedict Arnold party ten to one. (Shouts of "yes, yes," "thank you, we don't want the odds.")

Loud calls were made for Dennison, but Charles Burleigh had taken possession of the platform, and he refused to give it up, as his right to it was questioned. He said he had learned a lesson, new indeed to him, that the ballot box was the sword of God. (Cheers.) He had always been accustomed to read in the Bible that the sword of the spirit is the sword of God, and he was not prepared to throw away that keen weapon to take up that

"———weapon surer yet,
And better than the bayonet."

Mr. B. continued for some time in a pleasant vein to ridicule the eulogy

uttered by Mr. Dennison upon the ballot-box, as the instrument of God, and which remarks were very well received.

In Illinois, slavery exists in opposition to the law of '89. The law as it stands is powerful enough, but the will to obey the law is wanting. The opponents of abolition acknowledge that slavery is wrong—but say they, it has legal right and must be endured, notwithstanding that it is opposed to morality. Slavery existed before law; slavery was the curse of the ignorance of the law, and now should any politician dare to propose slavery lawful, he would be blasted forever by the unanimous voice of the people.—[Cheers.] Even Henry Clay, the great, the chosen one of a majority of the people, [confusion] let him declare that he would extend the influence of slavery, and then see the irresistible wave which now bears him on to the capitol—[hisses and cheers] see how it would as irresistibly roll back and leave him shipwrecked and in the *Clay*. [Cheers and hisses.] The Legislature is the creature of slavery—slavery is the creature of all the pro-slavery power and the use of it.

Mr. Dennison now gained the platform, somewhat calmed by the remarks of Mr. Burleigh. He regretted that the President had branded him as an apostate, but he replied in the words of Scripture, "By their fruits you shall know them." Had he been President, he would not have branded any member of the Abolition Society as a hypocrite or an apostate. He acknowledged that while he adopted the slavery notions of William Lloyd Garrison, he did not adopt his wild, visionary theological opinions. He had suffered contumely and violence in the cause of abolition, and before this meeting he cast back the charge of apostacy upon him who made it. (Continued uproar, applause, and hisses, mingled.)

Garrison, rising hastily, said, "Once there was a Benedict Arnold." (Hisses, louder than before, and great excitement.) Garrison—"You are cowards!" (Another storm of hisses.) "Yes, I call you dastards!" (Continued confusion.) A voice—"Judge not." Garrison, in a tremendous passion—"I say that whoever spoke then is a coward and a dastard!" (Of the scene at this moment, it is impossible to give any description.) Garrison, continuing—"I say there was once Benedict Arnold." (Hisses.) (Mr. Dennison jumping on the seat, shouted out at the top of his voice, "I think you are the Benedict Arnold.") A voice from the lower end of the room, "This meeting is not to be broken up by clergymen and a gagger." Another voice, "You're impudent." The uproar and excitement was tremendous—some were hissing, some were clapping their hands, some cheering, and several ladies, and male members were shouting at the top of their voices to hear the President, who finally was heard. He again charged Dennison with betraying the abolition cause, and forming another society—with taking possession of the books, stereotype plates, money, newspaper, and in short the entire property of the society. Dennison denied the truth of the charge, and after some time.

Abby Kelly gained the attention of the meeting. She reiterated the charges made by the President against Dennison, and in nearly the same objectionable terms, but she was heard to the end without any other expression, but that of approbation. She reviewed the career of Garrison and Dennison at very great length.—Had it not been for the robbery, she said, by the latter of over \$12,000 of the funds of the present society, slavery would now be abolished.

A lady proposed that instead of attacking Mr. Dennison the meeting should welcome him back to their ranks. Abby Kelly did not relish this proposal, but as several voices were calling out for "a song," she was obliged to give way.—Several of the vocal members sang "Come join the abolition cause."

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

FOURTH OF JULY COLLECTIONS.

It has been customary for the Agent or Secretary of the Maryland State Colonization Society annually to make an appeal to the clergy throughout the state to solicit contributions in aid of the cause. The objects of the society and the success attending its operations have from time to time been most clearly and ably set forth. It has been conclusively demonstrated that the colonization scheme is and has ever been the most powerful instrument in the hands of Providence in producing results which are in this age considered the legitimate—the most desirable and exalted objects of the labours of the christian ministry—viz: the conversion of heathen nations to christianity. As we believe this conviction to be universal among the clergy of all denominations, we cannot but presume that an imperative sense of duty will induce them to lay the subject before their respective congregations on some Sabbath near the anniversary of our national independence, and solicit their much needed aid in prosecuting the object of the colonization society.

We earnestly solicit the attention of our readers to the following articles copied from the African Repository for the present month.

MISSIONS IN AFRICA.

The missionary aspect of colonization is one which has been dear to many Christians throughout the land. They have not been able to discover any other way of carrying the gospel into that land of heathenish darkness. To all such it has been matter of sorrow that charges should have been brought against the colony that it is unfavourable to missionary operations. They have been unable to believe that such was the fact. However, when one of the missions was removed from Cape Palmas to the Gaboon river, many of them were almost constrained to believe that there was something of truth in the charge. We are glad to see that of late this subject has been attracting considerable attention, and is now in a fair way to assume its proper position before the public. And we mistake greatly if the result will not be to elevate the colony, and the benefits of colonization in the minds of reflecting and intelligent men. We desire to call the special attention of our readers to the following forcible remarks which we find in the last number of the Christian Intelligencer, published in New York City. Such unasked testimony carries with it great weight.

(From the Christian Intelligencer.)

A GRAVE OBJECTION TO THE SCHEME OF AFRICAN COLONIZATION ANSWERED.

It is striking to observe with what avidity a portion of the community seize on any surmise or report discreditable to the character of the colonists of Liberia, and what an easy credence they give to that, which for aught they know, is "false witness against their neighbour." Great advantage has been taken of the removal of the missionaries of the American Board from Cape Palmas, as though this fact in itself were proof positive that the colonies were prejudicial to missions. It has even been confidently asserted that *the cause* of the removal of the missionaries was the corrupting and baleful influence exerted on the natives by the example of irreligious colonists.

Were this a true account of the matter, the friends of missions and the Christian community generally might hesitate to patronize the scheme of African colonization. To weaken their confidence in the great evangelical aspect of this scheme, and to cause them to withdraw their support from it, is doubtless the design, as it is the direct tendency of this representation, or rather misrepresentation of the case. But before our Christian friends, (whose *prayers* and *patronage* in the colonization cause we earnestly desire,) give credit to this report, and become prejudiced by it against the cause, we entreat them to peruse and ponder the following remarks.

I. In locating the mission at Cape Palmas, it was not the original intention to make the place the principal sphere of its labours, but only *a station of ingress*, by which to penetrate into some part of the Central Africa. If a more ample and inviting field offered, the removal of the mission to such a field was in perfect accordance with the original purpose of establishing it in Africa.

II. The labours of the mission by the letter and spirit of its charter, must be confined to the natives as "heathen," and could not embrace the colonists, who were nominally christian. The colonists very wisely pursued a policy adapted to blend and identify the interests of the natives with their own. The mission, on the other hand, by bestowing its labours and exerting its influence on the natives only, and seeking their benefit *exclusively*, very naturally tended to create what would seem to be a rival interest, or, at least, an interest somewhat *native* in its kind, and distinct from the colonial. "This," says a competent witness, "was the true root of the difficulty." The mission and the colony constituting in fact two distinct communities, and occupying a district of small extent, could not, in the present imperfection of human nature, be expected to work together without collision.

III. In addition to the difficulties just noticed, in the meanwhile, two other missions were established in the same place. Could *three* missions, in such circumstances, be expected to labour permanently in so close contiguity without serious embarrassment, without inevitable collision?—Could the missionaries of the American Board reasonably hope to be as useful there, and to effect as much for the wretched Africans as they could at some other station? Had their removal turned on this single point, and the rational prospect of greater usefulness been the only inducement, it would have amply justified the step. They found access to a place at the Gaboon river, a thousand miles nearer the point which the mission was originally intended to reach; and on examination, it presented a field so favourable and full of promise that the Board resolved to transfer the establishment to that position. Does this prove that christian missions,

prosecuted on a plan adapted to the actual condition of the colonists and the peculiarities of the country, cannot be sustained and successful there? The *increase* of missions at Cape Palmas proves the contrary. Are not the considerations now presented sufficient to satisfy any candid mind that the removal of the missionaries of the American Board from Cape Palmas is *not* attributable to the corrupting example of irreligious colonists on the natives, as *the exclusive cause* of that event? What was the character of the natives before they felt the influence of the colonies planted on their shores? Those who speak of them as being *corrupted* by contact with the colonists, betray great ignorance of the *real* character of the natives, and make the unfounded assumption, that they are comparatively free from the grosser vices of paganism. A good authority has given the following description of them in their original state:

“Blind adherents of the most degrading idolatry, polygamists, kidnappers, and some of them cannibals, from time immemorial; and having been for nearly three centuries under the exclusive tuition of European slave traders and pirates, from whom they had thoroughly learned all the vices of civilization, which savages are capable of learning.”

How preposterous to charge coloured emigrants *from the United States* with setting an example *injurious* and *corrupting* to the native African, whose character the above paragraph does not exaggerate! Will those who bring this charge, and use it to throw odium on the scheme of colonization, as prejudicial to missions, tell us whether there ever was a *successful* attempt to establish and sustain a mission amongst the natives on the Western Coast of Africa till *since* the existence of the colonies there? We can answer, or make impartial history answer, that every attempt to do so utterly failed. The first foot-hold gained for christian missions on that coast was on *colonial* soil, and was retained by *colonial* protection. And just in proportion as the colonies acquire territory, and extend over it the rule of stable and salutary laws, and break up and banish the slave trade, will missions become permanent and flourishing there, and christianity find appliances by which to spread its light and benign influences over Africa.

CRUCIBLE.

THE LIBERIANS IN THE UNITED STATES.

No poor animal was ever more out of place, or more harrassed, chagrined and annoyed than the Liberian colonist on visiting the land of his birth and early *growth*, (we will not say *education*.) Jonathan in England, John Bull in America, or Jonny Crapeau in China, all, would be perfectly at home in comparison with the *free* Liberian in this *free* country. He has perhaps been absent long enough to forget in a great degree the peculiar unpleasant circumstances in which he was formerly placed; of the past he only conjures up agreeable and pleasing recollections. Not having in his early days been deeply sensitive to the innumerable indignities heaped upon him, he has forgotten that “such things were;” he has for years *acted*, *thought* and *felt* like a *man*, and associated only with men, without regard to physical distinctions; he has ceased to dream that there exists, on this earth, any grade of beings between him and his Father in heaven. He has the yearnings that all experience to visit the land of his birth—to view once more the spot consecrated by the visions of early childhood. Perhaps a murmuring stream, a majestic tree, or some huge over-hanging rock or

cliff calls him back to worship, as in days lang syne. On he comes, flushed with the most delightful anticipations; but, alas, poor man! he has not yet set foot on this sacred soil of freedom ere he awakes to the sad realities of his condition; he finds that he is not a *man* but a *nigger*. No matter what may be his rank, or how anxious his friends may be, to have him treated with respect, or how desirous all with whom he comes in contact may be, to offer him the civilities to which a gentlemen is entitled; yet all is unavailing. The very professions of kindness and good feeling on part of those who would be his friends, are so expressed, as cause a shudder to the sensitive mind of a Liberian.—Every thing is strained and unnatural, the *effort* necessary even for the ordinary salutation is always apparent. But among the thousands with whom he comes in contact, few, very few are even disposed to make this *effort*: he is generally treated with indignity and contempt, or, at best, with indifference. True, he may traverse the streets of the city at certain hours without annoyance or molestation, unnoticed and unknown; but should he have occasion to ask his way, or propose the most simple question to the passer by of another hue, (especially if his address is that of a man or a gentleman,) he is at once made to remember that he is not in Liberia. “Why, who are you? what makes you speak so to me?” is not unfrequently the answer to his simple, and as he thought, very civil interrogatory. The poor fellow is taken all a-back; he can hardly conceive what is the matter with the people. He very soon, however, learns what is the matter: he learns that the slavery of *caste* exists which no law can abrogate—and from which there can be no manumission.

Humiliated and disgusted with the treatment he receives from the white race, he has recourse to those of his own colour for consolation and sympathy:—but precious little satisfaction he obtains from that quarter; not one of ten have the least conception of the causes of his grievances. Nothing short of personal violence or restraint, a knock, kick, cuff or lock-up in jail would be to them a source of annoyance. The other one-tenth can to a greater extent comprehend the perplexities of his situation, but they are far from affording him any satisfaction. They look upon him with suspicion and distrust, as the pet of the white colonizationist. They rebuke him as being an enemy to his race, in not remaining in this country and making common cause with them, in claiming their *rights*, viz: those of absolute social and political equality with the whites. He is derided by one party for presuming that he has claims to the privileges of a freeman, and hated by the other for having taken the only available steps to secure these privileges. Thus cut off from any agreeable intercourse with his fellow-men, he hardly recovers from the fatigues and monotony of his sea voyage before he looks about for some opportunity to return to his new home, the only true *home* he ever has known.

Almost without exception this is the experience of every Liberian on visiting this country. And what does it prove? Let the reflecting coloured man answer.—Does it not prove that this country can *never* be his home?

AFRICA'S LUMINARY.

Two numbers of this publication, the 7th and 20th of February, came to hand by the recent arrival in New York. They contain matter of much interest to the friends of Africa, and we regret that we have not room for the insertion of many of the articles entire, particularly the proceedings of the Methodist Annual Conference and the address of its President, Mr. Seys. We hope the number of the Luminary, containing minutes of the proceedings of the conference, will be widely circulated among the members of the Methodist church, or be copied into their leading papers. They show conclusively the character of the members of the Liberia mission. We doubt much if a better conducted assembly of the kind often convenes in this or any other country, or one more ably reported. The following is a list of the MEMBERS of the conference and PROBATIONERS.

MEMBERS PRESENT.

Rev. John Seys,	Rev. Francis Burns,	Rev. G. Simpson,
“ A. D. Williams	“ James H. Stevens,	“ D. Ware,
“ Amos Herring,	“ J. M. Roberts,	“ H. B. Matthews,
“ Elijah Johnson,	“ J. S. Payne,	“ A. F. Russell.
“ H. Munsford,		

PROBATIONERS.

Thos. Jackson,	W. P. Kenedy,	James B. Dennis.
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Mr. Seys it is well known is the *white* superintendent of the mission, the others are all coloured men, and mostly sent out by the colonization society.

It is with no small degree of interest that we look over this list of members of the Liberian Conference, and call to mind who and what they were but a few years since, and contrast their former condition with their present position as an organized Board of christian ministers, devoted to the great work of civilizing and christianizing Africa. A brief notice of our recollections of some of them may not be uninteresting, and will I doubt not be excused by them should it happen to come under their observation.

The first, A. D. Williams, is well known to the American public as a long time the acting governor of the colony, during the various interregnums from the deaths and absences of the agents of the society; in fact from the decease of Ashmun to the arrival of Buchanan he was most of the time the actual business agent and director of affairs.—His administration was ever mild and conciliatory, and had he not been hampered by the dictation of newly arrived sick or deranged white agents, it would have been much more energetic.—As a missionary for the conversion of the native Africans to christianity, we cannot think he has a superior.

Amos Herring arrived in the colony as an emigrant in 1833, but has had very little or no connexion with political affairs. Although entirely without education, he was quite distinguished as a preacher. Mr. Pinney who, went out a passenger in the same vessel, spoke of him as being one of the best preachers he had ever heard. Having early lost his wife in Africa he returned to this country and spent some time at a northern academy in acquiring such information as would enable him to act as a missionary of the Methodist church; in which cause he has ever since been zealously and

usefully engaged. There are few men for whom we have more respect than Amos Herring, he is universally considered as an able and interesting preacher and an *honest man*.

Of B. R. Wilson we know but little personally, but he is well known to the American public, having visited and preached in most of our large cities, and we believe his standing in the mission, in point of efficiency and usefulness, is second to none other.

Elijah Johnson, one of the emigrants by the old ship Elizabeth, is perhaps the most interesting man in the colony—his history is the history of the colony itself. He was one of the pioneers under Ayres, the principal *war man* in the days of Ashmun, during the first attacks from the natives, and has ever since been the actual *minister of the interior* for the talking and settling of native palavers. It may with truth and justice be said, that the colony owes more to Elijah Johnson than any other *one man*. Of his history we will not here attempt even a sketch; we trust it will yet be given to the world from a Liberian press; but we will mention one anecdote of the early times of the colony which should be preserved, like the spartan answer to the order, "lay down your arms,"—"come and take them."

During Johnson's administration in the absence of Ashmun, the hostile natives assembled in such force as to threaten the utter extinction of the colony. The attack was daily expected, and hardly a hope entertained that the little band, but poorly supplied with arms and ammunition, could hold out against the first onslaught; when most opportunely an English vessel of war came to anchor in the harbour. Mr. Johnson lost no time in making a representation of the state of affairs to the commander and solicited assistance of arms, ammunition and men in the distressing emergency. Ammunition was granted but the commandant declared that British troops could only be called into action to defend the flag or soil of their own country; that provided the governor would deed to his majesty a small piece of land, barely sufficient for their flag staff, he would land troops and defend the colony. Johnson, who had learned a lesson of British protection in Sierra Leone, declined the kind offer in the following terms,—“We don't want any flag raised here that will require more trouble to pull down than to flog the natives.” The spirit that dictated that answer, *did* flog the natives and saved the Liberian soil from the shadow of the British flag.

Although Mr. Johnson has ever been foremost to defend his country in time of danger and is thought by the natives to possess a charmed life, still he has always been an advocate for pacific measures, and only drew the sword as a *denier resort*. His influence is very great with the natives, and we cannot doubt but he will be a most successful missionary.

Mr. Burns, we believe, first visited the colony in the capacity of a missionary, having previously received a much better education than most of his colleagues and associates. He has generally been considered the best preacher on all occasions that has ever resided in the colony. He is certainly a gentleman and a scholar, and his great usefulness as Principal of the Conference Seminary cannot be doubted.

James H. Stevens left this city in the schooner Orion in the autumn of 1831. He was then a well formed but green youth, just on the verge of

manhood, extremely illiterate, barely able to spell out the most common words. We well recollect his answer to our question on the passage, as to his former occupation: "a bone polisher, Sir." "A what?" "A waiter, Sir, to see other folks eat and then pick the bones, we call our business bone polishing." Thinking that almost any change in his profession might be an improvement, and being much pleased with his conversation and deportment, we engaged him as an assistant to prepare medicines, &c. at the same time giving him such instructions as we conveniently could. His progress was such that at the expiration of one year it was thought expedient for him to accompany the first settlers to Bassa as a kind of medical officer and apothecary. He was considered very serviceable in that capacity and was, we believe, for a number of years the only medical man there. We were rejoiced to meet him some years after as a preacher and teacher at Sinoe, where he obtained the confidence and good will of the whole settlement.

J. M. Roberts was quite young when we first knew him in the colony, 1831. He is brother to the governor and noted mainly for his soundness of judgment and stability of character.

The history and present position of James S. Payne, the next in order, affords a striking example of the effects of colonization, and is one of the worst cases that could be selected by the enemies of the scheme. His father went to the colony as early as '27 or '28, perhaps earlier, had a very large family of children—he soon died and left them penniless and helpless in a land of strangers, during the worst period of the colony, when medical aid could not be procured and the diseases of the country very imperfectly understood. Here then was an opportunity for the declaimers against the system of colonization to lift up voices and imprecate vengeance upon its projectors; and truly the case did seem a hard one. But his mother was a woman of energy, and immediately set about providing for and educating her children.—In all this she succeeded beyond her expectations, and of the large family of sons, perhaps the subject of this notice, in a pecuniary or worldly point of view, is in the least enviable condition of all. He ranks very high we believe in the conference as a preacher and teacher.

Of the remainder of the MEMBERS we have not the pleasure of knowing any. Of the PROBATIONERS two are from Cape Palmas, viz: Thomas Johnson and J. B. Dennis.

The former was once a slave, we believe in Frederick County, in this state, whence, after having obtained his nominal freedom, he went to Liberia in the fall of 1832, in the ship Lafayette. On the establishment of the Maryland colony, he chose to range himself under the banners of his old state. During a long intercourse with him of near three years at Cape Palmas, we found him no ordinary man. In deep shrewdness and sagacity we have seldom seen his equal. We know of no one to whom liberty seemed so sweet, or who more prized the blessings of a free government in Africa, than Thomas Jackson, and we cannot doubt his future usefulness in his present calling.

James Dennis was an emigrant by the same vessel with Mr. Johnson. He came to the colony a mere boy, say thirteen or fourteen years of age.

Like Payne, he was left an orphan in a land of *strangers*, but not in a land of *oppression*. He was enabled through the free schools in the colony to get a fair education, and now enters the unbounded field of usefulness.

We feel that we have hardly been able to throw sufficient interest into this brief sketch, to render it acceptable to our readers, and had almost forgotten why it should affect them less than ourself. On looking at this Phalanx of sixteen *African* missionaries to *Africa*—sixteen such too, as never before entered that broad and ripe field of labour; we could but compare them with those of the same cast whom we see daily around us, and ask how came these things so?—What has wrought this mighty change in the destinies of these sixteen men?—Colonization!! This then is one of the results, one of the *collateral, incidental* results of that much abused, much scouted scheme of African colonization!!

We have also received three subsequent numbers of the Luminary which are as usual interesting, but filled mainly with details of missionary transactions and proceedings. A large deputation of the Methodist Mission, headed by Mr. Seys, has performed a journey of some considerable extent into the interior, and at every step have met with fresh inducements to persevere in their great work.

Our limits will not permit us to insert the brief but interesting journal of their tour. We must, however, make room for the following notice of Mr. Moore's sugar patch.

SUGAR MAKING.

We do not remember when we have been more gratified than during a short call at the colonial farm or sugar plantation, some ten or twelve days ago. It was the day we were returning to Monrovia from the trip in the interior. Mr. Ralph Moore, the overseer, happened to be standing on the bank of the river as our boat was passing. After a friendly salutation, he exclaimed, "come on shore and I'll show you as good sugar as was ever imported in Liberia." Now be it known that we never need a second invitation to go where the process of sugar making is going on. It is so intimately interwoven with the remembrance of childhood's days—boyhood—youth—native country—relatives—that it possesses a charm, most powerful. We landed and walked to the "works" as we say in other lands, and sure enough there was the mill—the canes—the boilers—the juice undergoing the boiling process—the soft sugar just made—and about fifteen barrels of clear, pure, well granulated, fair muscovado, as fine as any *unclayed* sugar ever shipped from Havanna. "Well done for Liberia," we exclaimed with a most sincere feeling of pleasure at this other item in the list of improvements. Indeed here was a sugar plantation in miniature on Bushrod Island soil, which nearly ten years ago we pronounced rich and peculiarly adapted to the sugar cane. Time has proved it so. Mr. Moore says very little attention has been paid the last year to hoeing the canes, and yet they grow and thrive almost spontaneously and yield abundantly. But there is a great draw-back. It is the want of a proper propelling power. To hire natives to pull around a heavy iron-mill must be tedious and a great expense. But this is the method used. Would it not be profitable to have a hundred acres in canes instead of a few? And then to import a small steam engine of five horse power. No more would be required. Or, erect vanes to the very mill now in use, and let the fine sea-breeze do with ease and uniformity what is now done by means of manual labour. Or, import a half-dozen *mules* from Cape de Verde. Neither horses nor horned cattle will

do as well. Mules after years and years of trial in sugar making countries, are found the best where animals are used at all. This is but the humble suggestion of a disinterested well wisher to the prosperity of Liberia.

After being kindly permitted to sip a draft of the warm juice of the cane, a beverage of which we are very fond, we left the busy little scene well pleased and repaid for the time spent in the visit.

THE LIBERIA HERALD.

The three last numbers of this truly African journal have come to hand, viz: those for January, February and March, and we give a few extracts, if for nothing else, to shew how things go on there, and allow our readers to seek out the difference between *black* and *white* newspapers, if there happens to be any.

The following short editorial upon a subject of which we have often had occasion to treat will serve to show the probable influence of the colony upon the native Africans. It will at least indicate what the feeling and disposition of the editor is on that point, and we will venture to assert that his sentiments are those of a very large majority of the colonists, certainly of all having any claim to consideration and respectability.

NATIVE CHILDREN.

Some idea may be formed of the influence which the colony is exerting upon the minds of the natives from the fact, that from all the adjacent tribes native children are poured in upon the settlers by their parents until they are really becoming a burden. We have ourselves a whole yard full, and in the space of only a few days have felt compelled to refuse three or four others, sent, some of them, quite from Boson's. The natives are beginning to "like" civilized manners and habits. *I sen you my piccanninie, say they, I want you for keep him, larn him white man fash, pose he no larn, flog him. I no want him go country make fool fash all same me.*

It is to be hoped that those who take native children to rear, will feel the responsibility of the charge. Such have it in their power to confer a lasting blessing upon the country. One native mind imbued with the feelings and aspirations of civilized life—formed upon correct and christian principles, going out among the aborigines, will be more efficient in good than a dozen foreigners. The complaint that "those natives that have had the advantage of civilized instruction, have only proved the greatest scoundrels," may be true to a certain extent. But wherefore. Simply, because those who had them in charge, felt no further interest in them than as they were serviceable or could be turned to account. It perhaps never entered into their heads to impress upon them the lessons of morality and virtue, to inspire them with sentiments of self-respect and an abhorrence of vice. They laboured probably to make them shrewd and sharp traders, and taught them diligently to turn every man and every thing to account. This the half-tutored savage regarded as the chief end of man, and returning home acted upon the principle. This should not be. He who does not look at something beyond his own immediate personal interest, is unworthy to have a native child under his care. The spirit of philanthropy and patriotism should direct the conduct of guardians. The elevation of the tribes around us—the future well-being of the soul and the advancement of our colony, should be the governing motive. For it does not require the eye of prophecy to foresee that our population is to be swelled by the incorporation of these aborigines.

We cannot omit to copy the following short notice of Dr. Bacon's periodical in justice to the Liberians, as the Doctor has fairly laid himself open to a reply to his kind notice of his Liberia friends.

"WANDERINGS IN AFRICA.—D. Francis Bacon."

This is the title of a petty periodical now in course of publication in America. The writer has not told us his object in publishing—or at least we have not seen it. No one, however, acquainted with him can be at a loss on this score. His object is doubtless (and an admirable expedient) to raise the wind—to replenish an empty exchequer. We may at some future period condescend to notice this wonderful production, to expose the base hypocrisy and fiendish malignity of the sniveling mercenary scribbler—the gross, glaring falsities of his statements—his utter recklessness of all considerations of gratitude and his total destitution of every manly and generous feeling. This, however, we promise hypothetically. Neither Bacon nor his work, nor both together, is regarded of sufficient importance to attract us from ordinary affairs. Honest men can very well bear to be abused by the acknowledged abandoned. In conclusion, we will only add that nothing can be more appropriate or more accurately descriptive than the title both of the work and its author. "*Wanderings in Africa by D. Francis Bacon.*" He was indeed a *wanderer*, a *fugitive and vagabond* in Africa—and in his feelings and habits as complete a *swine* as any that ever *grunted* his satisfaction over the garbage of a gutter. The man sat for his own picture.

THE COLONIAL COUNCIL.

The Colonial Council assembles on the first Monday in the ensuing month. It has been said there is little to be done; and already it has been determined by some how long the session should continue. While we think no time should be needlessly consumed—as time in this case is truly money—we are fixed in the opinion that hasty legislation will nine times in ten be found useless, if not pernicious legislation. Hitherto we have drifted along in the wake of some of the American legislatures. Each succeeding session going might and main into a repealing of all the preceding one had done, with as much zeal and eagerness as if the existence of the country depended on a clearing of the statute book: when perhaps only a cursory thought had been given as to what was to be substituted in the place.—Human laws in the nature of things will ever be found imperfect. Human sagacity can never contrive to meet critically all the various shades and the endlessly varying complexity of cases that will arise. The most that can be done is to lay down general rules upon the broad basis of equity. The incapability of human laws to apply to specific cases was long ago discerned and gave rise to the maxim *summum jus summa injuria*.

Unmindful of this fact, men finding the imperfection of existing provisions, have, as though a positive benefit necessarily results from change, hastenend with a greater eagerness to repeal, than with a solicitude to remedy the defective regulation. Although we (the colonial legislature from its first institution will be understood,) have just commenced our apprenticeship in the art of making laws, we have advanced rapidly—at least in that branch of the business that wind up with "*shall be and the same is hereby repealed.*"

We would not, however, in these admonitory hints be understood as expressing an opinion that no change can be advantageously made in the laws of the colony. That were indulging too much complacency. The growing condition of the colony—our rapidly extending commerce—the enlarge-

ment of our territorial borders, will soon imperiously demand provisions and regulations, to the want of which we are only just now beginning to awake.

One subject, however, demands the immediate attention of the colonial legislature. And that is the wretchedly contrived judiciary system.

The Colonial Council assembled on the 4th March, in the neat and commodious room prepared as a permanent place of meeting of the legislature, over the court room in the new court house. From the spirit manifested by some, and the known abilities of others of the members, we augur something beneficial.

Governor Roberts delivered the annual message. It is an able and interesting document, and does great credit to its author. It is to be published. It will manifest what every Liberian must be proud of: that our trade, our strength and our population are all on the advance.

DEATH OF THE REV. W. G. CROCKER.

The subject of this notice has for many years laboured in this field of missionary enterprise, as a devoted and persevering minister. A residence of six years in this climate employed in the sedentary work of acquiring the language, and writing, and translating books for the school, so impaired his general health and weakened his constitution, that a voyage to his native country, America, was regarded indispensably necessary. He embarked in 1841. On his arrival home he was so far prostrated and continued in so low a state that a return to Africa was pronounced by all highly imprudent. For months he lay in a perfectly hopeless state. Suddenly, after years of illness, his powers rallied and seemed to revive. With the return of health came also a desire to return to his labours. He embarked for this place—landed here the 25 inst. preached on the afternoon of that day, and the next evening died about seven o'clock.

Mr. Crocker was accompanied by his wife, to whom he was married only a few days before he left home. Most heartily do we sympathise with her in her sudden and severe bereavement.

THANKSGIVING.

The present month has been one of no little bustle and stir in our town. We have had a general parade, a monthly parade, and a day of thanksgiving. It affords us no little pleasure to record the readiness and promptitude with which all classes of citizens responded to the call of the governor, to suspend their ordinary operations and unite in a national acknowledgment of the Supreme Ruler and disposer of events. And what more befitting helpless and dependent creatures, what more becoming those who have all their lives been recipients, than occasionally to pause in their career, and lift up their hearts in devout gratitude to Him from whom cometh down "every good gift and every perfect gift?" Insensibility is a great sin. The ancient Jews were stigmatized that they did not know, did not consider. They paused not in their thoughtless career of sensuality to reflect upon Him whose hand fed, whose power defended, and whose blessings rested every where around them.

Eminently disastrous must such a course be to every people that pursue it. It proved the ruin of the Jews, seventy years captivity was the only antidote.

If any people on earth should be moved by sentiments of gratitude, we are that people. Glancing in the retrospect at the difficulties encountered

and overcome, we should with thankful hearts raise our ebenezer, and exclaim "Hitherto the Lord has helped us;" and trusting to that Divine Being that hath done so much for us, we should take courage and go on.

CONTEMPLATED ESTABLISHMENTS.

There is great reason to believe that it is contemplated by British merchants to establish a line of factories from Trade Town to River Sesters: not temporary concerns to be used only as depots during a voyage, but permanent establishments. Substantial, durable houses of wood and stone are to be erected, and business is to be conducted on a large scale. Materials in part for some of these houses are now on the way from England. There is no doubt that a monopoly is aimed at. They claim to be beyond the jurisdiction of the colony, and irresponsible to any but their own government. How far the rights and just claims of this colony may be hereafter attended to by foreign governments, cannot be conjectured. But is a question of no little moment to us. We look with anxiety to our friends—the colonizationists in America and England, and through them to their respective governments—for that protection and recognition of rights which our past and present peculiar circumstances entitle us to solicit. If we solicit in vain, a greater curse than that of Cain will have fallen upon us. When our circumstances are made known, as they assuredly should at once be, we cannot believe that any nation, especially the chivalrous French and magnanimous English, for the paltry trade of this vicinity will invade this last refuge for existence. But at the present we have our fears.

ROMAN CATHOLIC MISSION.

We have learned from a source entitled to credit, that the Catholic Mission at Cape Palmas have authority to control the movements of one of the French armed vessels on this coast. Indeed one vessel is constantly hovering about Cape Palmas for their protection. This is mysterious and ominous, especially when we recollect that other missionaries have resided there for years without apprehension. It is equally mysterious whether this anticipation refers to the colonists or to the natives. We are loth to believe it is to the latter, seeing the Catholic missionaries were on the best terms with the natives, when the American colonists and the *white* Protestant missionaries hourly expected an attack by the combined forces of the country. When we recollect the affair at Tahita, we are not ashamed to confess our apprehensions.

By a perusal of the following letter, one will readily infer the tenor of that to which it is an answer, and also can form something of a *guess* as to the character of its author. We publish this with permission of the writer, by whom it was shown us, that the benefit of the wholesome advice therein contained may be enjoyed by others as well as him to whom it is directed, for we happen to know of not a few, who would prefer a snug sinecure as *nominal* missionary, to labouring for a livelihood at some other calling to which they might be better fitted.

BALTIMORE, 27 May, 1844.

Your letter of the 14th of March last came safe to my hands. The strong sympathy for the "dark and benighted sons of Africa," whom you

visited in the interior is laudable, and the interest you take in their situation accords with the zeal that prompted you to make a tour amongst them. The question is how can your views and solicitude for them be best accomplished, you want to be employed to keep a school and to teach their children, that is very well as far and as soon as it is practicable, but there is another kind of teaching that is always practicable, and which both old and young can be benefitted by, I mean teaching them industry and the habits of civilized life by example, this you can do, and in doing this you will at the same time benefit them and yourself; this kind of teaching I hope you will not object to on account of its requiring labour, if you really feel a deep interest for them show it by cultivating a farm, by steady and constant industry, in a manner superior to their imperfect system. I will not permit myself to suppose that you are averse to work, and certainly farming would not be harder than what you say you are willing to do for them, that is to cry "night and day." There is no certainty that your sighs and tears would be useful to them, but there can be no doubt of the advantage of showing them the improved methods of obtaining subsistence, and this would form the foundation of their civilization, and when they are civilized they will soon be christianised.

I therefore advise you to get a farm and go to work, there is no chance of getting employment as a teacher from any society here. You say you are doing nothing, I am sorry to hear it, pursue my advice and you will have something to do; in a few years your farm will afford you a good living, and then you will be independent.

(From the Spirit of Missions.)

DIFFICULTIES WITH THE NATIVES.

The interesting journal of the Rev. Mr. Payne, which was published in the May number of this periodical, has informed our readers of the difficulties which embarrassed the labours of this missionary.

More recent information leads us to believe that these trials, which for a while threatened a total abandonment of all efforts for the spiritual good of the natives at Cavalla, will "tend rather to the furtherance of the gospel."

Independently of the touching instances of devoted affection on the part of some, elicited by these persecutions, thus manifesting the power of our blessed religion to soften and sanctify the most degraded of God's creatures, we have reason to feel assured that the course taken by Mr. Payne, and the providential interference of the American squadron in the very moment of his peril, will make a lasting impression on the minds of these people, and give an increased and abiding influence to our missionaries among them.

In the last letter received from Mr. Payne, dated at Cape Palmas, Feb. 12th, he says:—"You will be gratified to learn that all the members of the mission at present enjoy good health. Our late difficulties have all passed away. I have been busily engaged in removing my property back to Cavalla, and am only awaiting the return of Mr. Hazlehurst, who has made an excursion to Monrovia and Sierra Leone, to resume the duties of the station.

"We should have been glad indeed, although not expecting him so soon, to have received our brother, Dr. Savage, with Captain Lawlin, and deeply regret the cause of his detention. May the good Lord, who ordereth all things well, make his stay a blessing to the cause in which we are engaged: and, if it be his good pleasure, send us out with him more missionaries.

"I rejoice, indeed, to learn that our late losses and trials have not, in the

estimation of the committee or the church, lessened the importance and claims of the African mission. These ought not to affect those who acknowledge the obligation of the command—"Go, preach the Gospel to every creature;" and the church is ill-prepared for this great work, if her sons are not willing to 'lay down their lives' for the sake of the Gospel. God forbid, then, that she should ever relax her interest or her efforts, until she, with the blessing of God, plants the Gospel standard firmly on this benighted continent!"

MISSION SCHOOLS IN AFRICA.

It is exceedingly gratifying to find that the attention of the church is more and more awakened to the vast engine for moral and spiritual good which our missionaries in Africa have been building up in their schools. Especially do we rejoice that the interest of the children of the church is engaged in this matter, and that contributions for the education of the children of the poor heathen in Africa are flowing in from the youth of our own communion. Upon themselves the influence of this benevolent effort cannot be otherwise than happy—tending, as it infallibly does, to impress them with convictions of the value of the Gospel—to subdue in their hearts the natural spirit of selfishness, which is so contrary to the spirit and character of true christianity; and to encourage and nurture in them the sanctifying habit of living not to themselves, but to Him who died for them and rose again.

And upon the moral condition of Africa, this effort of little children, humble as it may seem, will have, nay, is now having, a blessed effect. The children of the mission school rescued from the degradation, barbarism and ignorance of heathenism, are transferred to the pious and parental care of our missionaries; form part of their household: and are subjected to all its quiet, restraining and wholesome influences. They are instructed not merely in those branches of human knowledge which fit them for a respectable station in civilized society, but they are sedulously "brought up in the nurture and admonition of the Lord." And all this is effected at a cost of *only twenty dollars* per annum, for each child. Is there a Sunday School of our church so poor that it cannot support *one child* in the schools of the mission in Western Africa?

We have been favoured with the perusal of a private letter, dated 5th of January last, from an officer of the U. S. Navy, attached to the squadron now on the African Coast. The following extracts, which we take the liberty of making, will be read with interest, in connexion with our remarks on the mission schools.

"While at Cape Palmas, I had the pleasure of meeting the Rev. Mr. Payne: I went out also to the missionary station at Mount Vaughan, and spent a day there in company with him and the Rev. Mr. Hazlehurst. I visited the schools, and made many enquiries as to the success of their labours with the natives. They said that they found the natives kindly disposed towards them, and that many of them seemed to appreciate the motive which brought the missionaries among them. The children were teachable and anxious to learn: and quick and intelligent to acquire the knowledge imparted to them."

Upon entering the gateway to the missionary house at Mt. Vaughan, the gate being at the foot, and the house at the summit of the hill, we passed a group of about a dozen children. The boys took off their hats, and the girls curtsied to us as we passed; and the countenances of all were beaming with smiles of pleasure and happiness. Every where that I had an oppor-

tunity of observing them during my visit there, they seemed to evince the utmost affection toward their teachers. I could scarcely believe that these children were of the same race as those that we saw in the native villages on our route, and elsewhere on the coast.

The stations of the Episcopal Mission number in all about 300 native children. These are instructed in reading, writing, arithmetic and geography, and of course in the *christian religion*. They are taught habits of industry and personal neatness. They are clothed at the expense of the mission,* with neat and comfortable garments: and the girls are taught to sew, and to cut and make dresses. It is pleasant to see the great satisfaction with which they view their altered and improved appearance. The natives among these tribes, of both sexes, and of all ages, go entirely naked, save a little piece of cloth wrapped about their loins; yet they are passionately fond of adornment, and nothing delights them so much as dress. It frequently happens in visiting the native towns along the coast that we see a native with a vest on, or some other article of clothing, given him by some traders, American or European, strutting about, the envy and admiration of all his village.

These children, educated at the missions, see and appreciate the great change and improvement in their existence. They go out frequently among their relations and friends in the native villages; and the other native children, and indeed the native adults also, see and wonder at the difference that education has effected; and are filled with desire to be likewise benefited and elevated in the scale of existence. They look upon the children of the mission school almost as superior beings. Nor are the labours of the missionaries confined to the children, although they find in *them* the most promising and productive field. Many native adults have embraced christianity, and some are even employed as teachers in the schools.

It is the desire of the missionaries, that when these children who are now their pupils grow up, the educated boys shall marry from among them the educated girls; and for this purpose they purchase from the parents of the girls their right to dispose of them in marriage: a right which the natives all maintain over their female children, without any reference in its exercise to the wish and consent of the girls. This right, unless purchased from them, might materially interfere with the wish of the missionaries, to ensure arrangements that would contribute most to the developement, growth and influence of the principles they had laboured to implant.

When these children grow up, they will (certainly in the majority of cases) select from choice, for husbands or wives those who have been educated like themselves; they leave the mission and establish themselves in their tribe as householders and heads of families. Thus, their influence is disseminated around them, and carried down to posterity in their children. The males frequently will become, by their superior intelligence and information, the head-men of their tribe. This is the picture I draw of *the future*, (and it is by no means highly coloured.) It is not yet realized, to be sure, for the scholars are children yet. But the least reflection must show to any one that this will be the probable result; and *in this way* may we reasonably look forward to the evangelization of Africa."

* Several congregations of our church in the U. S. supply through the industry and agency of "*Ladies' Sewing Societies*," large quantities of clothing for the children of these mission schools. May the number of such benevolent associations be enlarged.

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TERMS.

This Journal is published Monthly and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JULY, 1844.

Vol. 2.—No. 13.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

APOLOGY.

THE delay in the appearance of the July number of the Journal is to be accounted for by the absence of the regular Editor, and the consequent temporary transfer of his duties to other less punctual and efficient hands. The early return of Dr. Hall will prevent the necessity of making an apology similar to this in August, and give to our readers once more the benefit of his talent, energy and information.

THE TRUTH, WELL TOLD.

There was published in the last number of the Journal, an article taken from the Christian Intelligencer, in reference to the cause of the difficulties that had taken place at Cape Palmas between the Missionaries and the Colonial authorities. The subject has been a sore one to the Maryland State Colonization Society; not because it hesitated for a single instant in the propriety of its course throughout in reference to the difficulties referred to by the writer, but because this course was made, most unjustly, a handle against the entire cause of Colonization. Now, it is well known, that the Colony at Cape Palmas is under the exclusive jurisdiction of the Maryland State Colonization Society—that the old Society, the American Colonization Society, has no more to do with it, than it has to do with the government of Mehemet Ali on the same continent.—That it never has had any thing to do with it either in its establishment or its government. And therefore, to visit upon the American Colonization Society the alleged sins of the Maryland Society was unjust; and as our friends in Washington were, perhaps, troubled with the load thus thrust upon them, the State Society did all that it could do, which was to authorise the former to put the blame, if blame there was, upon the right parties. This, if we recollect aright, was done accordingly. The State Society regretted the difficulties in question, the more especially, because they threatened to disappoint expectations which had for years been cherished. But that is past. Entertaining as the Society did, however, a thorough conviction that it was right, in the course that it had been obliged to pursue, it was quite willing to leave it to time to bring about a correct understanding of the facts and the merits of the difficulty; and this, time has been gradually doing. Nothing, however,

has yet appeared so much to the point, dispensing as we conceive such equal justice as the article in reference to which we have been led to make these remarks. It gave us great pleasure to see that it had been published in the African Repository, from which, indeed, we copied it; and as we are more particularly, as Marylanders, interested in the colony at Cape Palmas, which has been heretofore harshly spoken of in connection with the difficulties with the Missionaries, we hope that the article in question may receive a general circulation through the press of the country.

In speaking in the terms which we use of the article signed "Crucible," we are reminded that we have to make the same acknowledgments to the writer of "Amicus," in this Journal, who vindicated Dr. McGill from the illiberal criticism of the Editor of the New England Puritan, who in publishing the Dr's. communication, did it with a running commentary in the shape of notes with references.

COMPARISONS.

The question was asked us the other day, whether the disturbances and confusion recently prevailing in Hayti, did not conclusively demonstrate the incapacity of the coloured race to take care of themselves, if left to themselves—and whether an evil augury might not be drawn from Hayti in regard to the future condition of the colonies on the Coast of Africa. We answered, promptly, no! and did space permit, we would now give our reasons for the denial. But we will delay doing this until our next number. We mention the subject in anticipation, lest, the same suggestion occurring to others, the augury may be drawn as a matter of course.

CAPE PALMAS, A NAVAL DEPOT.

In the Intelligencer of July 22d, there are two letters in regard to Cape Palmas, as a proper place for a depot for our African squadron. They will be noticed at length in our next number. We have, indeed, rather been *inclined* to think, that the Cape Verd Islands were just about as appropriate head quarters for a squadron having to watch the Coast of Africa from Cape Verd to Fernando Po, as Trenton, in New Jersey, would be a fit location for the superintendent of the Philadelphia and Baltimore Rail Road, instead of Wilmington, where he properly resides, midway of the work under his charge. But things may be different in Africa from what they are in other parts of the world. And we may have been inclined to think erroneously.

IMPORTANT CORRESPONDENCE.

We invite the attention of our readers to the following correspondence as to the position of the colonies in Liberia, politically, in regard to the United States. We think that the view taken by Mr. Upshur is the true one. We think that the manner in which he expressed it is dignified and statesmanlike; and we regret the deplorable accident on board the Princeton all

the more, because it has deprived Colonization of one who, high in station, wielding much influence, and a Southern man with Southern feelings, would have been able, had he lived, to have done great good to the cause which he so thoroughly appreciated. We are glad to see that Lord Aberdeen has taken the ground which he occupies in relation to the subject, and we trust that the officers of the British navy on the coast of Africa will carry out the instructions which they have received in the spirit in which they have been given.

Colonization has not always been so highly esteemed, that its friends and advocates have escaped the charge of being mere enthusiasts—well meaning indeed,—but mere enthusiasts still. We have often been where we felt that politeness alone restrained a sneer when we spoke of the subject of Colonization; and at length we made up our mind that if it was a good thing, it would be found out to be so without any argumentation of ours, and that therefore it was useless to bore even our best friends with the discussion of it. We have been glad to think, within a year or two past, that it has been gaining ground in public estimation. It has certainly become of some more importance than it used to be; and we are rejoiced that in the correspondence between the distinguished statesmen which we publish in this number of the Journal, justice has been done to it. We really begin to entertain some hope that Colonization will one day be considered, generally, as a scheme of some practical value, and receive from the public, for whose welfare it has been organized, and upon whom it depends for success, a generous and liberal support.

DEPARTMENT OF STATE, *Washington, March 7, 1844.*

The Secretary of State, to whom has been referred the resolution of the House of Representatives of the 26th ultimo, requesting the President "to communicate to Congress [if not inconsistent, in his opinion, with the public interest] the correspondence between the Secretary of State and the United States minister at London, and between the two Governments of the United States and England, relative to the Colony of Liberia, in Africa," has the honour to report to the President copies of the papers mentioned in the subjoined list.

Respectfully submitted:

JNO. NELSON.

To the PRESIDENT OF THE UNITED STATES.

Mr. Webster to Mr. Everett.

DEPARTMENT OF STATE, *Washington, January 5, 1843.*

SIR: I transmit to you, herewith, two letters addressed to this department, on the 10th of March and 22nd of December last, by officers of the American Colonization Society, together with the accompanying copies of correspondence, therein referred to, between the authorities of Liberia, and certain British naval officers on the coast of Africa, relative to difficulties which have arisen from an interference by a few British traders, &c., with the rights of the colony; and showing that other and still more serious difficulties are apprehended.

In accordance with the wishes of the executive committee of the American Colonization Society, I take leave to commend the object of their application to your favourable attention; and to beg that you will take an early occasion to make an informal representation of their complaints, in conversation with Lord Aberdeen.

I suggest that an inquiry may be instituted into the facts alleged, and that measures may be adopted for the prevention, in future, of any infraction of the rights of these colonists, or any improper interference on the part of Her Majesty's subjects on the coast of Africa, with the interests of the colonial settlement of Liberia.

I am, sir, respectfully, your obedient servant,

DANIEL WEBSTER.

EDWARD EVERETT, ESQ. &c. &c. &c.

Mr. Webster to Mr. Everett.

DEPARTMENT OF STATE, Washington, March 24, 1843.

SIR: I send you, in addition to the papers transmitted with my letter of the 5th of January last, several notes recently addressed to me by the secretary of the American Colonization Society, together with the printed documents, &c., accompanying them.

Mr. Gurley's first communication is dated on the 13th, and the other two on the 16th inst. Taken in connection with those previously forwarded to the legation, they show that the wishes of the colonists, in regard to the territorial extent of their settlements, are quite reasonable—the settlements extending southeasterly from Cape Mount to Cape Palmas, a distance of about three hundred miles only; and these notes, too, explain the nature of the relations existing between Liberia and the United States. Founded principally with a view to the melioration of the condition of an interesting portion of the great human family, this colony has conciliated more and more the good-will, and has, from time to time, received the aid and support of this Government. Without having passed any laws for their regulation, the American Government takes a deep interest in the welfare of the people of Liberia, and is disposed to extend to them a just degree of countenance and protection.

I am, sir, with great respect, your obedient servant,

DANIEL WEBSTER.

EDWARD EVERETT, ESQ. &c. &c. &c.

Mr. Everett to Mr. Upshur.

[EXTRACTS.]

LONDON, November 1, 1843.

SIR: Just as the parcel of despatches by the steamer of the 19th of October was closing, the letters from America, by the "Caledonia" (the steamer of October 1st) arrived in London. I now beg to acknowledge the receipt, by that vessel, of your despatch No. 60, enclosing a copy of a note to Mr. Fox on the subject of Liberia, and of despatch No. 61, &c.

* * * * *

On the subject of Liberia, I received two communications from Mr. Webster; of which the first, of the 5th of January, was not numbered as a despatch, nor intended, I suppose, to be considered as wholly official; the second was despatch No. 35, of the 2nd of April. I have from time to time, in conversations both with Lord Aberdeen and Lord Stanly, invoked their good offices for the colonists, and deprecated the unkind treatment they appeared to me to have received on some occasions, not only from British traders, but from the cruisers of this nation on the coast of Africa. It has been my purpose, at the earliest moment at which I could prepare it, to address a written communication to Lord Aberdeen on the subject of the complaints of the colonists: but it has hitherto been out of my power.

Meantime, I am happy to find, in the very lucid statement contained in your letter to Mr. Fox of the 25th, on the subject of the relations of the colony to the United States, and in your persuasive appeal to the Government of this country for their favourable regard towards the colonists, an anticipation of all that I could possibly have urged on the topics treated by you.

Mr. Everett to Mr. Upshur.

[EXTRACT.]

LONDON, December 30, 1843.

SIR: In my despatch No. 60, I alluded to the instructions which I had received from the late Secretary of State, on the subject of the complaints of the settlers in Liberia against British cruisers and traders. Although I had, in the course of the past year, had some conversations on these subjects with Lord Aberdeen and Stanly, I had experienced a difficulty in preparing a statement in writing in reference to the alleged grievances of the Liberians, in consequence of not being distinctly informed as to the views of the Executive on the general subject of the relations of that settlement to the government of the United States. Your note to Mr. Fox of the 25th of September last having wholly removed this difficulty, I felt it my duty, under the former instructions of this department, to bring the subject of the conduct of the British traders and cruisers on the African coast to the notice of this Government, which I have done in a note to Lord Aberdeen, bearing date this day, of which a copy accompanies this despatch. * * * * *

I am, sir, with great respect, your obedient servant,

EDWARD EVERETT.

[ENCLOSURE.]

GROSVENOR PLACE, December 30, 1843.

The undersigned, envoy extraordinary and minister plenipotentiary of the United States of America, has been directed by his Government to make a representation to the Earl of Aberdeen, Her Majesty's principal Secretary of State for Foreign Affairs, on the subject of some discussions which have arisen between the authorities of the settlement of Liberia, on the coast of Africa, and Her Majesty's cruising officers on that station. Copies of a correspondence between Captain Denman, of Her Majesty's sloop "Wanderer," and Mr. Roberts, the Governor of Liberia, in the month of October, 1841; between Lieutenant Seagram, of the "Termagant," on the one side, and the resident agent of the Liberian Government at Bassa Cove, and Mr. Roberts, the Governor of Liberia, in March, 1842, on the other side; and between the commander J. Oake, senior officer on the Sierra Leone station, and the same Liberian authorities, in the month of July, 1842, have been forwarded to the undersigned by the Secretary of State. The undersigned forbears to transmit copies of this correspondence to the Earl of Aberdeen, under the impression that it has been already laid before Her Majesty's Government, in the despatches of the officers cruising on the African station. Extracts of a letter of the 16th December, 1841, from the Governor of Liberia to the secretary of the American Colonization Society, [the institution under whose auspices Liberia was settled,] and of the reply of the executive committee of that society, are herewith transmitted for the information of Her Majesty's Government.

Lord Aberdeen will recollect that the difficulties which have arisen between the Government of Liberia and the British cruising officers and

British traders on the coast of Africa, were referred to in conversation more than once, between his lordship and the undersigned, in the course of the past year. On those occasions, the precise relations between the Government of the United States and Liberia formed a subject of inquiry on the part of the Earl of Aberdeen. All desirable information on that point has, the undersigned believes, lately reached Lord Aberdeen, in a note of 25th September last, addressed by Mr. Upshur, the Secretary of State of the United States, to Her Majesty's Minister at Washington; and the undersigned deems it unnecessary to dwell on the subject.

The history of the Liberian settlement, as contained in Mr. Upshur's note, will sufficiently account for the interest felt by the American Government in its prosperity. It was founded by a peculiarly interesting class of emigrants from the United States; it affords a convenient means of making a proper disposition of slaves captured by American cruisers, and of persons of African descent desirous of returning from the United States to the land of their fathers; and it has ever been regarded as a powerful auxiliary in the promotion of objects which the Government and people of America have greatly at heart—the entire suppression of the slave-trade, and the civilization of the African continent.

That an independent settlement of persons of African descent, owing its origin to the impulse of christian benevolence, and still controlled by the same benign influence, should be peculiarly fitted, in some respects, to accomplish these objects of its establishment, is obvious in itself. The testimony of several respectable officers of the British navy might be adduced in proof of this fact, that something valuable has been already effected towards these great ends, under the laws or influence of its settlement.

The policy of the United States in reference to extra-continental possessions, has not allowed them, had it been otherwise deemed expedient, to extend that kind of protection to the Liberian settlement, to which colonies are entitled from the mother country by which they are established. It has, in consequence, been compelled to rely on its intrinsic right to the common protection and favour of all civilized nations; and thus far, for the most part, without being disappointed.

The undersigned forbears to enter much at large into the particular matters discussed between the Liberian authorities and the British cruising officers. The right of the Liberian Government to maintain their jurisdiction over Bassa Cove and the dependent territory, forms the most important of them; and the denial of that right by several British officers is the most serious difficulty, of a political nature, which the Liberian settlement has had to encounter. If the principle assumed by these officers should be sanctioned by Her Majesty's Government—namely, that the Liberian settlement can, by treaty with the native chiefs, acquire no jurisdiction over territory on any part of the Coast of Africa where an individual has previously established a factory or traded with the natives—it will become impossible for the settlement to make any further addition to its domain, or, in fact, to maintain itself in its oldest establishments.

This principle, it would seem, can rest on no other foundation than that the settlement of Liberia is a private enterprise, like that of an individual trader, and entitled to none of the rights of a political community. The auspices under which it was founded, the countenance it has received from the Government of the United States, the public objects of the settlement, and the singularly meritorious nature of the enterprise, will, the undersigned trusts, prevent Her Majesty's Government from giving its sanction to this principle—a principle which seems to deny to the civilized and christian settlement of Liberia those public rights which would be recognized as belonging to the barbarous native hordes of the African continent.

The undersigned rather hopes that Her Majesty's Government, from the interest which he is sure will be felt in the prosperity of such a settlement, will be able to extend its decided countenance to an infant community possessing so many claims to the sympathy of all christian powers. The undersigned greatly fears that, if the right of this settlement to act as an independent political community, and, as such, so enforce the laws necessary to its existence and prosperity, be denied by Her Majesty's Government, and if the naval power of Great Britain be employed in protecting individual traders in the violation of those laws, the effect will be to aim a fatal blow at its very existence; to invite the assaults of slave traders and the aggressions of other powers; and to destroy the wholesome influence of Liberia over the natives. These are evils too great, in the estimation of the undersigned, to be willingly caused by Her Majesty's Government, on any grounds set forth in the correspondence above alluded to.

Lord Aberdeen will also observe, that the fact that there was any contract on the part of private traders prior to the cession of Bassa Cove to the Liberian Government, is denied by Governor Roberts in his letter to the American Colonization Society. But the undersigned cannot think that the substantiation of this fact will be deemed of great importance by Her Majesty's Government.

If the undersigned is in an error in supposing that the correspondence alluded to in the beginning of this note is already in the possession of Her Majesty's Government, copies of it will be immediately furnished to Lord Aberdeen, on his expressing a wish to that effect.

The undersigned avails himself of this opportunity to renew to Lord Aberdeen the assurance of his distinguished consideration.

EDWARD EVERETT.

The EARL OF ABERDEEN, &c. &c. &c.

Mr. Everett to Mr. Upshur.

[EXTRACT.]

LONDON, February 3, 1844.

* * * * *

I received last evening, from Lord Aberdeen, a formal reply to my note of December 30th; which I herewith transmit. It contains the substance of the instructions to the British cruisers on the Coast of Africa, in reference to the Liberian settlements.

Lord Aberdeen to Mr. Everett.

[ENCLOSURE.]

FOREIGN OFFICE, January 31, 1844.

The undersigned, Her Majesty's Secretary of State for Foreign Affairs, has the honour to acknowledge the receipt of the note of Mr. Everett, envoy extraordinary and minister plenipotentiary of the United States of America, dated the 30th ultimo, calling the attention of Her Majesty's Government to some discussions which have arisen between the authorities of the settlement of Liberia, on the western coast of Africa, and the officers of Her Majesty's cruisers on that station. The undersigned had previously received from Mr. Fox the note from Mr. Upshur to that minister, which is referred to by Mr. Everett, and which explained the nature and objects of the settlement of Liberia—a subject upon which Her Majesty's Government had sought information from that of the United States.

The undersigned begs to assure Mr. Everett that Her Majesty's Government highly appreciates the motives which have induced the American

Colonization Society to found the settlement of Liberia; nor do they doubt that the growth of that settlement may, under judicious guidance, powerfully contribute to promote the object for which it was established; and the undersigned conceives that he cannot better reply to the representation which Mr. Everett has now been directed to make upon this subject, than by informing him, without reserve, of the tenor of the instructions which have been given to Her Majesty's naval commanders for their guidance in their communications with the Liberian settlers.

These instructions, which have been issued subsequently to the date of the discussions with the authorities of Liberia, to which Mr. Everett refers, enjoin Her Majesty's naval commanders, whose duty it is to extend a general protection to British trade on the western coast of Africa, to avoid involving themselves in contentions with the local authorities of the Liberian settlements upon points of uncertain legality. In places to the possession of which British settlers have a legal title, by formal purchase or cession from the rightful owners of the soil, no foreign authority has, of course, any right to interfere. But, in other places, in which no such ostensible right of property exists, great caution is recommended to be observed in the degree of protection granted to British residents, lest, in maintaining the supposed rights of those residents, the equal or superior rights of others should be violated; and at the same time that Her Majesty's naval commanders afford efficient protection to British trade against improper assumption of power on the part of the Liberian authorities, they are instructed and enjoined to cultivate a good understanding with the inhabitants of that settlement, and to foster, by friendly treatment of them, such a feeling as may lead the settlers themselves voluntarily to redress whatever grievances may have been the subject of complaint against them.

The undersigned requests Mr. Everett to accept the assurances of his high consideration.

ABERDEEN.

EDWARD EVERETT, ESQ., &c. &c. &c.

Mr. Fox to Mr. Upshur.

WASHINGTON, August 9, 1843.

SIR: I had recently the honour to state to you, verbally, that Her Majesty's Government have, for some time past, been desirous of ascertaining, authentically, the nature and extent of the connexion subsisting between the American colony of Liberia, on the Coast of Africa, and the Government of the United States.

Certain differences which have arisen, and which, I believe, are still pending, between British subjects trading with Africa on the one hand, and the authorities of Liberia on the other, render it very necessary, in order to avert for the future serious trouble and contention in that quarter, that Her Majesty's Government should be accurately informed what degree of official patronage and protection, if any, the United States Government extend to the colony of Liberia; how far, if at all, the United States Government recognize the colony of Liberia as a national establishment; and, consequently, how far, if at all, the United States Government hold themselves responsible towards foreign countries for the acts of the authorities of Liberia.

It is also very desirable, if the United States Government recognize and protect the colony of Liberia, that Her Majesty's Government should be authentically informed what are considered to be the territorial limits of the colony; and also, by what title the amount of territory so claimed has been acquired. For it appears that (during the last year, in particular) the au-

thorities of Liberia have shown a disposition to enlarge very considerably the limits of their territory; assuming, to all appearance quite unjustifiably, the right of monopolizing the trade with the native inhabitants along a considerable line of coast, where the trade had hitherto been free; and thus injuriously interfering with the commercial interests and pursuits of British subjects in that quarter.

It is not for a moment supposed that the United States Government would, either directly or indirectly, sanction such proceedings; but, in case of its becoming necessary to stop the further progress of such proceedings and such pretensions, it is very desirable, in order, as before mentioned, to avert causes of future dispute and contention, that Her Majesty's Government should be informed whether the authorities of Liberia are themselves alone responsible on the spot for their public acts; or whether, if they are under the protection and control of the United States Government, it is to that Government that application must be made when the occasions above alluded to may require it.

I avail myself of this occasion to renew to you the assurance of my distinguished consideration.

H. S. Fox.

Hon. ABEL P. UPSHUR, &c. &c.

Mr. Uphsur to Mr. Fox.

DEPARTMENT OF STATE, Washington, September 25, 1843.

SIR: I have the honor to acknowledge the receipt of your letter of the 9th of August last, informing me that Her Majesty's Government have, for some time past, been desirous of ascertaining authentically the nature and extent of the connexion subsisting between the American colony of Liberia, on the coast of Africa, and the Government of the United States, and requesting me to give you the desired information.

The colony, or settlement, of Liberia was established by a voluntary association of American citizens, under the title of the American Colonization Society. Its objects were, to introduce christianity and promote civilization in Africa; to relieve the slave-holding States from the inconvenience of an increase of free blacks among them; to improve the condition and elevate the character of those blacks themselves, and to present to the slave-holder an inducement to emancipate his slaves, by offering to them an asylum in the country of their ancestors, in which they would enjoy political and social equality. It was not, however, established under the authority of our Government, nor has it been recognized as subject to our laws and jurisdiction.

It is believed that the society has confined itself strictly to the professed objects of its association. As an individual enterprise, it has no precedent in the history of the world. The motives which led to it were not those of trade, nor of conquest; the individuals concerned in it promised themselves no personal advantage nor benefit whatever. Their motives were purely philanthropic, and their objects strictly disinterested. In spite of the unexampled difficulties with which they have had to contend, they have by patience and perseverance, succeeded in placing their colony upon a safe and prosperous footing. It is just beginning to exert, in a sensible degree, its beneficent influences upon the destinies of the African race; and promises, if it be duly sustained, to do much for the regeneration of that quarter of the globe. Hence it has received, as it richly deserves, the respect and sympathy of the whole civilized world. To the United States it is an object of peculiar interest. It was established by our people, and has gone on under the countenance and good offices of our Government. It is identified with the success of a great object, which has enlisted the feelings, and called into ac-

tion the enlarged benevolence, of a large proportion of our people. It is natural, therefore, that we should regard it with greater sympathy and solicitude than would attach to it under other circumstances.

This society was first projected in the year 1816. In 1831 it possessed itself of a territory upon the continent of Africa, by fair purchase of the owners of the soil. For several years it was compelled to defend itself by arms, and unaided, against the native tribes; and succeeded in sustaining itself, only at a melancholy sacrifice of comfort, and a lamentable loss of human lives. No nation has ever complained that it has acquired territory in Africa; but, on the contrary, for twenty-two years it has been allowed, with the full knowledge of *all* nations, to enlarge its borders from time to time, as its safety or its necessities required. It has been regarded as a purely benevolent enterprise, and, with a view to its success, has been tacitly permitted to exercise all the powers of an independent community. It is believed that this license has never been abused, and that the colony has advanced no claims which ought not to be allowed to an infant settlement just struggling into a healthy existence. Its object and motives entitle it to the respect of the stronger powers, and its very weakness gives it irresistible claims to their forbearance. Indeed, it may justly appeal to the kindness and support of all the principal nations of the world, since it has already afforded and still continues to afford, the most important aid in carrying out a favorite measure of their policy.

It is not perceived that any nation can have just reason to complain that this settlement does not confine itself to the limits of its original territory. Its very existence requires that it should extend those limits. Heretofore, this has never been done by arms, so far as I am informed, but always by fair purchase from the natives. In like manner, their treaties with the native princes, whether of trade or otherwise, ought to be respected. It is quite certain that their influence in civilizing and christianizing Africa, in suppressing the slave-trade, and in ameliorating the condition of African slaves, will be worth very little, if they should be restrained at this time in any one of these particulars. Full justice, it is hoped, may be done to England, without denying to Liberia powers so necessary to the safety, the prosperity, and the utility of that settlement as a philanthropic establishment.

This Government does not, of course, undertake to settle and adjust differences which have arisen between British subjects and the authorities of Liberia. Those authorities are responsible for their own acts; and they certainly would not expect the support or countenance of this Government in any act of injustice towards individuals or nations. But, as they are themselves nearly powerless, they must rely, for the protection of their own rights, on the justice and sympathy of others powers.

Although no apprehension is entertained that the British Government meditates any wrong to this interesting settlement, yet the occasion is deemed a fit one for making known, beyond a simple answer to your inquiries, in what light it is regarded by the Government and people of the United States. It is due to Her Majesty's Government that I should inform you that this Government regards it as occupying a peculiar position, and as possessing peculiar claims to the friendly consideration of all christian powers; that this Government will be, at all times, prepared to interpose its good offices to prevent any incroachment by the colony upon any just right of any nation, and that it would be very unwilling to see it despoiled of its territory rightfully acquired, or improperly restrained in the exercise of its necessary rights and powers as an independent settlement.

I pray you to accept the assurance of my distinguished consideration.

A. P. UPSHUR.

HENRY S. FOX, Esq. &c. &c. &c.

IS COLONIZATION, A PRACTICAL PLAN.

The merit of being *practical* is of course a great merit. A "practical" man is looked upon by many as a great man necessarily. Some, indeed, go so far as to give more credit to the carpenter who planes the boards, than to the man of science, the architect, who designs the edifice, because they consider the former a *practical* person. Well, to a great extent this is right, and we agree that its *practical* merit must be the test of Colonization.—As we wish to be brief, we will put what we have to say on this subject into the form of question and answer.

Mr. Smith.—Well! Mr. Jones, is Colonization a practical scheme?

Mr. Jones.—Well! why not, Mr. Smith?

Mr. Smith.—Why, all the navy of the Union and its merchant service to boot, and all the contributions you could get by all the agents that could be appointed would not furnish the ways and means to remove the *increase* of the coloured population, let alone the whole number. Would they?

Mr. Jones.—You state your proposition confidently, and then ask me if it is correct. Let me ask you a few questions by way of answer; and first, what is the whole increase of the coloured population?

Mr. Smith.—Why, I don't know exactly, but perhaps some 80,000 per annum.

Mr. Jones.—Well, that's near enough. Now, how many emigrants from foreign countries come to the United States and Canada and the British Islands, annually?

Mr. Smith.—Really I cannot say—though I have heard that the number varied between 2 and 300,000.

Mr. Jones.—Quite near enough. And how do these people get here.—Do they come in the *national* vessels of their respective countries?

Mr. Smith.—Certainly not, and that is just what puzzles me. They come here some-how, and then they disappear. The country absorbs them. They go to the West I presume.

Mr. Jones.—Not exactly.—A good many of them stay upon the seaboard, where they elbow out of employment the free coloured people and hired slaves, as witness the Point in Baltimore and the coal yards. But though this is an important fact, it is out of the way of our present catechism. The people come here, and to the extent you mention, there is no doubt of that. Now what motive induces them to come here?

Mr. Smith.—A desire to better their condition I presume.

Mr. Jones.—Just so, as we say in New England. Just so—and who pays their expenses?

Mr. Smith.—Why I presume they pay their own expenses for the most part; though it is said that some are paupers sent out by their parishes.

Mr. Jones.—Yes, so it is said, and there have been instances of that kind. But in general they pay their own expenses.

Mr. Smith.—I believe they do.

Mr. Jones.—Then we have these facts:—that the emigration annually to this continent is equal to about three times the increase of the coloured population:—that this emigration is at the expense of the emigrant him-

self:—that he comes here in 'the traders that ply between the Old and the New World;—and that he comes here to better his condition. Am I not right?

Mr. Smith.—Yes, and I think I see what you are coming to. You mean to say, that the coloured man in the United States has more reason to be dissatisfied with his position, than the Irishman or German has to be with his position in Europe—and that it would be bettered, as much, in the one case, by removal to Africa, as it is, in the other, by removal to America.—But then, how can you get up a trade such as exists between the United States and Europe—how can you have as many ships to pass to and fro—how can you get up governments and communities in Africa which shall attract the coloured man?

Mr. Jones.—That is exactly what we propose to do by Colonization. To this end individual contributions have already, small as they have been, done wonders. There are already thriving communities planted by the colonizationists on the coast of Africa, capable of self defence and self support. The trade between the two countries has already increased so much that a squadron is stationed there, whose purpose, in part, is to protect it.—These colonies are growing steadily.—Their trade is yearly increasing.—Colonization is the main agent in these results: and the time is coming when the coloured people will seek Africa at the same rate that the whites seek America—and will, as the whites do, pay their own passage—will be provided for in Africa as the whites are in the United States—and when the question will be, not who shall remain, but who shall have the privilege of going. All this is within reasonable bounds of expectation, and therefore we consider Colonization a *practical* scheme.

Mr. Smith.—Well! there may be something in it after all.

FROM A COLOURED CORRESPONDENT.

I ask the use of your Journal to address a few remarks to the friends of my colour in the Eastern States who are opposed to Colonization in Africa, for after all that has been said and written, I am at a loss to understand the ground of their opposition. Those who advocate our freedom, must concede to us the rights of freedom, and what is freedom but the right of choice. I have much difficulty in understanding how our friends, as such, can attempt to withhold this boon from us. Such of us as choose to emigrate to Africa, do so from the motive that influences all men in their movements, an increase of comforts and happiness. Such of us as have lived in Africa, know that these blessings are attainable there. None are forced to go. It is a voluntary act. Why should our friends oppose us? I am unable to account for it in but one way, that is, their belief that we are incompetent to self government: that we have not the capacity to sustain a community or nation, and that we must remain among the whites in a state of surveillance or partial freedom, for an indefinite time. If we are not capable of judging for ourselves and governing ourselves we are not fit to be free. If there ever was any ground for this belief it is now falsified; twenty years experience has developed qualities and character fully equal to the task. We would not descend to a comparison with some of the new settlements in the States as to morality and order. The Bowie knife and Lynch

law are unknown in the American colonies in Africa. If it is the desire of our Eastern friends to benefit us they will at once gratify their desire and essentially serve us by aiding our colonies. I therefore respectfully and earnestly request them to re-consider the case and to demonstrate their friendship for us by sustaining us in the ascending course in which Colonization has placed us.

LOTT CAREY.

(From the Baltimore Clipper.)

COLORED POPULATION.

It is beyond question that the ill-judged interference of the abolitionists of the north with southern institutions has had the direct effect of restraining emancipation, and of thus injuring the cause of colonization. The southern states have been driven into the adoption of measures of a rigid character in regard to the colored population, bond and free. We have heretofore stated, that in Maryland, until the abolition excitement, a general disposition existed to emancipate the slaves, and to transport them to Africa—and that Maryland was not a slave state from choice but necessity. These positions are sustained by the policy of our state legislation. In 1825 or 1826, one thousand dollars per annum were appropriated to colonization purposes, as the commencement of a system which it was supposed would, in time, remove the greater portion, if not all, of the colored people from the state. Subsequently the state colonization society was established, and the annual appropriation greatly increased. All seemed to be working well for the cause of humanity, until the imprudence of the abolitionists produced a revulsion of feeling. But the state society still perseveres in its laudable labors, and is making considerable progress, whilst the legislature continues to foster the enterprise by bestowing its usual annual donation of \$10,000. What we have heretofore stated on this subject is corroborated by the following statistical information, which is copied from the Frederick Herald:

“Up to the recent change in our laws, in no state had emancipation progressed so rapidly as in Maryland, and, at present, in no state are there so large a number of free negroes. But since the year '31 the legal policy of the State has been to check emancipation, and also to lessen the free colored population by prohibiting emigration into the state.

“According to the census of '40 the number of whites in our state were, 316,544—free colored 64,837—slaves 89,736. Total, 465,117. The proportion of free colored population has always been upon the increase up to the present time, whilst the slave population arrived at its maximum or greatest extent in 1810, after which it began to decline. Thus, in 1790 it was about 103,000—in 1810 it was 111,527—in 1840 it was 89,736.

“In 1830 more than one third of the colored population of the State were free, and in 1840 the proportion of free colored to the slaves was as 61 to 89—approximating one half. The slaves in the State have diminished within the last ten years at the rate of twelve and a half per cent.

“In 1790 there were about two white men to every colored one, and in 1840 the proportion had slightly increased in favour of the whites.

“The increase of free colored persons has been, within the last thirty years, at the rate of 900 per year—yet the entire colored population of the State has diminished at the rate of about two per cent; and during the same time, the white population has increased eight and three quarters per cent.

“Thus it will be observed that while the white population is increasing, the free colored is also increasing 900 per annum. What is to be the consequence?—is it desirable to have a mixed free population in our State?

The high Southern prices will drain it of slaves, and what then is to be done in regard to the colored *freemen*? Are we to accord to them all the rights and privileges of whites?—are they to remain an oppressed and despised race, deprived of all countenance—or are we to rid the State of them by restoring them to liberty through the agency of colonization?

“Our State, although crippled in its pecuniary resources, and although considerable effort has been made to prevent it, continues to appropriate \$10,000 annually to extend the benefits of Colonization. A considerable amount is also acquired for the same purpose from the liberal contributions of private citizens, and the Maryland Colonization Society have succeeded in planting a flourishing colony at Cape Palmas, on the Western Coast of Africa. The Colony consists of some 3 or 400 persons, and affords a foundation to a more extensive system of Colonization than has ever heretofore been attempted, and which, we hope, will one day entirely rid our State of a colored population and enroll her with her sister States north of Mason & Dixon’s line.”

If the abolitionists are influenced by humane considerations alone, they will discover from the above statement, that the course they have adopted is much more injurious than beneficial to the objects of their solicitude; and that their best policy is to leave the Southern States to the management of their own concerns. Their interference produced a bill some years since in the Maryland Legislature, which, had it become a law, would have driven every free colored person from the State, or placed them in a worse condition than that of slavery. All that we ask is, to be let alone; and we trust that the abolitionists will have the good sense to desist from measures which have the opposite effect to that intended.

We publish below an extract from the proceedings of a meeting of the Massachusetts State Colonization Society, and regret that our space does not permit us to give the article at length. The statements of Gov. Roberts are of much interest, and we commend them to the notice of our readers, especially our coloured readers. Gov. Roberts is himself a man of colour, at the head of a free people, vindicating, by the intelligence, tact, and judgment of his course, the oft-disputed ability of his race to govern themselves in civilized communities. What would Gov. Roberts have been had he remained in America? The head waiter at some great City Hotel—the head barber of some principal alley—the head boot-black of some very roomy cellar—the head steward of a steamboat—a very prominent drayman, perhaps—or a fashionable hack-driver. These being the range pretty much of the better callings of the free coloured people of this country—with few, and but *very* few, exceptions.

EXTRACTS FROM THE REPORT OF THE PROCEEDINGS OF THE MASSACHUSETTS COLONIZATION SOCIETY.

The Society held its annual meeting on Wednesday afternoon, in the Central church, the Rev. Geo. W. BLAGDEN in the chair, in the absence of the President of the Society, Hon. WM. B. BANNISTER, of Newburyport. A fervent and most appropriate prayer was made by the Rev. Dr. HUMPHREY, President of Amherst College in this State. The annual report was read by the Corresponding Secretary, the Rev. JOSEPH TRACEY, from whose report we learn that the Society still meets with discouragements, difficulties and obstructions in the way of its progress. The facilities for communication

with the public have been diminished the past year, through the transfer of the Boston Recorder to new hands—its present proprietors deeming it inconsistent with their proposed course in relation to slavery, to publish colonization information. Attempts to muzzle the press, both secular and religious, have been made, and with some degree of success. Editors have been repeatedly threatened with a loss of subscribers if they admitted into the columns of their papers information bearing upon the subject of colonization. The case of an associate editor of a paper who was bribed to publish an article derogatory to the cause and best interest of colonization was mentioned; when the fact came to the knowledge of the editor he lost his situation. The agents of the Society, from one cause and another, have been unable to fulfill their engagements—and no one, during the latter part of the year, has been engaged to visit the towns in the State to promote the objects of colonization. The Rev. Mr. PHELPS was obliged to discontinue his service in the early part of the year in one week after commencing them, owing to the state of his health. Yet notwithstanding all these difficulties, the Society has made considerable progress.

* * * * *

The Rev. Dr. CARROLL, of New York, then submitted the following resolution:

Resolved, That the cause of African Colonization originated in a spirit, and is founded on great principles, which will ensure stability and ultimate triumph, and that all the recent facts in its history tend to confirm this opinion.

This resolution the reverend gentleman supported in one of the ablest and most forcible speeches we ever listened to. It was delivered in eloquent and glowing language, and completely enchained the attention of the large audience present. We regret that our limits forbid our reporting it at length. The resolution was adopted.

After Dr. Carroll had taken his seat, the Rev. R. R. Gurley made a few remarks, and then introduced to the assembly Gov. Roberts of Liberia. This gentleman is a mulatto, with a highly intelligent countenance, and expressive eye, betokening him a man of talent, upon which the responsibilities of the Government of the colony may be safely devolved. He emigrated to Liberia from the vicinity of Petersburg, Va., when a boy, and received his education there, and may be considered of colony culture and growth. As such his appearance and remarks spoke well for Liberia. We shall give such of Gov. Roberts' remarks as we think will prove interesting to our readers, but they will form no immediate connection one with the other, as much of the information was elicited through the medium of questions, individuals of the audience asking such questions as they deemed proper.

The Governor thanked the society for sending him to Liberia, and said ninety-nine hundredths would do the same. The establishment of the colony of Liberia had broken up the slave-trade along 100 miles of sea-coast. Where Monrovia now stands, was formerly a great slave mart, and an old woman, a chief, residing only six miles from the town, had never visited it as it had ruined her business. The only difficulties with the natives arise from the opposition of the colonists to the slave trade. They wish to purchase about 130 miles of coast to break up other slave factories within their limits. There are in the colony, primary schools, and schools of a higher order, but they are not conducted so well as they should be, from a want of competent teachers. Colony governed on much the same principles as the United States. Governor appointed by the Colonization Society, all subordinate officers by the Legislative Council elected by the people. There are four Courts—a Court of Quarter Sessions for civil cases, a Superior

Court for criminal cases, a Supreme Court, and a Justice's Court. The influence of the colony on Christianity is very great. Commerce of the colony is improving. The Governor read from the collector's return of the port of Monrovia alone—there are *four* ports in Liberia. Imports for *one quarter*, ending 21st March last, \$16,000. Exports for the same time, \$13,058 87. British struggling to get a foot-hold in the colony to secure trade; more especially of that part of the coast which the colony wishes to purchase, about 130 miles, from Cape Mount to Cape Palmas; estimated expense of purchase, \$20,000. Coast extends back from 20 to 40 miles; camwood and palm oil very abundant. The Governor thought the population would engage extensively in business if capital was easily obtained. The suppression of the slave-trade increased the business of the colony, as the natives were obliged to turn their attention to other modes of living than by the capture of persons to be sold as slaves. Monrovia contains about 50 stone buildings, 200 wooden buildings, and as many native buildings of bamboo. It has three churches, a Presbyterian, Baptist, and Methodist. The Methodist is built of stone, 60 by 40 feet; the Baptist is 40 feet square; the Presbyterian, 40 by 30 feet. The Presbyterian Church has between 40 and 50 members, the Methodist upwards of 200, the Baptist about the same number. Monrovia has 8 vessels, Bassa 2, Greenville 1, built in the colony. There are others owned in the colony, built abroad. The trade extends along about 650 miles of coast.

The Governor did not think five persons who had been there a year would return; he would not; could live better, easier and cheaper there, than in the United States. An agent visited Liberia from Jamaica, to induce emigrants to go there. After a long stay, he could induce only eight to go. British officers had said to the colonists, the United States do nothing for you—come under British protection, and you will get all you want. No, say the colonists, we wish not British laws; we would remain as we are. There are but two places in Monrovia, where ardent spirits are sold—*none sold on Sunday*. Only one person in jail when the Governor left. To be qualified as a voter, a person must reside two years in the colony, be of good moral character, and adopt American dress and speak the English language. Sabbath is most religiously observed. Many of the productions of the colony grow spontaneously; few articles require cultivation, and they but little. Thirty bushels of ginger have been raised on one acre of ground. Mahometans are sending missionaries to the tribes in the vicinity of the colony, to counteract the influence of the colonial ministers. The Mahometans are induced to do this, because the tribes are disposed to give up their idol worship. There are only *six whites* in Liberia proper.

After the Governor took his seat, the Rev. Mr. Eddy of New Jersey, proposed the following resolution, which was unanimously adopted:

Resolved, That the statements of Governor Roberts, respecting the colony of Liberia, are honourable to the cause of colonization, and encourage its friends to renewed efforts in its behalf.

After the public exercises closed, there was an election of officers for the ensuing year.

FOURTH OF JULY COLLECTIONS FOR 1844.

July 8th,	Received from Rev. Mr. Peterkin, Frederick, Md.	\$16 20
" 19th,	" " Rev. Dr. Wyatt, Baltimore, Md.	59 65
" 25th,	" " Rev. H. Slicer, Baltimore, Md.	17 85

\$123 70

MARYLAND

COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, AUGUST, 1844.

Vol. 2.—No. 14.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

AN APOLOGY FOR OUR AUGUST NO. IN THE MIDDLE OF SEPTEMBER.

THE gentleman who was kind enough to take charge of getting out the July No. of the Journal, alluded to our temporary absence from the city, but promised our early return, and the timely issue of our August No. Return we did, *in time*, 'tis true, but so severely afflicted with an inflammation of the eyes, that we have been forced to neglect business of all kinds, not only the preparation of matter for the Journal, but the usual correspondence of the office. Hoping from day to day to improve, we have delayed the Journal until this late period, and now only call the present the *August* No. in order to complete the volume. We can, however, promise our readers, that our future numbers shall not depend upon the contingency of our precarious health, but if we are not able to attend to our duties, they shall be performed by *abler* hands.

PRACTICABILITY OF COLONIZATION.

“Official returns shew the number of emigrants, *cultivators or operatives*, to Algeria, during 1843, to be 18 or 19,000.”

The above extract from a letter from Paris published in the National Intelligencer of the 1st August, instant, has a bearing upon the oft-doubted practicability of colonization. The emigration referred to takes place from France, where operatives and cultivators are as well off as in any other portion of Europe, where they can live in peace and comfort, and where all the avenues to wealth and station are open to an honourable ambition, to a country in Africa, newly conquered, where the climate is far more unhealthy for the emigrants from France, than the S. W. coast has ever proved to be for the emigrants from the United States, and where no husbandman is safe beyond the immediate neighbourhood of the Capital from the marauding forays of the unconquered and unconquerable inhabitants of the Desert—the fierce and vindictive Arabs. And yet, under these circumstances, there is a colonization going on in Africa, from France, voluntarily and self-sustained, equal to nearly one-third of the annual increase of the whole coloured population of the United States. We repeat here, for

the hundredth time, the idea, that where there is one motive to influence the European to emigrate, there are ten to induce the coloured man of the United States. It is true, that motives are of different operations upon different subjects:—but it would be a poor compliment to the coloured man to say, that he opposed emigration, because he had either less intellect or a weaker judgment than the Frenchman.

HAYTI AND LIBERIA.

In our last number, we noticed the intelligence from Hayti, shewing a state of confusion there that would, doubtless, be urged by the enemies of colonization, as affording evidence of the incapacity of the coloured race for self-government in a civilized and republican community. But admitting that there has been proof of this in *Hayti*, the facts, which, however, we do not know enough of to determine to our own satisfaction, the Americo-African colonies by no means furnish a parallel case. The only similarity is that the people of Liberia and Hayti are alike *coloured* people. The slaves of Hayti, at the time of the revolution which expelled their white masters, were illiterate and uninformed. As a body, the population, which suddenly found itself in possession of the island, were wholly inexperienced in all the modes of freedom, and the consequence was that they became at once subject to the control of Christophe, under a government that was in truth an absolute despotism. Nor was it better with Boyer, who, under the name of President, was little other than supreme Dictator. The Haytians found themselves free, without that preliminary training which is necessary to the enjoyment of freedom. With the colonies on the coast of Africa it has been far different. Let us take for example the Maryland colony at Cape Palmas. It was founded by a handful of men, every one of whom, however ignorant of letters or deficient in general information and intelligence, had been brought up in the midst of republican institutions. They had, whether freemen or emancipated slaves, become as familiar with the whole system of popular elections as the whites themselves among whom they had been living. They had seen, over and again, the elections for sheriffs and representatives; and were acquainted with the duties of the parties chosen by the people. They were equally informed in regard to militia trainings and their purposes. They had been loungers about the courts, open as these always were, until they had obtained a general notion of their purposes and forms; and the homely judicature of the justices of the peace had grown to be understood and appreciated by them. It is true that their knowledge on these subjects was crude, and far from accurate in regard to any of them. Still it was sufficient to enable them when they were left to shift for themselves, to fall readily into the usages of the free country they had left; especially when they were, at first, under the control of white agents of character and intelligence, whose especial charge it was to initiate them in the performance of the duties involved in their new relations. This was all the more readily done because the numbers of the founders of the colony were small. At the end of the first year, therefore,

when the colony was reinforced by a very limited accession of emigrants, the new comers found a community already exercising, with good discretion, the functions of political self-government; and they fell of course into the habits already established; and all the more easily, because they were the habits of the country which they had left, which they had, during all their lives, been accustomed to witness, with more or less understanding of their character and object. With each succeeding expedition, the certainty of order among the new comers was strengthened, because the members of those already established and trained to the laws was steadily increasing; and at last, when the State Society withdrew its white agents and placed a coloured governor at the head of affairs at the colony, it was with the conviction that order and intelligence prevailed among the old settlers to such a degree, as to make it inevitable that all future emigrants would become absorbed into the well regulated republican community, which had thus been gradually brought into existence. The lovers of order, the intelligent lovers of republican institutions, had grown to be the great majority of the people, and each succeeding accession of emigrants became broken into the harness, to use a familiar illustration, as a young horse is broken into his future labour by making him, at once, one of a well trained team. It is to this state of things that the prosperity of the Americo-African colonies is to be attributed; and it is this state of things which constitutes the wide difference between the condition of their citizens and that of the people of Hayti.

(For the Colonization Journal.)

TO THE FRIENDS OF THE COLOURED PEOPLE IN THE EASTERN STATES.

In the last number of this Journal I expressed my regret that you had adopted the opinion of our mental inability: the consequence has been disastrous to us. It is doubly injurious, for it induces you to withhold your aid, and has to a great extent paralyzed our friends in the slave States; their efforts have been weakened by the denunciations of the Eastern prints against them, in which the thoughtless amongst ourselves have joined. Thus we are thrown on your aid, and the only aid we have received is denouncing the iniquity of slavery. The evil is admitted—the object is the remedy. To such of us as have been in a position to view the whole ground, it appears evident that colonization, as far as it can be extended, is the best that is practicable in the present state of things. Colonization admits of, and in fact invites any additional efforts in our favour. Some things that cannot be overcome, may be eluded; prejudice against us seems invincible, but by colonization we escape its effects. Before this plan was devised by the wisdom and benevolence of our friends, we were viewed as individuals, as families, or at most as a tribe; but the founders of colonization considered us as a people, and formed the sublime design of making us a nation. They are destined to be enrolled among the benefactors of mankind, though the memory of Finley, Caldwell, Harper, Key, Ayres and Ashmun may not be emblazoned by statues of bronze or marble, their names will be perpetuated by monuments of living men.

LOTT CAREY.

(From the African Repository.)

We have the pleasure of laying before our readers the able report of the New York Colonization Society. They cannot fail to perceive in it sound judgment, forcible reasoning and unanswerable argument. It is written in Dr. Carroll's most felicitous style and with his usual point and pungency. We need not therefore ask for it a perusal by the friends of colonization. They will find in it a rich treat for both intellect and heart. But we will ask them when they have read it to hand it to their friends and ask them to read—and to give it a general circulation.

REPORT.

In presenting to the Society this their Annual Report, the Board of Managers regard it as alike their duty and their privilege to acknowledge with profound gratitude the fostering care of God, and to recognize his benignant hand in the blessings which the officers and members of the Society have enjoyed during the past year. No accents of sorrow over the decease of any of our officers need mingle in the joyous sounds of congratulation with which we hail the Society and its friends on the recurrence of this twelfth anniversary. True, the past year has not been characterized by the extended, permanent, energetic, and efficient exertions which the exigencies of the Society demanded. This resulted mainly from the want of a Corresponding Secretary and General Agent; that office having been vacant the greater part of the year. This Society, in common with other benevolent associations for the spread of the Gospel and the furtherance of human happiness, has felt that disastrous curtailment of charitable contributions, resulting from the unexampled pecuniary perplexities of this country for some time past. But we believe that the past year has been strikingly characterized by returning confidence, and rekindling hopes in respect to the great scheme of African colonization. The friends of this scheme have had their faith and patience tried. A spirit of fierce and uncompromising hostility has persecuted this blessed cause through a course of years, and employed against it with untiring zeal, every weapon which the subtlety and ingenuity of opponents could invent. This has led many Christian minds to a re-examination of the whole enterprise of African colonization—to inquire into its origin, ascertain its genius, and examine its results, as far as its progress has developed them; and the consequence has been, a re-established confidence in it and renovated hopes of its ultimate success and triumph. Notwithstanding all the opprobrium so gratuitously thrown upon it, the friends of this cause can find ground of confidence in the stability and success of the colonization enterprise from the very spirit in which it originated. It was not prejudice against colour—it was not the desire that slaves might be held more securely, by the removal of the free blacks from amongst them; nor that the price of those in bondage might be enhanced by the emancipation of some of their number. It was not for political or commercial purposes. These were not the motives; this was not the spirit in which the enterprise of African colonization originated. The first great conception of this scheme was formed by the benevolent, devout Dr. Finley; and no one can contemplate the workings of his holy mind, when originating this plan, without a subduing, an almost sublime impression of the purity of his motives, of the exalted sympathies, and the lofty and expansive philanthropy that swayed him. He yearned in Christ-like compassion over the hapless coloured man, and groaned and travailed for his social, political, and religious redemption. The fire that burned in his own bosom soon caught and kindled in others, and he drew to his aid kindred high-born spirits. The cries of S. J. Mills ascended to heaven for this cause, and his heart beat

high in aspirations for its success just before he retired from this world to his rest in glory. Colonization *originated* in the counsels, the prayers, the tears, the hopes, and holy desires of a group of patriotic, humane, philanthropic *Christian* minds, that would add dignity to any nation that could claim them as her citizens and her sons. In its very commencement this work seems to have been of God, and it is not to be overthrown by the capricious jostlings of every wind of doctrine or wayward burst of popular feeling. Faith and prayer, confidence and hope in God, have grafted it from the first "into the good olive tree"—have rooted and grounded it in those immutable and eternal principles of truth and right, which will secure its vitality and growth when exotics by its side shall have withered and passed away.

The friends of this cause find a ground of confidence in its stability and success, from the *great principles of our nature to which it appeals*.

Had the cause of African colonization addressed the unworthy motives, the prejudices, and base passions of our nature, as it has been slanderously affirmed to have done, the lapse of a quarter of a century would not have been necessary to have bereft it of all the interest and sympathies of a Christian community, and consigned it to an ignominious oblivion. Indeed this was the destiny confidently predicted of it ten years ago. But this cause has shown a *tenacity* of life invincible by all the destructive elements let loose upon it in the infancy and feebleness of its existence. And it has maintained a successful struggle against the most fearful odds, simply because this scheme from the first has appealed to the calmer, loftier, and more enduring principles of our nature, and has anchored its convictions in *reason* and *conscience*, instead of enlisting fancy and fanatical excitability. It appeals to our *natural sense of justice*. The colored man, whom it aims to benefit, has been grievously wronged. His fathers have been torn from a country fitted by Providence to be the congenial home of the African, and there is not one of that race in this country now, but is suffering innumerable evils as the consequence of the bondage to which his ancestry have been subjected. Our fathers participated in the crime of enslaving them, enjoyed the fruits of their cheerless industry, and died without doing justice to them. We, their sons, have succeeded to their inheritance and their responsibilities. We too, even in the North, enjoy at this moment the results of the toil and tears, the exile and bondage, of the colored man. We owe a debt of *justice* to him. He has obtained a judgment against us in heaven's high chancery. We must cancel this by kind returns to him in *this* world, or take the penal consequences of our delinquency in the future.

This scheme of African Colonization proposes to make some reparation for his wrongs. It aims to restore him to his father-land, where his freedom will be something more to him than a mere *tantalizing name* for his *practical* disfranchisement of the rights—social, civil, and political—that belong to him by nature as a man. It aims to *elevate* him, and to do all at present possible to reinstate him in the dignity and secure to him the privileges of a freeman! Hence this cause appeals to our *instinctive sense of justice*, and brings the strong convictions of *right* to sustain its claims.

It appeals to our *HUMANITY*. Without strangely perverting the constitution which God has given us, we cannot avoid feeling a deep, and sometimes even a tragic, interest in the sorrows and sufferings of our fellow men. It is on the supposition that the human mind naturally possesses the susceptibility of pity and kindred tender emotions, that we can account for the existence of the drama, and the influence which the representation of *fictitious* distress exerts on the populace. And perhaps it is the misfortune of the Colonization cause in these days of *morbid* sensibility that it makes its appeal to our

humanity from scenes of *real* distress only. Did it create *imaginary* woes, and dress them out in the tragic habiliments of romance, and invest them with some degree of that concealment and mystery which Burke says is an element of the sublime, it would doubtless excite a much stronger temporary emotion. But from real, humble, homely, every-day suffering, our cause makes its appeal to that calm and sober humanity which is a lasting and reliable principle of our nature. We go into the veritable history of aggrieved, injured, wronged, bleeding Africa. We see her, like the Daughter of Zion, sitting in sackcloth and ashes, weeping unavailing and inconsolable tears over her despoiled and hapless children. The heartless rapacity of the white man has torn them from her palpitating bosom, and afflicted on them for centuries the aggregated ills of exile and bondage. There is no humiliation and servile submission—no hardships of unrequited, compulsory toil—no insult and indignity to unprotected weakness—no privation, wrong, and degradation of involuntary vassalage, to which the ill-starred sons and daughters of Africa have not been subjected. Their cruel destiny is one of the profoundest mysteries in the administration of God's righteous providence over our world! The condition of those who are nominally free in this country is one over which common humanity might weep. They are overshadowed by the superior intelligence of the white man, jostled out of mercantile and mechanical enterprise, and even out of the humblest department of labor, by the competition of the privileged whites. *Practically* deprived of social, civil, and political equality, and their feet made fast in the stocks of an arbitrary and iron caste, they are confined to a position in society here, which excludes those hopes and aspirations that create the very sunshine and *vital* warmth of man's terrestrial existence! From out this region and shadow of social death, these oppressed sons and daughters of Ethiopia stretch forth their hands to us, and with the lines of a sorrow and anguish which centuries of wrong and outrage have at length stereotyped upon their countenances, they look imploringly to us for help. And no strength of prejudice can render their appeal wholly powerless. There is a native humanity, in many cases sanctified by religion, which will respond to that appeal, and gird itself to the performance of its kind offices to the colored man *through the medium of Colonization*, till some better scheme for the accomplishment of its beneficent work shall have been devised. But this cause appeals not less to our *benevolence* than to our justice and humanity. The law of love is the law of our social and rational nature. We are so constituted as to be capable of caring for and desiring the happiness of our fellow-men. And while Christianity survives, this benevolence, which is one of its primary elements, must remain. And if it be the characteristic of this benevolence, to be *impartial* in its desires, and to yearn and long for the happiness of *all* mankind, can it ever overlook the condition of the colored man in this country, or the millions of his brethren in Africa? That benevolence which has planned for the mitigation of suffering and the promotion of human comfort in the institution of hospitals, retreats, asylums, and all the various provisions for the destitute and the wretched—that benevolence which has grasped the wide world as its field, and imprinted on the shores of every sea and on the sands of every desert the tracks of its missionaries to the heathen, by what *fatality* should it be blind and insensible to the condition of the colored man? He *is a man*, susceptible of intellectual, social, and religious happiness—with all the capacities of our common nature as keenly alive to personal suffering or enjoyment as we are. He is capable of improvement, is governed by the same laws of being, and can feel all the impulses and aspirations common to the human mind. The fact that he is now suffering a degradation and misery, the sad inheritance of ancestral

slavery, ought only to bring him into a more intimate sympathy with that benevolence which yearns over the wretched and seeks their happiness. Now, as the scheme of Colonization contemplates his benefit, promises to place him in circumstances where he will not be trammelled in his natural pursuit of happiness—where a thousand genial influences will visit him, denied to his condition amongst us;—and as this scheme furnishes the best means yet practically tested to promote the colored man's highest good, the steady, sober principle of *Christian* benevolence will avail itself of *Colonization*, and, for the present, do what it can through this medium to further the great interest of this injured portion of the human family. Prejudice and misrepresentation, or theories full of fallacious hopes, may cause this great principle of benevolence to pause in momentary perplexity on its way. But that it will ever sit down idly, and permit the present generation of colored people here and in Africa to pass from earth unblest by its efforts to fulfil to them the great law of love, is morally impossible. Its inherent energies will not permit it to slumber over their mournful condition and destiny, dreaming of a *social* millenium at hand when, as by magic, the colored race will be disenthralled and elevated to the dignity, the rights, privileges, and enjoyments of freemen. No! activity, *irrepressible activity*, is an essential element of benevolence. And after its temporary distraction, diversions, and disappointments in other schemes for benefiting the colored man, it will return to Colonization, as the best and only practicable plan yet devised to mollify, at least with ointment, the wounds of suffering Africa; and will urge on its celestial work of charity through this medium. Unremitting *exertion* supplies the very joys of benevolence throughout the Universe!

“An angel's wing would tire, if long at rest—
And God himself *inactive* were not blest.”

These are rational grounds of confidence in the ultimate success and triumph of the cause of African Colonization. Nor is this mere theory—facts in the history of this cause for the past year, amply confirm these views. The providence of God, for the last year and a half, has wrought most signally in answering the oft-repeated and specious objections to this cause. How often has it been confidently affirmed, that colonization “*rivets the fetters of the slave!*” And yet the numbers that have been emancipated through the operations and influence of this scheme, the last few years, are greatly increased, and the spirit of a *rational* and *safe* emancipation is spreading with an almost incredible rapidity and power. It is a new and affecting *fact* in the history of colonization, that at this hour there is a willingness on the part of masters to liberate more slaves than can be received and provided for by all the resources of the American Colonization Society, and its Auxiliaries. There are more than one hundred now in the single State of Virginia, trained and fitted for their freedom, whose redemption is delayed simply by the want of adequate means to convey them to their home of freedom, and provide for their temporary wants there. It has been said that colonization could not in any reasonable time remove the colored people of this country, had it at command all the shipping and all the governmental resources of the nation. And yet the actual statistics of the slave-trade for the last few years show that half a million are enslaved by it every year; and that, with all the capital necessary, and all the disadvantages under which this inhuman and piratical traffic is carried on, being hunted on every sea by the armed vessels of Great Britain and America, still it can, in the short space of five years, make precisely as many slaves as are now held by all the slave-holding States of this Union. What a reproach, that the Christian benevolence and liberality of this nation, untrammelled as it is, and with all

its facilities, cannot prove as efficient and successful as the brutal cupidity of slave-trading, plied as it is under the indignant scowl of Christendom, branded as piracy, and hunted down by the armed squadrons of powerful nations!

It has recently been said, too, with an air of contempt, that Colonization is "an obsolete idea," an "exploded humbug!" As an answer to this, the providence of God has recently given this cause a hearing in the Congress of this nation, by the admirable report of Hon. J. P. Kennedy, from the Committee of Commerce, in which that gentleman, of neither obsolete ideas nor gullibility to be humbugged, speaks in the following terms respecting the enterprise.

[For want of room we are compelled to omit some passages in this part of the Report. They are made up mainly of *extracts* from the Report of Mr. Kennedy and the correspondence between our Government and England on the subject of Liberia, with which our readers are already familiar.]

That great and vital point on which the solicitude and fears of the friends of colonization have so long centred, is at length gained by the virtual commitment of two of the most powerful nations in Christendom, for the protection of the colonies of Liberia. The recent doings of the American squadron on the African coast, and the numerous treaties entered into with the native tribes within the last few months, confirm our confidence in the complete and lasting security of the colonies.

God, in the movements of his providence, has interposed lately to vindicate this cause from the charge of being unfriendly to Christian Missions. For, while one mission has been removed from Cape Palmas from political causes, two have been planted there in its stead; and Christian instruction and healthful evangelic influence are more prevalent in the colony now than at any time since its foundation. The great evangelic aspect of this enterprise, which has always been the rallying point for the prayers, hopes, and aspiration of Christians respecting Africa, has grown brighter and fuller of promise by all the recent events in the moral history of the colonies. There are 1474 members of Christian churches there—a greater number in proportion to the entire population than could be found in many parts of our own privileged country.

In reference to the observance of the Sabbath there, a witness whose testimony will not be disputed, nor suspected of partiality by any who know him, writes from Monrovia, under date of 17th January, 1844, as follows:—"And on the holy Sabbath, one cannot but observe with pleasure the manner in which that day is kept. Never in my life, in any community, have I witnessed more solemnity, more reverence, and apparently more genuine religious feeling on the Sabbath day, than I have observed in Monrovia." What an influence a community with its Sabbaths, its sanctuaries, its church members, and its intelligent Christian spirit like this, must ultimately exert on the spiritual and eternal interest and destinies of Africa! Yet the enterprise which has located such a community, and planted its institutions there, is the one which professors of religion in this country have found it to their account to traduce, or destroy confidence in it, and to endeavour to overwhelm it by an odium never attempted to be cast on the most misguided and unsuccessful efforts of modern philanthropy!! But we render devout thanks to God, whose providence has recently so signally interposed to put this cause beyond the reach of their ill-judged opposition!

Vigorous efforts have been made lately to establish primary schools throughout the colony, and the paragraph of Governor Roberts' message to the Colonial Legislature, on this subject, would be creditable to the head and the heart of the Executive of any State in the Union. Five hundred

and sixty-two children of the colony are now receiving elementary instruction, and the number of native children sent to be taught in the arts of civilization, and in the principles of Christianity is constantly increasing. The High School at Factory Island is still in operation, and vigorous efforts are being made to place it on a permanent foundation. Commerce and agriculture are steadily advancing; and from the recent treaties with the natives, and the recent purchase of an important line of coast, embracing some good harbours, the commercial prospects of the colony are becoming highly encouraging. That these are not mere vague assertions, the late despatches from Gov. Roberts, and the unsolicited testimony of the officers of the American squadron, on the coast of Africa, abundantly prove. To some of this testimony we must now refer for the confirmation of these statements. Capt. Mayo, of the U. S. frigate *Macedonian*, says: "The people of our colony at Liberia, have turned their attention to agriculture, and have succeeded beyond any thing to be reasonably expected. I am frank to say, as a Southerner and a slave-holder, I have been opposed to the Colonization Society; but I am now equally frank in saying that I advocate it, and do recommend it to all slave-holders and others as the only way of getting the blacks removed from us. Be pleased to put my name on the list of subscribers to the Colonization Society as one of its warmest advocates." An officer of the U. S. ship *Saratoga* adds his testimony, in a letter to a friend, in the following language: "And now, by your leave, I will say something of the colony, as it appears to me, who have no particular interest in the matter. I have been often into the houses of the poor as well as the richer inhabitants—have talked with the new emigrant and the old colonists," and he then adds as the result of his own personal observation: "Industry, economy, patience, and temperance, are indispensable here as elsewhere. Without them little can be done, but with them I do solemnly believe that the coloured man is far, very far, better situated in Africa than in any part of America. I am much mistaken if one in twenty of the colonists, who have been here two years, could be induced in any way to relinquish Africa, and return to spend their lives in America." The following is his testimony respecting Gov. Roberts, the present *coloured* Governor of Liberia. He is the first fruits of colonial education and training. He left here when a lad, and has risen under the generous influences of the scheme of Colonization, and the institutions of Liberia, to an eminence which renders the following but a just tribute to his worth: "In Gov. R. the colony have a man whose place cannot be supplied. I have seen him at his own table, on board ship for weeks as a guest, presiding in court as judge, in council with the natives, and on the battle field. But I never saw him lose his self-possession for a moment. He was always dignified, gentlemanly, sensible, and firm. He is universally respected in the squadron." Dr. Lugenbeel, a gentleman of high moral worth and great discrimination, writing from Liberia since the commencement of the present year, says: "The colony is certainly in a prosperous condition at present. Since the memorable Gay-toombie war, four years ago, during the administration of the brave and noble, the beloved and lamented Buchanan, peace has reigned throughout our borders, and commerce and agriculture have been steadily progressing." "The citizens of Liberia can and do live far more comfortably than the free coloured people do in the United States." "In visiting this place, (Monrovia,) a stranger is at once struck with the remarkably neat appearance of every thing around him, and the air of cheerfulness which seems to be depicted on every countenance. A citizen of the United States, in whatever section of the Union he may reside, in visiting Liberia, will very soon find his former prejudices (if he had any) giving way. This I have seen fully exemplified

in the repeated visits of the officers of the American squadron stationed here, several of whom are slave-holders from the Southern States."

Now, in view of all the facts respecting the present condition of the colonies of Liberia—facts substantiated by separate, impartial, and unsolicited testimony, sufficient to confound and overwhelm, if it cannot convince, prejudiced skepticism itself,—may we not herald it to *the world*, that the great experiment of African colonization *is triumphantly successful*? The grand problem, how to bless the neediest and most miserable quarter of the globe *is solved*, and the dawn of Africa's social, political, and religious redemption has broken at last upon the promontories of her own sea-girt shore. And after the struggles and conflicts, the troubles and disasters, the persecutions and unrelenting hostility, which this cause has had to encounter, and over which it has at length triumphed, would it not be an unparalleled and an unpardonable oversight in the philanthropy and Christian benevolence of this country, to withdraw any portion of their zeal and their patronage now, at the very moment when the buoyant hopes and brightening prospects of present success are impelling it onward to its ulterior and glorious achievements for Africa? We call upon all the friends of the coloured race to rally anew to effort, to gird themselves afresh to the work, and never to relax a nerve or a muscle till the light of civilization and Christianity shall not only gild the shores, but glitter on the forests of the interior of Africa, and the song of freedom, and the shouts of salvation and praise be echoed from every mountain top, and reverberate through every valley of that vast darkened continent!

(From the African Repository.)

We have been permitted to publish the following extracts from a letter received by our fellow citizen, Dr. Alexander Mc Williams, from James Moore, a colonist who went from this city several years ago.

It exhibits a state of health, of prosperity and usefulness which is very encouraging. The specimen of coffee, spoken of is well worth seeing and tasting. It is of a very superior quality. And we can see no reason why large quantities of it should not be grown in the colony and brought to this country, where it will command the very highest price. And we believe that such will soon be the fact.

The number of coffee trees already growing in the colony gives promise of future abundance.

BASSA COVE, *April 4, 1844.*

DR. ALEXANDER MCWILLIAMS,

Dear Sir: *** Notwithstanding the difficulties to which I have been subject, I have endeavored to use every exertion for my country's benefit, and in the midst of other avocations I have strove to keep my eye steadily fixed on agriculture as the only sure and infallible source of prosperity, and though I have not effected as much at it as I desired, owing to circumstances, yet I am getting pretty well fixed, and hope to continue the faithful prosecution of this business so long as I am able to stir.

As a token of my great esteem and true gratitude, I have sent you (in the care of Gov. J. J. Roberts, who goes to America with Capt. Lawlin, in the brig *Atlanta* to N. Y.) a small sack of coffee, which is from my plantation, in order that you may judge and send me your opinion of its quality; with which if you are well pleased, and if you feel disposed, I will make an arrangement with you to forward you some hundreds of pounds annually. I have now in a thrifty state about eight thousand trees, and intend increasing their number annually. I am willing to take in exchange beef, pork, bacon,

mackerel, flour, butter, &c., or cotton goods, such as furniture checks, &c.; and in case a consignment is made me in any of these articles at reasonable rates and not exceeding \$1,000, I will make returns in coffee, camwood, or palm oil: but a part at least shall be made in coffee, of the same quality I now send you from my plantation.

I suppose you would next like to hear something about my family. We are all alive as yet, and the children are pretty well grown and doing well. James is employed at Cape Palmas by the Episcopal Board as a teacher, and is doing very well. Nancy was married about three years ago to Mr. Benson, a merchant in Bassa Cove. She has one male child and is doing very well. Thomas is engaged in mercantile business with Mr. Benson at Bassa Cove. He has improved much. Catharine is still with us, and is a pretty good English scholar.

I hope you will be favored with an interview with Gov. Roberts, who can explain much to you in relation to us.

I remain, sir, yours with much respect,

JAMES MOORE.

SUPPRESSION OF THE SLAVE TRADE.

In the British House of Lords on the 25th ult. Lord Aberdeen, in a speech on this subject, said.—

“Active co-operation and perfect understanding existed between the Government cruisers on the coast of Africa and the squadron of the United States. The officers employed by the Government of the United States, he said, had co-operated most cordially and actively with her Majesty’s officers; and he had no doubt that the greatest possible advantage would be derived from this understanding. This was the more important, because the slight differences of opinion which existed on the construction of certain claims made respectively by the two Governments required nothing but a conciliatory spirit and friendly disposition on the part of persons engaged to render them perfectly innocuous. Had a different spirit prevailed, inconveniences might certainly have arisen from the different views taken by the different parties. He also had reason to know that the French Government had recently shown a disposition to take a more active part than hitherto in the suppression of this slave traffic by cruisers. Therefore, with the co-operation of the United States and of the French cruisers, there was now a better prospect, he thought, that our exertions would be attended with success.”

He made the following statement of the success which has attended the efforts of the Government to suppress this infamous traffic:

“According to the first accurate accounts on the subject, it appeared that for many years the same number of slaves had been imported into the American colonies and continent down to a very recent period.—A number varying from 90,000 to 100,000 appeared to have been annually exported from Africa down to a very recent period; and the abolition of the slave trade by this country did not appear to have affected in any very material degree the number of slaves torn from Africa. The only period in which there appeared to have been a considerable diminution of the number was as recent as from 1830 to 1835. During those five years the average amount of slaves exported from Africa appeared to have been 58,000. The first notice he had of the number of slaves exported from Africa related to the year 1786; and from that period until the year 1830 the number annually exported varied from 90,000 to 100,000. From 1830 to 1835 the average annual number exported was, as he had just stated, reduced to 58,000; but he re-

gretted to say that during the five succeeding years, namely, from 1835 to 1840, the average number had again risen to 99,342. Consequently, in this latter period the number of slaves exported from Africa had risen to its extreme height.—The average annual number of slaves exported from Africa during the last three years—from 1840 to 1844—was only 28,000, being the least number by far that had ever been exported in the course of a year. The year when the least importation of slaves into Brazil, Cuba, &c. took place was 1842, the importation then only amounting to 17,000. He was sorry to say that during the last year (1843) the number had risen to 38,000; making, as before stated, on the average of three years the annual number of 28,000. The increase during the last year was to be attributed to two causes: one cause was the necessity which arose for removing a considerable number of the vessels belonging to the squadron employed on the coast of Brazil from watching that coast in order to attend to British interests, which were materially affected and endangered by the senseless war carried on between Buenos Ayres and Montevideo, in the river Plate."

ANOTHER EXPEDITION SAILED FOR LIBERIA.

The splendid ship *Virginia*, chartered for the purpose, sailed from Norfolk, Virginia, on the 14th ult., with FIFTY-EIGHT emigrants on board, destined to their home in the colony. They are a first rate company of people, well supplied with every thing necessary to render industry and economy sources of comfort and plenty. The bare outfit of one company of twenty-two of them cost upwards of eighteen hundred dollars. They were liberated by the will of the late Hardinia M. Burnley, of Hanover county, Virginia, and well provided for—and have been under the management of John H. Steger, Esq., who has acted a most liberal part toward them. He also liberated one of his own best servants that she might accompany her husband who was one of the above number.

Four others were from Richmond, Virginia. They were liberated by Mrs. Sarah Brooke, to whom they were left by her sister, Mrs. Catharine Ellis, deceased, with the request that she would send them to Africa. She also made a bequest to the Female Colonization Society, which, however, was void, the said Society not being incorporated. These people have been under the care of John B. Young, Esq., of Richmond, who deserves much praise for the interest which he has shown in their welfare.

One was from Fredericksburg, a young man of fine appearance and good character, liberated by Mrs. Mary B. Blackford. It is no more than justice to Mrs. B., a firm and long-tried friend of colonization, to say that she has had Abram under a course of preparation for years, and has devoted much care and attention to his education. We doubt not he will make a valuable citizen, and be a lasting credit to her generosity, and a blessing to his race.

Seven of them were from Washington county, D. C., liberated by our fellow-citizen, William G. Sanders, Esq., and provided with tools, clothing, and furniture, requisite to their comfort in commencing life in a new country.

Eighteen of them were from St. Charles, Missouri, having been liberated by the will of the late Thomas Lindsay, and provided with a very expensive outfit under the direction of G. C. Sibley, Esq. As an evidence of their good character and industrious habits, it is worthy of remark that they have been waiting at Norfolk since the first of May, during which time they have supported themselves by their labour, and have gained the respect of the good citizens of that borough.

Three of them were from Nansemond county, Virginia, liberated for the

purpose by the will of the late Mr. Kelly, having for some time been under the direction of Hugh H. Kelly, Esq., of Suffolk, and hired out for their own benefit. They are able-bodied young men, and took some money with them.

One was from Augusta county, Virginia. He has purchased himself, and has been very anxious to purchase his wife; but from some cause he could not secure her. He leaves her behind, intending, if life and health are spared, to return for her as soon as he can command the necessary means.

One was a free man from Smithfield, N. C., who has been anxious to see the colony for himself. He paid his own passage out; and if he is pleased with the place and his prospects there, will return or send over for his family.

It has been said that where slaves are liberated to be sent to the colony, their masters are governed by selfish purposes: that none are set free unless they are old and worthless, or young and vicious, and then, only to get clear of the trouble and expense of keeping them. If there is any body silly enough to believe this, we most ardently wish that such person could have been with us in Norfolk and seen this company of emigrants! It would most undoubtedly have brought them to their senses, and have impressed them with a sense of the benevolent and philanthropic feelings of those southerners who are seeking the removal to Africa of the coloured race!

EMANCIPATION OF SLAVES, AND COLONIZATION.

From Rev. Mr. Andrews's Memoir of Mrs. Page.

The last chapter brought the biography of Mrs. Page to the year 1817. From this period, for nine years she was engaged in a series of happy and successful labours for African colonization, during which time she had also effected no inconsiderable changes for the better among the many slaves under her own eye. Meanwhile, the divine life in her soul had been in a state of constant and rapid progression, so that by her conversation and example all took knowledge of her that she lived for eternity.

But severer trials awaited her. In the year 1826, she sustained the loss of her husband, a gentleman who, though he had not entered fully into her views with regard to the preparation of slaves for colonization, had been a kind and indulgent husband, and had afforded her many opportunities for doing what she conceived to be her duty.

It is not necessary to dwell upon what she suffered under this bereavement, as it was not distinguished from other cases of a similar kind.

The following papers were written sometime after this event.

"Heavenly Father, thou art my protector, safeguard and trust, when the night closes in and all is darkness around us, a helpless female band. Once my dear husband was my trust, and I felt as if I could never live in the unprotected state which I and my children would be left in, if our visible protector were called from us.

"But I found a sudden and unexpected repose given to my spirit, a faith and trust which I was so sensible came from Heaven, that I was able to repose in peace without a doubt, on thy power as overruling all things. Thus have I, who never deserved the least favour, been favoured.

"Thy mercies to me are past the power of numbers, speech, or thought. The silence of midnight is present. My children repose in quiet in their beds. Thy watchful care surrounds us—all is peace—while thy goodness wakes my spirit to praise and glorify thy great name. My soul wait thou only upon God."

Speaking of her plans for conducting the estate after her husband's death, she says:—

"My purposes respecting these people, I hold to be so sacred, that I desire not, and even fear to counsel with my dearest and wisest friends, because they would all advise me to relieve myself from this bondage in which I outwardly live, and which, in their kindness for me, they have thought would ere now have ended my days. But by faith thou hast borne me through scenes of trial both of body and mind, the prospect of which I might well have shrunk from. Thus preserved I come to *THEE*, and look up through the blood of the Covenant for direction in all the affairs of this estate. And with regard to the frequent failures of some of these people in duty, let me not be put off by these things, from my settled purpose of doing them good. How to get them to perform their needful part, although they know it is for their own sakes that I wish it. Oh, enlighten their ignorance, subdue their opposing wills, and soften their hard hearts. Give wisdom to see the right course to pursue, with all such as are thus tempted."

"My God, I bless thy holy name for enabling me to go through many trying circumstances in my pilgrimage, in firmer faith than I have before been supported by. When trials arise, instead of looking at them and my own inability to do my duty under them, I am sweetly influenced to look to the hills from whence my help cometh. I could, indeed, always repeat those portions of the Psalms which apply in such cases, and sometimes realize them, but now I find them more substantially placed under me to keep my faith, which is God's gift, in strong exercise. Blessed be my God, as I approach nearer the end of my time, I see eternity to be very glorious. Oh, to be employed in exploring the wonders of universal creation, and the greater wonders of redemption. * * * *

"I still find my spirit within me, prone to *plan* more than to *pray*, although I know how unprofitable and how unsafe it is; and although I find such sweet confidence in praying and trusting to thee to plan for me, and to keep me waiting on thee continually, watching the leadings of thy providence."

So was the finger of God manifested in preparing her for a season of trial which was at hand, perhaps the greatest which she ever experienced.

It became necessary to pay a large debt which rested upon the estate, a considerable portion of which had been contracted in the maintenance of slaves. In such cases, the laws of the commonwealth enforce the sale of personal property, and by the same laws, slaves are of that denomination.

She looked every way for an alternative; but there was none. It was certain that the officers of the law would pursue the prescribed course, and the sale of some of them became inevitable. Her hands of love were effectually tied, but not her heart. The principal wish of the negroes in cases of sales at that time, was to avoid being sent to the South, and this she feared might be the lot of some of them.

The day of sale arrived. A number of slave traders were present to bid. In the noise and crowds of men at such places, the preferences or benevolent views of a female are not likely to be much regarded. From a scene which she could neither prevent or control, she retired to her private chamber, where she bore in agony to the throne of grace, the unheeded petitions of those whom she loved, and whom she expected to meet at the bar of God. And if it be lawful to apply words written of Christ, to one to whom it was given to suffer for his sake—with strong crying and tears to him who was able to save, she was heard in that she feared.

Of more than a hundred sold, not one fell into the hands of the slave dealers, or was far removed from his former home. The world will call

this accident or chance—she ever held it as a special providence, and often spoke of it until the day of her death, as among her greatest mercies.

A large number still remained, either her own or belonging to those under her influence. To them she gave herself in a manner which she was never able to do to the whole number. They were all assembled every morning a little after the dawn of day, for the reading of the Bible and prayer. For this service she employed the ministers who frequently visited at her house, or other pious gentlemen; but in the absence of such, did not hesitate to expound the scriptures and offer prayer. The exercises conducted by herself were probably as well calculated to benefit the slaves as any which they ever enjoyed. Her manner was to read over a number of times, before prayer, a solemn and instructive passage of scripture, and add some brief remarks in the way of illustration and application. Her remarks upon scripture were very original and striking.

She now began to make every arrangement to hasten the period of their emancipation. But many difficulties remained, owing to the still embarrassed condition of the estate and the perverse temper of some of the slaves, who were unwilling to exert themselves even for their own good. This will explain the following extracts from her writings, in which her temper and spirit are strikingly displayed.

“When will it be safe to trust me with the power of using the mammon of unrighteousness in doing services of love to the bodies and souls of thy creatures? When shall I be so far delivered from self-righteousness as to be a fit instrument to perform those services which for so many years it has been my grief that I had no power to perform.

“Ah thou hast seen that I should have gone to work in my own strength, and long ere this have given over through faintness and the discouragements which arise from the perverseness and ungrateful behaviour of those whom I desired to serve.

“But thou didst foreknow these things and thy preventing grace has controlled me, and in spite of my restlessness to be doing, has held me in, till, being much curbed and broken, thou art at length in some small degree, (doubtless as far as I can be trusted with safety to myself,) showing me some labours of love to engage in. It is a subject for wonder and astonishment that one so self-willed, so unwatchful and weak in faith, should be employed by thee at all.”

“Look upon those of my fellow-creatures in servitude in my family, who this day have given way to the temptation of their situation in murmuring and rebellious language toward me. Thou canst enlighten them and show them the error of their way. Thou canst convince them of sin, and subdue their spirits to bear with patience the trial of being under the guidance of one, who only from necessity as they well know, is enduring, and that for their sakes, the task of urging them to such duties, as will lead to their temporal and eternal freedom.

“Often hast thou given me to see, and gratefully to acknowledge a change of feeling and demeanour in those for whom I have especially applied to thee that their minds might be enlightened and their hearts softened. Let me never have to apply to human authority to restrain them, but pray, and hope, and watch, and wait for answers to prayer; and should I be permitted to see the happy change, deliver me from the temptation which may assail me that my wisdom or goodness has effected this. In every mercy make me feel that I am nothing, and that Christ is all.”

“If it be not thy blessed will to grant me the privilege of seeing this work accomplished in my hands, make me willing even for this, and never let me faint nor tire in labouring for it, even though all things should seem

against it. Still let me give that faithful and true attention to these souls of thine, that I would do were the whole success unfolded to my view, and sure. For, oh Lord, hast thou not given me from the first, yea, before communication from heart to heart had fanned this holy work into visible flame, to bear this burden, and stir up my soul to redress the injuries of this depressed people. If in tender mercy, to humble me for my many transgressions, I am not permitted to do what I desire, O Lord, fulfil thy gracious promises in thine own way : what am I that I should despond ?

"As David prepared materials for Solomon his son to build a house to thy name, and as he said, 'behold in my trouble I have prepared for the house of the Lord,' so let thine handmaid, O Lord, prepare this family to become a house to thy name in the land of their forefathers, and do thou put into the souls of my children thy fear, that they may build them up as a sanctuary to thy glory, that they may go and possess the good land, and leave it for an inheritance to their children after them throughout all generations. Teach my children to do this great work with a perfect heart and with a willing mind. Let them not forsake thee, lest thou cast them off for ever. Enable me to say to them when I am about to depart—as David said to Solomon his son—'Be strong and of good courage and do it. Fear not, nor be dismayed, for the Lord God even my God will be with you—He will not fail you nor forsake you—Blessed be thou O Lord God for ever and ever.'—And, O Lord, keep this in the imagination of the thoughts of the heart of this people, and prepare their heart unto thee, and give unto my children a perfect heart to do all this thing, for the which I have made provision."

The following was prepared in extreme bodily weakness, with the intention, as it appeared, of having it read to such, as at the time, she did not expect to live to see emancipated.

As yet, God has only given the Bible to a portion of the world, but it is fast spreading among all nations, and kindreds, and tongues, and the glorious day will soon arrive, when the whole human race shall know the Lord Jesus Christ as their only Redeemer—when his name will be sung from the hills and valleys, and every sound from every voice tell of the goodness of the Lord.

"The Bible which foretells this, commands all 'to do unto others as they as they would that others should do unto them.' This has made me see that slavery is not a state wherein we can obey the law of love, and blessed be God, many others see it as well as myself.

"Your settlement in the land from which your fathers were brought, has been a plan cherished almost as my life, that you might not remain in a land where Providence as yet, has opened no way for you to enjoy equal rights, were you nominally free, where freedom is only a name. If you knew all that I have endured to preserve justice and comfort among you in all things that lay in my power, you would have wept for me ; but the gracious Lord supported me, and enabled me to go in my labours for you thus far ; and now I go the way of all flesh—but the cares I have had for you, I wish to leave impressed upon your souls and the souls of my children, that they may be co-workers with God in colonizing you in that land where great blessings await you and your posterity."

TERMS.

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§ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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New Series.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

WE commenced the last number of our Journal with an apology for its over-tardy appearance in consequence of our protracted indisposition. We were obliged to borrow at least half of the month of September for August, and although but a short period has elapsed since our last issue, our present number verges hard upon October. Our indisposition still continues, so that we are obliged to make up our Journal almost altogether with foreign articles, being unable to write except by an amanuensis. Many of the articles however, we conceive, will be of special interest to our Maryland readers. “THE COLONY OF LIBERIA, from the Liberia Herald,” which we have commenced in this number, will show how fair, dispassionate coloured men treat the subject on that side of the water. It contains much valuable statistic information, and many good common sense remarks and suggestions.

“HOW IT STRIKES A DISINTERESTED PERSON” is also worth reading; not as containing any thing new, but to keep in mind what has been so often repeated. As it struck this “*disinterested person*” so it has struck thousands, many of whom have thus too, born public testimony, and still men are found base enough to slander not only the colonization institution, but to detract from the well-earned reputation of these pioneers of civilization and christianity, in that wilderness of heathenism and darkness—Western Africa.

The two extracts from foreign papers containing the views of Lord Aberdeen and Sir Robert Peel with regard to the suppression of the slave trade show at once great discrepancy of opinion between these two eminent men with regard to this subject, and the almost complete inefficiency of all measures yet adopted by the British government for the suppression of this traffic. Two ways only remain for the consummation of this desirable event, either of which will prove effective, and none other can—either belt the Coast with colonies of civilized coloured men such as the American emigrants in Liberia, or destroy the demand and market for the slave, by treaties with Spain and Brazil, and enforcing the honourable bona fide performance of the same. There never was a more absurd undertaking projected by man than that of blockading that part of the continent of Africa in which the slave trade has been prosecuted, consisting, (including the Eastern and Western Coast,) of over 4,000 miles of sea-board, almost

every one mile of which affords anchorage ground, and canoe landing, and all other facilities, with little notice and preparation, for the immediate shipment of hundreds of slaves. The combined armed fleets of the civilized world could not do it effectively. Plant colonies—introduce new modes of agriculture for the production of tropical staples—encourage lawful commerce—make it for the interest of the African to export the produce of his soil, instead of his children—and the thing is done. Or, by treaty or otherwise, destroy the market for the slave, and the trade ceases. If no vacuum is created, there is no rush of the elements to fill it. One of these two plans must be adopted, or the slave trade will not only continue, but continue without material or permanent abatement.

In connection with this subject, we earnestly invite the attention of our readers to the article from the North American, headed "BRITISH POLICY," in which will be found admissions and statements not to be expected in British journals. Every thing indicates that there must be ere long a material change in the policy of the British government in regard to Africa and the African. What will be its next course we are unable to say, but if its purpose is honest, and its measures be directed by wise and sagacious men, we cannot doubt but it will ultimately settle upon a policy analagous to that pursued by the Colonization Society of the United States.

Since writing the above our eyes fell upon a short article in a cotemporary journal from the London Spectator, entitled "SLAVE-TRADE-SUPPRESSION TREATIES," to which we also request attention.

[From the Liberia Herald.]

THE COLONY OF LIBERIA.

An examination into the history of this colony—its rise, progress thus far, its influence upon the moral and intellectual character of the colonists, and its practical effects upon the natives and upon the slave-trade, would well repay in the gratifying facts it would evolve all the pains and trouble it might occasion. Although the objects which the American Colonization Society in its most incipient stage had in view to accomplish, as well as the inducements which moved the colonists to act upon its plan, have been long before the Christian and civilized world, it may not be amiss briefly to state them here.

A few benevolent and christian men, looking over the face of society in the United States, beheld two millions of members of that society laboring under hopeless bondage, and sunk in the lowest degradation. Against their improvement and elevation, law and prejudice had erected an insuperable barrier. What was to be done? The almost universal cry was—they must be removed. The question at once presented itself—where shall they be sent? The whole map of America was inspected, and first one point and then another was selected and rejected, until at length the continent of Africa, their father-land, was by almost universal acclaim pronounced the best adapted home for the trodden down colored population of the United States.

The millions whom this arrangement was intended so deeply to affect, not only in themselves personally, but in their descendants to the remotest generations, were admitted to no share in the discussions, selections, or plans.

They were sealed up in a silence as mute and as passive as the land to which they were to be sent; but under a conviction that no possible change could make their condition worse, they eagerly embraced Africa with all its proverbial horrors, as an anchor of hope. This is a brief history of the beginnings, both of the society and of those who availed themselves of its offers. That the whole scheme was at first contrived by Providence, and that it has been thus far conducted by the same unfaltering hand—however it may in itself and in its results be derided by those who overlook the order of nature, and despised by others who are ignorant of its details, there will not remain a shadow of doubt on the mind of any who will be at the pains to examine it.

The plan of the American Colonization Society was something altogether new in the history of human society and human operations. It was indeed a bold and daring enterprise. We have histories of colonies successfully planted at periods which date far back towards the infancy of the world; and we have accounts of colonies planted at various places, and at intervals that reach down to the present time; but in all the means employed to plant them, and in all the machinery relied upon to conduct them to maturity, they were wholly different from the American Colony of Liberia.

This is the secret of the success which has attended the operations of the American Society. This difference is the lever, hitherto overlooked in the eager search after something grand and imposing, the ordinary attendant upon a nation's movements, that has urged the colony of Liberia on far in advance of all the colonies on the coast of Africa.

The bare idea that this colony has outstripped any other—that it has in fact done any thing, will, we are assured, be every where scouted and ridiculed. Nothing is more fashionable than to ridicule the colony and every thing connected with it, because it is so much less laborious to ridicule than to investigate. But we shrink not from comparison with any colony on the coast. Let us single out for an example the colony of Sierra Leone, which we presume is admitted to be as prosperous a colony as any on the coast. It will be necessary first to consider the advantages which Sierra Leone has enjoyed over the colony of Liberia.

Sierra Leone was settled by the English in 1792. A powerful colony of eleven hundred and thirty-one souls was planted at one time, with every convenience and comfort, and with all the means to insure success, which kindness and sagacity could suggest. For fifteen years the colony was nurtured by the fostering hand of a powerful voluntary organization. In 1805 it was turned over to the British crown—made a naval depot, a garrison, and a home for the slaves taken under the different treaties. All the machinery necessary to conduct the operations of government was set in motion—numerous offices were created and filled by well salaried incumbents. Government was lavish with money. Every man, woman and child who would work, obtained it, and was liberally paid for it. Indeed it appeared that the only object in view, was to furnish all with the means of living, without regard to the utility or the value of the returns made for it. A church which now stands in Freetown—a fifth rate structure in an American or European city, was some ten or fifteen years in building, and cost upwards of eighty thousand pounds. Millions have been expended upon this colony, and hundreds of lives have been sacrificed there. It is the offspring and the pet of a lofty philanthropy. It was designed to bless the colored emigrant, and to regenerate Africa.

How has it succeeded? We speak with the most profound respect. But while we yield to the authorities in England the fullest credit for good intentions, we will, we trust, be pardoned for putting down Sierra Leone as signally unfortunate as an experiment.

Where are the once numerous settlers and their descendants? Were the Maroons? Of the remnant that remains, what is their position? Have they grown wealthy? Do they conduct the commercial operations of the colony? Do they cultivate the soil? Do they fill important offices of trust under government? What is the intellectual character of the place? We suppress the humiliating answers.

If the examination should be extended to the influence which the colony at Sierra Leone has exerted upon the slave-trade, the same deplorable inefficiency will be apparent. The natives, so far as all considerations of a moral character are concerned, remain the same that they were fifty years ago; and the slave-trade, despite the vigilance of the police, is secretly but extensively carried on, in and around the peninsula. It would be proper also to ascertain the exports of the colony, and the proportion of its productions to the consumption. The chief exports from that place, are timber, hides, camwood, palm oil, gold, and ground nuts. But these are almost exclusively obtained from the natives. Correct answers to these questions will indicate infallibly the progress of the colony.

What has been the cause of this failure—this death of so many high hopes and cherished expectations? Without taking upon us to assign every cause, we do not hesitate to assert that the inefficiency of the colony for the purposes designed by its founders and patrons is, up to this time, owing in part, to the method and constitution of former local governments.

Until recently, throughout every department of the government, the offices were almost exclusively filled by those who had no permanent interest in the colony. The permanent residents, settlers, Maroons and liberated Africans, were almost systematically excluded from any share in the government. They were thrown quite in the back ground. All laudable ambition suppressed, every noble and manly aspiration smothered. There was no scope for that self-confidence and self-respect, the offspring of a feeling of equality, and which is so necessary to an honorable course.

Inferior in every thing, in intellect, in pecuniary resources, and in official power, to another class amongst them, they gradually settled down to the position of obsequious attendants, until the grades of society founded upon color, became as marked and distinct as in the northern States of America. It is exhilarating, however, to find that a change is taking place in this respect, in Sierra Leone. There appears to be a growing disposition on the part of the Europeans now resident in that colony, to admit the colonists to a share in the management of affairs, and to meet them on terms of civil equality. The different missions there are prosecuting their heaven-born enterprise with a laudable energy; and the efforts and plans of the Wesleyan Mission especially, are entitled to the highest praise, and henceforth the movement of the colony must be onward towards the point first aimed at by its patrons. We trust the revolution thus set on foot will be completed.

The American Colonization Society commenced active operations in 1820 with only eighty-eight emigrants. In 1821, forty-five more arrived at Sierra Leone. In 1822, the remnant of these two companies removed to Cape Mesurado. They had one white agent amongst them as chief superintendent of the colony. Small annual immigrations continued to arrive, but such in the first years of the colony was the fatality of the climate and the number of casualties, these importations served rather to keep up the original number than to increase it. The colonists were early warned against the delusive expectation of governmental patronage; they were constantly exhorted to rely upon their own resources, and their own unaided energies. A plan of government was formed and committed in all its details, almost entirely to the hands of the colonists. The agent amongst them was rather

an adviser than a controller. Every thing in the history of the past taught them the folly of looking back to the land whence they had come out. The assistance afforded them by the Society, extended no further than to the purchase of land, and a meagre supply of articles of necessity.

The colonists, thus thrown upon their own resources, felt their responsibility. They saw at once that their destinies were in their own hands—that to falter or to hesitate, was to sink. It was in the nature of their peculiar circumstances to inspire with ardor and to call forth into active exercise all their ingenuity and judgment. In all their regulations, civil and political—in all their relations with the natives, they looked not merely at temporary advantages, but chiefly at permanent results. In fact, they saw that in order to rear a solid and durable edifice, they must dig a broad and deep foundation. Having all their hopes staked upon the success of the experiment—chained to the place by circumstances entirely beyond their control, they cheerfully resigned present advantages, when, temporary and limited in themselves, they exerted an unfavorable influence upon future prosperity. Hence they became at an early period of the colony most uncompromising enemies of the slave trade: and although we will not assert that this traffic has never found an advocate amongst us, nor that some few has not criminally abetted it; yet we do not hesitate to challenge the instance of another colony, in the vicinity of which it is so completely crippled. They saw that this trade, the scourge of the natives, would prove a curse to the colony, and effectually prevent its improvement; they therefore determined to put it down at all hazard. Wherever they obtained a right to do so, they beat down the baracoon, knocked the chain from the slave, and proclaimed liberty to the captive. The natives began to understand the nature of the colonial institutions, and regarding the colony as an asylum, thousands of helpless and oppressed sought refuge within its borders. The colonists gladly hailed them as important accessions to their strength, and encouraged them in all the pursuits of an honorable life.

The stale prediction of those who oppose our elevation has been—that we would be found incapable of self-government. Pausing here only to remark that Africa with its hundred millions, (every where possessing a government and laws) has ever been a standing refutation of this malignant vaticination; as if guided by Heaven, the American Colonization Society at once hit upon an expedient that will, we trust, effectually wrest this weapon from the hands of our enemies. The government was at once lodged in the hands of the people. The idea of government in Liberia will be ridiculed by those in whose minds pompous titles and fat salaries are inseparably connected with good government. We will not argue to so obvious an error, nor cite instances to show that anarchy and misrule have generally been in proportion to the elevation of the governing above the governed. We will only invite an examination of our social, civil, and political order, our legislature and our halls of justice. This state of things is the result of early habits of self-government—of laws made and executed by men whose last hope was involved in the experiment. Society here has never been (and God grant it may never be) split into two orders—one to govern, the other to be governed; the one dominant, the other suppliant. Political equality elevates and expands the mind and nerves the arm, servility enervates both. That people will be most incapable of self-government that is longest debarred from it.

(Concluded in our next.)

(From the New Orleans Bulletin.)

HOW IT STRIKES A DISINTERESTED PERSON.

LIBERIA.

Messrs. Editors.—As frequent inquiries have been made of me, since the arrival of the bark *Eleanor* (under my command) in this port, on the 13th April, from Monrovia, Liberia, on the western coast of Africa, by both white and coloured men, in relation to that part of Africa, its climate, soil, agriculture and commerce—the situation of the colonies planted there by that great and philanthropic association, “the American Colonization Society” of the city of Washington, District of Columbia—and especially having been inquired of by many persons of colour, the friends and acquaintances of those persons who were liberated and sent from this place to that great country by Mr. John McDonogh of this city, whether I have seen them (the said freedmen of Mr. McDonogh,) how they were, what they were occupied in, what were their prospects of happiness and prosperity there, whether they were pleased and satisfied with their prospects and with the country, and how it would bear a comparison with this country? I beg leave, in consequence, to say, through your paper, in reply to those numerous inquiries, and for the information of all who feel an interest therein, that it is one of the most beautiful countries I have ever set my eyes on; that it possesses a rich and inexhaustible soil; that the climate is one of the finest on earth for the black man, and that its commerce, both of import and export, is considerable, is rapidly increasing, and must be in a few years of vast importance. That the colonies planted on that coast by the American Colonization Society, are well organized, moral, happy, and industrious communities, who govern themselves as a federal republic, electing their own officers, and framing their own laws; living under their own fig-tree and vine, none to make them afraid. They have several very respectable towns, (the capital being Monrovia,) the houses generally are built of brick or stone, with several stone churches, a state house, forts, &c. &c. Agriculture is rapidly advancing in the colony, both coffee and sugar being now cultivated on a large scale; and with industry, a man can enrich himself in a very short space of time, in either the pursuits of agriculture, commerce, or the handicraft arts. Perhaps, in no part of the world, can fortunes be as easily acquired as in that part of Africa; for several individuals who some ten or twelve years since were slaves in Maryland and Virginia, but manumitted and sent there, are now rich men, being worth thirty and forty thousand dollars each. That the present colonies of Liberia are destined to become a great, flourishing, and powerful nation, I am fully convinced. Of the freedmen of Mr. McDonogh, I have to state, that I have seen them all, and found them in the enjoyment of health, having had no sickness since their arrival in the colony; that I have dined frequently with them, in company with the officers of the American navy, the Governor of the colony, and other respectable citizens of Monrovia; that they informed me they were happy, (their only source of regret arose from their separation from their master and benefactor, of whom they would never speak but with tears, and to whom they are devoted by love, which appears to have taken possession of their souls, and has no bounds.) They live well, have plenty of every thing around them, and have fine plantations. They are highly respected for their talents and moral worth, and are fast amassing fortunes; some of them pursuing commerce, others agriculture, and others the mechanical arts. When I inquired if they wished to return to Louisiana, they replied “we would willingly cross the ocean to see our master once more before we died, but for all things else, we would

not change the country where we are for any other on earth; there is no country to be compared to this." And I fully agree in opinion with them, that it is one of the finest parts of the earth.

WM. M. HANBURY.

NEW ORLEANS, *April 20, 1844.*

NEW PLANS FOR THE SUPPRESSION OF THE SLAVE TRADE.

On Thursday, the 25th of July, in the British House of Lords, the Earl of Aberdeen laid on the table copies of instructions recently prepared for the naval officers in the suppression of the slave-trade; and made a statement on the subject. On coming into office he found the instructions to naval officers very inadequate; often contradictory and inconsistent, and not always conformable to public law. As fresh treaties for the suppression of the slave-trade were concluded, they were sent to the officers on the service, unaccompanied by explanation or further instructions. He therefore appointed a commission—consisting of Dr. Lushington, Mr. Bandinell, of the Foreign office, Captain Denman, and Mr. Ratherhay, of Doctors' Commons—to revise the whole subject; and the result of their labours was a complete body of instructions. They were composed of different parts, and applied to different objects; and, in addition to the instructions, every treaty on the slave-trade was given, with a digest of those treaties, the peculiarities of which were pointed out, with specific directions applicable to each treaty; the endeavour having been to provide for every difficulty. He adverted to the new plans of cruising. He did not propose to enter into any lengthened view of the progress that had been made by this country in the suppression of the slave-trade; he might, however, just mention, that notwithstanding the unceasing exertions and the great sacrifices made by this country, their work was still very imperfect; and, although much had been done, still they were far from arriving at a completely successful result.

It appeared, from the first year with regard to which they had the best accounts on this subject, down to a recent period, that about the same number of slaves continued to be imported into the American colonies. The number of 100,000 slaves annually appeared to have been exported from Africa down to a recent period. In the last three years, the average had been 28,000; in 1842 it was as low as 17,000; but last year it had risen again to 38,009. During the government of Cuba by General Valdez, who resigned rather than relax his efforts to suppress the traffic, very few slaves were imported into that island; but the slave-trade interest of Spain was too strong for him.

Had Spain and Brazil acted in good faith, the trade might have been annihilated. Lord Aberdeen described other countries—Portugal, France, and the United States—as observing the treaties better. He detailed the new plan of operations on the African coast:—

It had always appeared to him that the proper places to watch for slave-ships would be those places where slaves are to be procured, on the coast of Africa; and, having consulted with Captain Denman and other officers of great experience on the coast of Africa, he had determined to have the greatest possible increase of force on that coast, with a view of preventing any export whatever of negroes. Difficult as this undertaking might appear, yet they had the opinion of those best acquainted with the service on the coast, and all agreed as to the practical effect certain to follow from the means they proposed. The force on the coast of Brazil would be diminished, ships being wanted elsewhere; but some force would be kept up there

to intercept those who might possibly escape from the cruisers on the coast of Africa; though from the plan they adopted, and from the proper disposition of their forces, they did believe that it would be impossible for a single ship to escape from the coast of Africa. They did not, he begged to observe, mean to confine themselves to the western coast of Africa alone. By no means; for there would be a sufficient number of cruisers allotted to the eastern coast also. That was a coast more easily watched, and where ships were required of so much larger size, that their cruisers he was sure, would be able to act with the greatest possible success.

The Earl of Minto and Lord Colchester signified approval.

The Earl of Clarendon expressed satisfaction at Lord Aberdeen's speech and statements respecting the good faith of several foreign powers, and commended some portions of the plan; but he feared that the new regulations would not be more successful than any previous steps had proved.

Lord Brougham applauded the government.

SIR ROBERT PEEL AND THE SLAVE TRADE.

In a debate, on the 16th of July, in the British House of Commons, on the subject of the suppression of the foreign slave trade, Sir Robert Peel held the following language:—

"It can clearly be shown that these are the two only countries, Spain and Brazil, that lend a sanction to the continuance of the traffic, and that they are the only two countries that derive a profit from it. They have the power to suppress it, and without their goodwill, whatever exertions we may make—whatever sacrifices we may impose upon the people of this country—it is nearly impossible for us, almost unaided as I think we are in this respect, in active exertions to suppress the slave-trade on the coasts of the Brazils and Cuba, effectually to succeed. We can do much, no doubt, towards its suppression; but perfect success we cannot hope for, except with the co-operation of the Spanish and Brazilian governments, who, whatever the gallantry of our sailors may achieve, and whatever the public burdens we may be willing to incur, are constantly counteracting and defeating, and by the connivance of the local authorities preventing the success of our efforts. It would be easy to show that Spain and Brazil might, if they chose, suppress this trade. Brazil made the attempt in 1840 and 1841, when the authorities interfered for the purpose of suppressing it, and the effect was immediate. During that period the government of Brazil, and the authorities acting under the direction of that government, did actually interfere and did discourage this traffic, and there was consequently a considerable diminution in the number of slaves imported into Brazil. With respect to Cuba, the experience of the last two years proves conclusively that it is in the power of an honest and active governor—setting his face with determination against the continuance of that traffic, notwithstanding all the incitements which avarice and love of gain may interpose—to take effectual measures for its suppression, (hear, hear.) I do think it greatly to the credit of the person who lately exercised power in Spain—I mean General Espartero—it is greatly to his credit, and to the credit of the government with which he was connected, that he appointed to take command in Cuba (hear, hear) an honourable and enlightened man like Gen. Valdez, (cheers) who refused to participate in the gains which his predecessors had profited by for conniving at this traffic, and who called together the holders of estates and the merchants in Cuba, and told them that the orders of his government and his own sense of duty compelled him to discourage this

traffic, and that discourage it he would. And for a time, as long as it was possible for him to do so, he adhered to that determination. The result was most extraordinary during the period that General Valdez administered the functions of the government of Cuba. In the year 1812 the importation of slaves did not exceed 3,100 men; when he assumed the government, the importations were, I believe, about 11,000. If I recollect right, in the very first year of his government a diminution took place, and the number imported was but 8,000; and in 1812, the last year of his government, the number was only 3,000. Thus I have attempted to show that when in 1810 and 1811 Brazil honestly exerted herself, there was a great diminution in the traffic in slaves. I have attempted to show that when there was an active and honest governor, determined to perform his duty, fulfilling his engagements towards this country, and acting on the instructions he received from the honest and enlightened government of which he was the officer, that then, as far as Cuba was concerned, the slave-trade was effectually suppressed. Now these are decisive proofs that without the concurrence of the national and local authorities in Brazil and Cuba success is unattainable, but that with their concurrence it is possible and certain. *I, therefore, charge the governments of those countries for the whole of the responsibility and for the whole of the sufferings which are now endured in consequence of the slave-trade* (cheers.) I do hope then that that part of the statement made by the noble lord, and confirmed by his successors in the administration, will have some effect. I do hope that the governments and people of these countries will, from a regard to humanity and the dictates of religion, feel the grievous responsibility which has now devolved upon them—will feel that the eyes of Europe and of the whole civilized world are on them, and that they are the responsible parties for the continuance of the traffic. But if these higher considerations and purer motives do not prevail, let me warn them of the danger they are incurring—let me advise the government of Spain to look well at the present condition of Cuba. That country is in such a state that the tenure of power is most precarious. There is a feeling of determination on the part of the slave population to rid themselves of the evils which they are enduring, and which makes suffering and death light considerations in the balance (hear, hear.) Torture has been applied under the sanction of the authorities—confessions have been made, and those confessions implicate almost the whole population (hear, hear.) It is not a dissatisfaction with any particular law; it is not the amount of labor which is required to be performed in this or that place—it is the denial of the right of man to hold his fellow creature as a slave which has spread throughout the whole of the black population of that country, exceeding vastly as they do, in numbers and physical strength, the whites by whom they are kept in check, and affording conclusive evidence that there is a settled deep determination to emancipate themselves from such a state of slavery as that to which they have been subjected.

“Those who have taken the most active part in this conspiracy are those who have been most recently brought from the coasts of Africa—men who are unenlightened by any education, and without the means of combination and conspiracy which must exist amongst those who have received some education. Surely, then, if purer and higher motives fail to influence the government of Spain, those of interest and policy must force themselves on its consideration (cheers.)” What I am stating is the truth, and nothing but the truth. It is confirmed by insurrections which are suppressed only by military force, and by the subsequent enforcement of the law (for I presume it is the law in Cuba,) in a manner which I will not detail, and which, although it may insure temporary obedience, can only in its ultimate results

tend to confirm the impressions we have held (hear, hear.) Therefore, sir, I do make this appeal, in the face of the British parliament, to those two countries which are responsible for the continuance of this traffic, not only by considerations of duty and regard to the positive will and order of the Supreme Being we all worship, but also from a regard to the most ordinary considerations of policy and self-interest."

(From the North American.)

BRITISH POLICY.

We noticed recently the views of a free trader and advocate of emancipation, as given in the *whig radical* Westminster Review, in regard to the condition and prospects of the slave trade, and of the recently emancipated black population in the West Indies. We will now do the same with regard to the opinions of a decided advocate of the colonial system, and opponent of free trade, which we find in the last number of the *tory* Blackwood, and doubt not our readers will be as much surprised as we have been to find how nearly they arrive at the same conclusions.

Mr. McQueen, the writer in Blackwood, says, that after Great Britain having expended twenty millions of pounds in attempting to extinguish the slave trade, during the last thirty-six years, that traffic, instead of being destroyed, has been trebled, "while Africa has reaped no advantage whatever." She has, besides, expended twenty millions in abolishing slavery in the West Indies, yet that measure has been so little successful, that one hundred millions of fixed capital invested in those colonies, stands on the brink of destruction, while, as he says, "*in addition to former sums, the people of Great Britain have, from the enhanced prices of produce, paid during the last six or seven years, ten millions more, which have gone chiefly, if not wholly, into the pockets of the negro labourers, in excessive high wages, the great evil of the West Indies.*"

The sum and substance of this is, that the emancipated labourers of the West Indies have preferred play to work; and as they were protected by the differential duty of thirty-nine shillings, or nearly ten dollars per hundred weight on sugar, they have been enabled to follow their inclinations. With every diminution in the amount of produce exported, there was an increase of prices at which it was sold, by which the taxation of the free white labourer of England was increased, to enable the free coloured man of Jamaica to dispense with labour. Although we doubt the propriety of thus *robbing Peter to pay Paul*—for it must be remembered that but a very small portion of the labouring classes of Great Britain exercise the right of suffrage, or have any control over the makers of the laws by which these contributions are enforced,—yet we should not so much object to it, if we could see that the measures adopted by that country, and carried out at such enormous expense, had been or were likely to be, productive of real advantage as regards the diminution of the slave trade, or an improvement in the condition of the people of the West Indies.

Mr. McQueen says, that the effect of the reduction in the amount of produce is so great, that England is not able to supply Europe, as she formerly did, "in some of the most important articles," but has barely sufficient to supply her own wants.

"While the whole of her colonial possessions, East, West, North and South, are at this moment supplied with—and as respects the article of sugar are consuming—foreign slave produce, brought direct, or refined in bond, exported and sold in the colonies as cheap, if not really cheaper, than British Muscavado, the produce of those colonies!"

Here we see that the effect of the emancipation of the slaves of Jamaica, Barbadoes and Antigua, has been to increase the demand for the products of Cuba and Brazil, and to offer direct encouragement to the slave trade, and thus, after an expenditure of two hundred millions of dollars, affairs are really, we fear, in a worse condition than they were twenty years since.

Seeing that the increase of the slave trade, and of the amount of the produce of slave labour, is accompanied by a great increase in the markets which are thus given to "the manufacturers of the countries," while the productions and commerce of the British colonies are steadily decreasing, and with this, the market for British manufactures, Mr. McQueen is satisfied that the time has come for applying "an effectual remedy," which is to be found in the application of free labour *in Africa*.

During nearly the whole period that has elapsed since England was committed to the anti-slavery faith, she has spared neither pains nor expense to induce others to follow in her footsteps. It was not sufficient that a nation should have abolished the trade so far as regarded her own subjects or citizens, nor that she should have adopted her own course as regards the possible or probable future emancipation of the slaves already existing, but it was required that she should adopt the measures, wise or unwise, that England chose to adopt—and if she did not, if she preferred to follow her own course—no language was too severe to be applied to her. And yet it is now *admitted* on all sides, that the whole expenditure incurred for the suppression of the slave trade has been thrown away, that the slave trade has increased rapidly, while the destruction of life has been more than trebled. It is *admitted* that labour has become far less productive, and that a heavy tax has been imposed upon the poor labourer of Great Britain by this measure of emancipation. It is *admitted* on all sides that this tax must be removed. It is *admitted* that it is nearly impossible that cultivation can be carried on in the British Islands after it shall have been removed; and we fear greatly that it will soon be necessary to *admit* that the only effect resulting from a contribution of thirty millions has been, to deteriorate the condition of all classes throughout those Islands, and that the whole course of Great Britain in regard to this matter has been erroneous.

While thus employed in inducing other nations, by dint of threats and persuasions, to follow her example, language has been too severe to be applied to the colonization system of the United States; and yet, after all this expenditure—all the threats—all the persuasions, and all the abuse, it is now discovered that the only method to root out slavery and the slave-trade, is that of applying free labor within Africa, *under British control*, to the production of sugar, cotton and coffee, or, in other words, to the establishment of an extensive system of colonization.

These are lamentable facts and conclusions. But the facts we do not make, and the conclusions we cannot help. The dire evil of slavery we deplore as deeply as any man. Under any form, we regard it as an evil which must ultimately give way before the advance of truth and justice. But whatever be our faith or our hope in the matter, we do not feel at liberty, as a public journalist, to withhold the statements which we have made above, upon authority which seems unquestionable. We should rejoice most heartily to receive the proof, could it be afforded, that the course of Great Britain regarding her West India colonies and the suppression of the slave trade, had tended to diminish slavery in the aggregate. With the opposite testimony now before us, we can hardly expect this. The true friends of the slave will grieve to come to this opinion; but however painful, however mortifying it may be, it is better to adopt it, and study some other mode of giving freedom to the African race, than abide by it to the greater detriment of human beings already so grievously oppressed.

IMMIGRATION TO THE BRITISH WEST INDIES.

The West Indians have for several years been most earnest in their endeavors to secure the immigration of free laborers from abroad, insisting that thus only could the prosperity of the colonies be ensured. They are beginning to change their views. A Mr. McQueen, a zealous partizan of the planters, in the first of a series of letters, which he is addressing to Lord Stanley in the columns of the London Morning Herald, says, that immigration is, "when the expense and all its probable consequences are considered, terrific to contemplate, with very doubtful success." The Morning Herald itself concludes a leading article on the subject thus:—

"Such have been the steps taken and the course adopted by this country to preserve our tropical colonies, and to restore their prosperity; and *in these senseless proceedings six precious years have been lost*, and the destruction of the colonies been rendered all but complete, while the commercial preponderance and prosperity of the empire have been endangered. *Such are the results of attending to ignorant and interested counsellors, and of that listlessness and apathy displayed in everything, either in the torrid zone, or that is connected with it in this country. Had one twelvemonth of the time thus lost been occupied judiciously and energetically amongst the emancipated population of the British colonies, to teach them their duty to their country and to themselves, all would have been well, the colonies would have been flourishing, their produce ample and profitable, and additional laborers unnecessary.*"

SLAVE-TRADE-SUPPRESSION TREATIES.

If protocols and Parliamentary speeches, hard words and diplomatic correspondence, could put down the slave-trade, it would have been suppressed long ago; but facts show that it is, and the speeches of Lord Palmerston and Sir Robert Peel that it is likely to continue, as brisk as ever, in despite of these weapons. It is clear from Lord Palmerston's own statement that, though the personal character of one Governor threw a damp on slave-trade speculation in Cuba for a brief interval, the passion broke out with fresh vigour under his successor. It is evident that the gross amount of the slave trade has, notwithstanding that temporary check in one quarter, scarcely varied from year to year. The slave trade treaties, and hence the slave trade squadrons have not sensibly checked the slave trade. Sir Robert Peel boasts that a mere efficient system of operations is to be directed against it; but he can only quote the favourable opinions of three naval heroes, who devised, or who are to be employed in, the new plan of attack. The involuntary revelations by Lord Palmerston and Sir Robert Peel, of the constant danger to which the slave trade treaties expose us were equally striking. Both attempted to show the irritable state of the public mind in France and America, towards this country was not excited by the slave trade treaties and negotiations *alone*; but neither could deny that they were important ingredients in the dose of provocation. Each laboured hard to shift from his own shoulders to those of his antagonist the blame of contributing the other ingredients; but the operation of this one was not denied. Brazil and Spain are hostile to the treaties for the suppression of the slave trade; France and America are kept by them in a state of unintermitting inascibility; and not one maritime power but England can be said to be positively friendly to them. It is nothing new to learn that these treaties are impotent for good and fertile in evil; but it is something to have this truth demonstrated by the set speeches of two rival Ministers, each striving to demonstrate that he is the

warmest supporter of the system. How long is the country to persist in this costly and dangerous child's play? In so far as slavery and the slave trade are concerned, we have washed our hands of them. We have emancipated our slaves, and imposed penalties upon all British subjects convicted of dabbling in slave speculations. We have found that neither by force nor by negotiation can we induce all our neighbours to follow our example. Are we to go on forever wasting means and energies in efforts that lead to nothing? It will be wiser henceforth to tread our own path regardless of others—to mind our own business, keep our own hands clean, and leave our neighbours to take care of their interests and mend their morals after their own fashion. If our way is the right one—if, as we doubt it not, it is recommended alike by benevolence and enlightened self-regard—other nations will in time be glad to follow our example.—*Spectator*.

(From the Presbyterian of the West.)

AFRICAN SLAVERY.

It is estimated by Dr. Skinner, a missionary of the Methodist Episcopal Church, in Africa, that the whole number of slaves on that continent is not less than 50,000,000. Dr. Goheen, a missionary of the same church, makes a larger estimate, and states as a well known fact, that in Western Africa, *nine tenths* of the whole population are in a state of slavery. The females are all sold at an early age, to be, when they grow up, wives or beasts of burden, as their proprietors may require. And nowhere in the world is the slave subjected to such rigorous despotism. In the countries of Dahome and Ashantee, when a king dies, hundreds of slaves are put to death on his grave as an offering; and when a slave-holder dies, a number of slaves are put to death, to wait on him in the other world. At the death of the late Ashantee king, about 1,000 persons perished. And not only does slavery exist in Africa in its most horrid forms, but that continent is the common mart of slavery for the world. Buxton estimates the whole number of slaves annually exported, at 475,000. For the eastern trade, 100,000 are annually required. The Imaum of Muscat transports every year about 30,000, Barbary and Egypt about 20,000, loss on seizure, 25,000, loss on detention and march on the middle passage across the country and in seasoning, 25,000. For the Western trade 375,000 are annually seized, but only about 120,000 are actually transported into slavery. Of the number seized, 30,000 are murdered, 225,000 are lost in seizure, detention, march and middle passage. The 120,000 who survive, are enslaved in Spanish West Indies, Brazil, Texas, &c. Upwards of 50,000 are annually imported into Brazil. In all those countries which create the western trade, including the United States, the whole number of Africans in slavery is estimated at 8,000,000; add to this the number enslaved in eastern countries, and still it falls far short of the actual amount of slavery existing in Africa itself. The slavery of the United States is but as the small dust of the balance, compared with what exists elsewhere; and its character, even in its worst forms, is mild in comparison with the abject servitude to which the poor negro is subjected, in the countries where the wholesome restraints of religion are not felt. Let the evil be purged from our midst, and still the work of emancipation is but just commenced. Africa still remains the great market for human beings; and the chains of bondage still bind at least *fifty* millions of her sons at home. How shall poor Africa be redeemed, that Ethiopia may be brought to stretch out her hands to God? And vassals long enslaved, both by man and Satan, become freemen, civilly and religiously. Guard the coast, and

overthrow the slave factories, and the water transportation ceases; but the inland transportation still remains, and above all, domestic slavery, with all its horrors, continues more aggravated than ever, by the fact that the foreign demand has partially ceased. The gospel is the only effectual remedy. Though commercial arrangements may, in some degree, mitigate the evil, yet they cannot overthrow it. So long as self-interest, unrestrained by religion, is the ruling passion in the bosom of African slave-holders, oppression will be the medium by which they will seek its gratification. The missionary enterprise is the main hope of benighted Africa; this must be supported and protected from the hostile machinations of slave-dealers and slave-holders, or the redemption of Africa can never be effected. Perhaps the colonial plan of the Moravians is the most effectual method of guarding against the destructive intrigues of such men, who are continually scouring the countries, and stirring up the jealousies of the natives against the lonely and unprotected missionary. Let missionary colonies of civilized and christianized blacks be formed, whose constitutions are more congenial with the climate than that of whites, not only on the coast, but in every accessible and eligible point in the interior, by which both the arts and religion of civilized men shall be brought to bear effectually upon the natives, and, if I mistake not, the work of christianizing Africa will be carried forward with an efficiency, which it otherwise can never attain. A. S.

(For the Colonization Journal.)

It is alledged by our friends in the eastern parts of the States that the right of property in slaves having been originally acquired by fraud and violence, is not valid. I willingly and heartily accord my belief to this allegation, for it would accomplish all that I could wish, or ask for my race, but I am compelled to acknowledge, that this admission proves too much for those who adduce it, for there are many plantations and houses in the eastern section of the States that were bought with money made in the slave trade. If a title once *vitiating* remains imperfect, the principle is equally applicable to every species of property. I remember to have seen a proposal in the public prints, by slave holders, to furnish a slave worth \$300, against every \$100 raised from the property I have mentioned; if this offer had been met, it would have rescued many of us.

Again, it is objected that Colonization will require a long lapse of time to effect the object. The length of time is uncertain. It may, I hope it will be, less than the chosen people were, in Egyptian bondage. Time should always be considered in connection with the nature and magnitude of the object in view. The solar year is correctly applied to the age, or life of individual man, but "years are but the days of generations." And when we speak of man in a congregated state, and with reference to his successors, a difference should be used; time should then be measured by an extended cycle, or by the precession of the equinox. We are speaking of nations, and in the continuity of duration, in which 1000 years are but as one day, a few hundred years would appear trifling, that may elapse between our abduction, and return. Our return will not be like the Israelites, with flocks and herds, but we shall carry with us *knowledge, science and religion*—treasures of far greater value.

LOTT CAREY.

[From the New World.]

THE LIBERIAN EMIGRANT'S SONG.

BY JAMES MACKEY.

Our skin is dark and we are slaves,
 The bondsmen of a fairer race;
 But, in our home across the waves,
 The color of a negro's face
 Permits him to become as free
 As the palest son of liberty.

'Tis strange—and yet it costs us dear,
 If to our sufferings we look back,
 That thus the white man should appear
 A nobler being than the black.
 Our fathers were of princely blood,
 And we can trace them to the flood.

Where did the sun of Science rise?
 Where did astronomy unfold
 The wonders of the sparkling skies
 To all the world in days of old?
 Ay, strike magician, strike thy wand,
 And conjure up my Father-land!

We know that many nations deem
 Antiquity a noble thing;
 And it has ever been a theme
 That patriot-bards delight to sing.
 But the negro dares not claim his due,
 As other men are proud to do.

They plucked us from our parent stem,
 And sold us captives where they would;
 For evil it was meant by them,
 But God shall turn it into good:
 And Africa may now be blest
 With truth reflected from the west.

Of all the forms that mind can trace,
 By thought creative, none to me
 So beauteous as the Godlike face
 Of undisguised philanthropy.
 Of pure religion undefiled,
 She is the single-hearted child.

Liberia! let thy sun go forth
 With freedom's banner waving high;
 Let piety exalt thy worth,
 And deck their memory when they die
 That all the earth may join to raise
 A christian harmony of praise.

America shall hear a voice
 Of gratitude across the sea;
 The negro mother shall rejoice
 To nurse the little children free,
 And tell them how the whites began
 To elevate the colored man!

OUR ANNUAL EXPEDITION.

The first day of November is fixed upon as usual, for the sailing of the fall expedition, and we are now able very nearly to estimate the results of the past eight months labour of our travelling agent.

The *cavass*, (to use a current term in these times, and we can find none better,) between him and the emissaries of abolitionism has been a tedious and warm one. Attended by Major Wood of Cape Palmas he has visited every county on the Eastern Shore, together with Harford, attended by appointment various public meetings, and conversed freely with the free colored people in private. To every candid man, every sincere lover of truth, and every true friend of his own race, the statements of Major Wood respecting the colony and its inhabitants, based on sixteen years residence in Africa, have carried conviction of the utility and humanity of the scheme of colonization. But there is a class which no arguments or facts can affect or influence; the wiseacres, the plantation and village black *lawyers*, a majority of the preachers, and the correspondents of northern abolitionists, who maintain an undeserved influence over the more sober and industrious; with such nothing can be done. They know all about Liberia, Georgia, Big Snakes and African fever; they are kept posted up by such men as Torry, Garrison & Co. and their Baltimore colored agents, with all anti-colonization arguments. The conceit and insolence of these men, proved entirely too much for the patience and equanimity of Major Wood, and he declares, as has every other Liberian who has visited America, that no circumstances could induce him ever again to urge the coloured people of Maryland to emigrate. Notwithstanding all the annoyances experienced from this source, however, the visit of Major Wood to this country has been productive of much good. Independent of those who have concluded to emigrate the present season, many have been induced to take the matter into serious consideration, and have determined at once to set about extricating themselves from circumstances which now bind them to this country, and prepare to emigrate at some future period. Although it is not probable that the expedition will be as large as the two last preceding, yet any deficiency of numbers will be more than compensated for, by the character and standing of the emigrants; many of whom are well educated for their class, have a high reputation for industry, integrity and mental capacity. Let it be recollected by all who have entered their names, and all friends of the cause, interested in any who are to emigrate this season, that the vessel will positively sail on the 1st of November.

TERMS.

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“ Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST FROM CAPE PALMAS.

WE have received by Barque Pilot, of Boston, advices from Cape Palmas as late as the fifteenth of May, at which time the colony was in its usual healthy and prosperous condition. Very important advances have recently been made in opening a free communication with the interior tribes. The circumstances which led to this are not a little interesting, and serve to show that African monarchs and statesmen, in the science of diplomacy, are not so very far behind those of Christendom. It will be recollected that in the first purchase of territory at Cape Palmas, the treaty was made with the tribes bordering on the beach, and that no intercourse whatever was held with the chiefs of the interior, who were represented to the colonists as being hostile to the settlement, and averse to free intercourse with it; and they in turn were made to believe that the policy and intent of the government of the colony would prove exceedingly injurious to their country. This double deception has actually been kept up for nearly ten years. That the game should have been successful for a while, before any of the colonists had learned to speak the Grebo language, and all intercourse with the Bush people was through a native interpreter, is not to be wondered at; but, as many colonists have for the past six years understood the language, and have been present at the palavers between the natives and colonists, we are astonished that the deception should not have been sooner discovered; and we must say, that it reflects no great credit upon the capacity and shrewdness of the colonists. Even the murder of Parker, which our readers will recollect was perpetrated by the Barrakah people, a tribe some 8 or 10 miles distant, was instigated by our liege king Freeman and Yellow Will, head man and chief interpreter to the governor; and many other minor palavers between the colonists and Bush people, have been projected and brought about by the natives, in order to perpetuate this misunderstanding. How they got at the truth of the matter and discovered the treachery of Yellow Will, whether by the miscarriage of some plan of his, or by a long train of circumstances, we have not been informed. But the fact is, the mists have cleared away, and instead of being surrounded by a cordon of enemies, the colonists find themselves greeted on every side by warm friends.

Their Bush neighbours, the Barrakahs, Saureekahs, and Boorobohs, are all anxious for free commercial and social intercourse with the colonists, and we doubt not their true interests will prompt them to perpetuate these good feelings. The Saureekahs already have schools established among them by the M. E. mission, and the Barrakahs have already petitioned for the same advantages. Mr. Seyes, the superintendent of the missions, was at Cape Palmas at the time of the sailing of the Pilot, and hoped to be able very soon to supply the principal towns with preachers and teachers.

The LIGHT HOUSE is at last fairly established on the cape, a most prominent and welcome sight to the African voyager. We are not informed of its actual elevation or the magnitude and intensity of the light, but it is distinctly visible off the Garroway Reef full twenty miles to the windward, and off Rockbocah about the same distance to the leeward. This light must save a vast deal of time at least in vessels running down the coast, close in shore, and occasionally a vessel and human life.—What grade in the scale of civilization does the establishment of a light house mark?

The orange trees in the colony are now producing abundantly; the cocoas have blossomed, and the sapotillas are in a thriving condition. We hope daily to receive still later advices.

Below will be seen a communication from Mr. Garrison Draper, containing a notice of a meeting of free coloured people in Govanstown, and the formation of a "Society of Enquiry" to obtain authentic information with regard to the colony of Liberia. The opposition of the free coloured people of Baltimore and its vicinity to Colonization, Liberia, and all interests connected with Africa, is so virulent and unrelenting, that we should consider any thing like the formation of a society for a free and candid inquiry upon the subject, as a hoax or possum game, so often played off in these parts, were it not vouched for by so respectable a man as Mr. Draper. Whether it will amount to any thing we leave time to determine, but certainly the measure is a laudable one, and we will most freely supply the members with a copy of our Journal gratis. If they pursue their enquiry in good faith, they will either become colonizationists, or have better reasons for not being so than most mouthers and railers now have, with old stale snake and Georgia stories. Mr. Draper shall have as much room in our columns as he pleases to occupy, and any one choosing to reply shall have the same privilege.

To the Editor Colonization Journal :

Sir,—At a meeting of free coloured people at Govanstown on Sunday the 6th of the present month, at their usual place of meeting, the Methodist Episcopal Church, Major Anthony Wood of Cape Palmas was present by special request of the authorities of said Church, and was requested to favour the meeting with such statements respecting the colony as he might consider interesting and useful to those present, which he accordingly did, and the association or society whose constitution I send you herewith was at that time formed. Should you see fit to publish it in your journal, you are at liberty to do so. Also should it meet with your approbation to supply each of the members with a copy of your journal gratis, it would be very

acceptable, for that seems to be the only channel by which the information sought for can be obtained.

I would add a few remarks. Within the last twenty years I have given much thought to the project of colonizing Africa with the free people of colour from the United States, and it appears to me that the right course is not pursued to induce them to emigrate, their fancy and senses are appealed to, and not their judgment. They are persuaded that by going to Africa, they can enjoy a life of ease and luxury, instead of labour and hardships. The object appears, to persuade and coax them to go. I think the solution of one or two questions would go far towards settling the matter of our *rights* in this country. What were the motives which induced the English, Scotch, Irish, French, and other European nations to emigrate to this country? Did they come of their own free will, and did they acquire according to the customs and usages of civilized nations, legal possession of the territory? Then I would ask, what was the condition and prospects of the Africans on coming to this country? Did they come of their own accord, and did they acquire legal possession of the territory? These are simple enquiries, but I think not the less important, and the answers to them will go far towards settling the strifes upon this subject. If you see fit to notice the few remarks here made, and desire it, I will hereafter pursue the subject further.

Your obedient servant,

GARRISON DRAPER,
Forrest St. Old Town.

PREAMBLE AND CONSTITUTION

Whereas a settlement has been effected on the west coast of Africa by free persons of color, and manumitted slaves from the State of Maryland, and whereas, various and conflicting reports are in circulation respecting the moral and political condition of that colony in consequence of a want of any correct and systematic means of correspondence, and whereas we consider the interests of the free colored people now residents of this State are to a greater or less degree identified with the success of that colony, and that it is of the utmost importance that we do obtain correct information of all matters connected therewith, it is therefore,

Resolved, that we whose names are hereunto affixed, being free persons of color, natives and residents of the State of Maryland, do form ourselves into a Society for the sole purpose of obtaining and circulating among our friends correct information respecting the above described settlements in Western Africa, and we do agree to adopt the following rules and regulations for the future guidance of said Society.

Rule 1st. This Society shall be called the Govanstown Society of Inquiry, formed for the sole purpose of obtaining correct information relating to the political and religious advantages said to be enjoyed by such free persons of color who may emigrate to, and settle in the above described colony.

Rule 2nd. The officers of this Society shall be as follows, viz—one President, two Vice Presidents, and one Corresponding Secretary.

Rule 3d. This Society shall have no funds, consequently, no Treasurer.—The only qualification for membership shall be, the signing this instrument.

Rule 4th. Should necessary expenses at times be incurred by any member of the Society in pursuance of its object, the same shall be liquidated by its members at the next regular meeting.

Rule 5th. No correspondence of this Society shall be considered official unless executed by the Corresponding Secretary or other officers of the same.

Rule 6th. There shall be one stated meeting of this Society every year, unless otherwise directed by the officers of this Society; at which yearly meetings the Corresponding Secretary shall report in writing all transactions

in his possession relating to the object of this Society; also addresses may be delivered or read by members, or other persons that may be present, in reference to the object of said Society.

Rule 7th. Any free person of color, native or resident of this State, can become a member of this Society by signing this Constitution.

Rule 8th. The stated meetings of this Society shall be on every 4th of July, unless otherwise directed by the officers of the Society.

Rule 9th. Any person may cease to be a member of this Society by giving intimation of the same, either verbal or written, at any stated meeting.

Rule 10th. The officers of this Society shall be governed by the Rules usual in Social Societies.

Members' Names affixed.

Isaac Foreman,
William Jones,
Hezekiah Irimos,
William Johnston,
William Williams,
Anthony Wood, (Cape Palmas, Liberia,)
David Williams, (Harford County, Md.)
Garrison Draper, Baltimore,
Lloyd Jackson,

J. Ennis,
George Dutton,
Maria Jones,
J. Smith,
Frances Williams,
Rebecca Taylor,
Abigail Foreman,
Susanna Giles,
Charlotte Kennal.

On motion, *resolved unanimously*, That J. FOREMAN be the President, and David Williams, of Harford County, its Vice President, and Anthony Wood, of Cape Palmas, Liberia, 2d Vice President, and Garrison Draper, No. 43 Forrest street, Baltimore City, Corresponding Secretary.

After which the meeting adjourned.

Govanstown, Oct. 6th, 1844.

In an appeal to the Members of the Methodist Episcopal Church, in behalf of missions, contained in the last No. of the Christian Advocate and Journal, we find the following touching passage respecting Africa.

AFRICA, bleeding, degraded Africa, was never so rich with promise. The incidents which have been recorded by the superintendent of the African mission, and recently published, are of the most thrilling character. Ethiopia is literally stretching out her hands to God! At least *twenty additional missionaries* could now be advantageously employed in that mission, if the board could command the means, and if the bishops had the men. As to men, we are happy to say that several coloured preachers of good character are now ready to go to Africa. God is now stirring up the spirits of that class of men who seem, so far as we can judge, the appropriate instruments to carry the glad tidings of salvation to the nations and tribes in the interior, which are now anxiously waiting to listen to "the God-palaver," which is as happily adapted to the condition and wants of the untutored African as it is to those who enjoy the blessings of civilization. Did Jesus, in the days of his flesh, have "compassion on the multitude, because they were faint and scattered abroad as sheep having no shepherd," and does he now despise the lost "sheep in the wilderness?" Surely not. This voice comes to every Christian heart with the freshness of originality—the authority of a divine call from heaven. "The harvest truly is plenteous, but the laborers are few. PRAY ye, therefore the Lord of the harvest that he will send forth LABORERS into his harvest." And while we see our prayers answered—our coloured brethren standing forth and saying, *Here are we,*

send us—shall the *means* to send them be wanting? Shall the work be retarded? Shall the regeneration of Africa be delayed for want of the small amount of means which is indispensable? No! God forbid—let us hear the response from the the east, west, north, and south—*it shall not be!* The hungry poor spread over the sandy deserts, the sunny hills, and the verdant vales; and ensconced in the deep, dark, dense forests of the land of Ham, *shall have the bread of life.* And to this response the missionary board will answer back again, AMEN—and will, with all, send up to the great Head of the Church a fresh tribute of gratitude and praise. But we must restrain our feelings. The subject is thrilling—the interest is overwhelming; but after this mere glance, we must leave our brethren to make up a just estimate of it, and pass on.

GEORGE PECK,
JOHN DEMPSTER,
D. P. KIDDER.

GEORGE LANE,
CHARLES PITMAN,

The following address was once published in the old form of the Journal, but we believe we shall be excused, for want of novel matter, for again presenting it to our readers. Independent of its possessing the power and vigour which usually characterise the productions of the author's pen, it contains many important historical sketches which are well worth preserving.

Extract from a Speech delivered before the Kentucky Colonization Society, 6th January, 1831, by the Rev. Robert J. Breckinridge.

The scheme of African colonization, as exhibited by our national society and its various auxiliaries, is a most noble conception. It is a stupendous plan—spanning the Atlantic, and encircling in its wide embrace a nation of slaves, and a continent of heathens.

Africa is classed as one of the great divisions of the earth, and is a vast peninsular continent, extending from the 37th degree of north, to about the 34th degree of south latitude; and from the 17th degree of west, to the 51st degree of east longitude. Its greatest length is about five thousand miles, and its greatest breadth more than four thousand. Considering its peculiarly advantageous situation, it is surprising that, in all ages, it has been comparatively so little known by the rest of the world; for standing, as it were, in a central position, between the other three quarters, it affords a much more ready communication with Europe, Asia, and America, than they do with each other. It is opposite to Europe along the Mediterranean, whose shores were the nursery of our race, in a line from east to west, for almost a thousand miles, the distance being seldom one hundred miles, and never that many leagues. It is over against Asia for a distance of one thousand three hundred miles, the whole length of the Red sea, whose breadth sometimes does not exceed fifteen miles, and seldom one hundred and fifty. Its coast for two thousand miles, lies opposite to America, at a distance of from five hundred to seven hundred leagues, if we include the islands; whereas America is scarce any where nearer to Europe than one thousand leagues, nor to Asia, except in the inhospitable climate of Kamschatka, than two thousand five hundred leagues.

At a period to which profane history does not reach, but on which the word of God sheds its holy light, Africa was planted by the descendants of Ham, the son of Noah. Cush settled in Lower Egypt, and from him were descended the ancient Æthiopians, known to us as the Nubians and Abyssinians, and embracing, also, those unknown nations inhabiting the equatorial

regions of that continent. Misraim peopled what was known to the ancients as the Thebais, Hermopolis, Memphis, and the Delta of the Nile—to us, as Upper and Lower Egypt. From him also were descended, among other people of Africa, the inhabitants of Colchis, the ancestors of the warlike Philistines, whose descendants, until this day, if learned men are to be credited, have occupied so large a space on the page of history. Phut peopled Lybia and Mauritania, embracing the kingdom of Fez, the deserts, Algiers, and other portions. From these, with such additions as emigration and frequent conquest have given, it is probable that all the nations of Africa, however divided, mixed, or dispersed, originally came.

Agenor, an Egyptian, founded the Phœnecian commonwealth and the republic of Tyre. Cadmus, the son of Agenor, founded the republic of Thebes, and introduced the use of letters into Greece. Cecrops, at the head of an Egyptian colony, founded the Athenian state, and gave laws to the barbarous hordes of Attica. If profane tradition is to be credited, these and other colonies from Africa, were driven out from their native regions by the first of the shepherd kings, (who were themselves the Amelekites, descendants of Canaan, another son of Ham,) who devastated Egypt at the head of two hundred and forty thousand warriors, and established at Tanais the seat of that empire, under whose iron sway the chosen people of God groaned, under a despotism so bitter in its progress, so awful in its overthrow. There are several reflections here, which wonderfully illustrate upon this fated race, the vicissitudes which belong to all that is human. They who gave to our ancestors the first model of those institutions which deserve to be called free, have the longest bowed down under insupportable oppression. They who gave to Europe the first knowledge of the arts, and of human letters, have been shrouded in the longest and deepest intellectual darkness. They who, in the career of resistless victory, first established the principle of national, perpetual, and hereditary slavery, have the sorest, and the most unpitied, wept under that deep unmitigated curse.

Certain portions of Africa were, as early as any other regions, erected into regular communities, after the re-peopling the earth by the descendants of Noah. That some of those communities very early attained to a high degree of cultivation, wealth, and power, there is abundant evidence in profane history, in the Holy Scriptures, and in those extraordinary monuments of taste and magnificence, which placed beyond the farthest verge of knowledge, and as it were, beside its regular current, yet remain the wonder and astonishment of mankind. That their progress in immorality and crime, was equal to their advance in civilization, their remains no doubt. He who has dwelt much on such subjects, may consider this as in no way different from the ordinary course of events, and as accounting well enough for many of the calamities which have befallen them in subsequent ages. I dispute not with philosophy; but there is another view of the matter—and I would that philosophy were more frequently enticed to such contemplations—which has appeared to me most solemn and striking. Egypt was the most powerful of the kingdoms of Africa for many ages. As it stood on the threshold of the only entrance to that continent accessible to the ancients, and was itself the medium of all interior communication with it; as its boundaries, if well defined at all, were not accurately known to the nations of Asia and Europe; as their knowledge of her surrounding, tributary, and allied states was still less accurate; as it was the uniform habit of all ancient conquerors, of whom Egypt produced many, to manifest the most extravagant pretensions to grandeur and empire; in fine, from a variety of such considerations, it is manifest to every scholar, that when the ancients speak of Egypt, their meaning is generally to be understood as of a country

vastly more extensive, than we, with our better knowledge, would attach to that term. If indeed we should frequently understand them as meaning all Africa known to them, we should not, perhaps, be far from the correct view of the subject.

At a period in her history scarcely less prosperous than any that had preceded it, and when she stood forth famous in arts and arms, the queen of nations; when there appeared beforehand, no probability of great reverses, and the prince who filled her throne, boasted, as we are informed by Herodotus, 'that no God could deprive him of his kingdom; just then, when it would appear to human observation that the mercies of God were poured out profusely on Africa, his decree went forth against her: 'From the tower of Syene, even unto the border of Ethiopia,' the curse of the Most High came unto the land. The seed of his chosen had been enticed and betrayed; they had reposed upon her, and been pierced with many sorrows. 'Thou art like a young lion of the nations'—'I will spread my net over thee'—'I will scatter the Egyptians among the nations'—'I will make many people amazed at thee'—'Ashur is there and all her company'—'There is Elam and all her multitude'—'There is Mesheck, Tubal, and all her multitude'—'There is Edom her kings, and all her princes'—'There be the princes of the north, all of them, and all the Zidonians'—'It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations.' For more than two thousand years the annals of every people attest the fulfilment of this remarkable prophecy. Conquered by the Persians, under Cambyses, within fifty years after this prediction; conquered again by the Macedonians; subjugated and pillaged by the Romans, and made the theatre of many of their bloodiest wars; overwhelmed by the Saracens; subjugated, scourged, and made desolate by the Mamelukes; devastated by the Turks; overrun by the French; for a hundred generations made the battle field of nations, and the constant victim of them all; and worse than all, her children, for centuries together, swept into distant and hopeless bondage—scattered and sifted throughout the universe, as it is this day.

The discovery of America, which was destined to exert so extensive and so benign an influence upon the European race, the descendants of Japhet added increased bitterness to the cup of affliction which seemed already overflowing for the children of Ham. The first adventurers to the western continent and the islands along the Atlantic coast, without the least remorse, reduced the simple and ignorant aborigines to a servitude so monstrous, that in the island of Hispaniola alone, from the year of 1508 to 1517, the Indians were reduced, by the brutal oppression under which they groaned, from sixty thousand to fourteen thousand souls; and the extinction of this miserable remnant was hastened by more aggravated calamities. You will observe that this wholesale butchery was perpetrated under the same execrable pretence of political necessity, under which every public crime which has disgraced our race, has found its constant defence. It was sanctioned by a formal decree of the king of Spain, 'that the servitude of the Indians was warranted by the laws both of God and man.' I have no intention of entering into details which are not necessary to the complete understanding of the subject before me. And perhaps enough has been said to show how easy was the transition from Indian to African subjugation, from crime perpetrated on a feeble and nearly extinguished race, to similar crime inflicted on one more robust, more degraded, and therefore more suitable to the purposes of an insatiable rapacity. Barthelemy de las Cases, bishop of Chiapa, heading the little band of ecclesiastics who still recognized the obligations of justice and humanity to the Indians, beset the Spanish throne with prayers

in their behalf, until by a fatality, singular and most unhappy, he saw their chains, which it was the object of his life to break, rivetted forever; and those whom he had designated, in the madness of his zeal, as their substitutes in wretchedness, became only their fellows in slavery. As early as 1503, a few negroes had been sent to the new world. In 1511, Ferdinand permitted their importation in large numbers. Charles the Fifth, on his accession to the throne, rejecting what was wise and humane in the plans of Las Cases, and adopting so much of them as was abhorrent to every virtuous feeling, granted an exclusive patent to one of his Flemish favourites, to import four thousand negroes into America. The patent was sold to certain Genoese merchants for twenty-five thousand ducats. The Portuguese had found the trade in slaves, which had been long abolished in Europe, one of the first advantages derived from the discoveries in Africa. The Genoese, under the patent of the emperor, found no difficulty in procuring the victims of their avarice, and were the first who brought into regular form that commerce in the souls and bodies of men, between Africa and America, which inflicts, of all things else, the most indelible stain on the character of mankind.

The first settlements which were made by the English on the continent of North America, were under the auspices of corporations, or individuals, to whom extensive grants had been made by the English crown. The company that settled the colony of Virginia had monopolized its commerce up to the year 1620. In that year, this monopoly was given up, and the trade open. A Dutch vessel from the coast of Guinea, availing itself of the commercial liberty which prevailed, brought into James river twenty Africans, who were immediately purchased as slaves. An ordinance that all heathen persons might be held as slaves, and that their descendants, although christians, might be continued in slavery, sealed on this continent the doom of the wretched African. Such was the inception of slavery in the United States. Such was the first settlement amongst us, of an oppressed and suffering race, which has augmented by a very rapid propagation, and continual importation in somewhat more than two centuries, from twenty souls, to two millions. Virginia, the most ancient of our commonwealths, was the first of them to lend herself to the oppression of these unhappy men. Holland, who had, within forty years, emancipated herself from a foreign despotism, used the large resources which grew up under the shade of her recovered liberty, to deliver over an unoffending people to hopeless bondage; and, that the climax of cupidity and turpitude might be aptly adjusted, the whole matter was concluded in the name of christianity.

Men were not so slow in discovering the evils of the unnatural condition of society, whose origin among us I have been attempting to disclose. As early as 1698, a settlement of Quakers near Germantown, in Pennsylvania, publicly expressed their opinion of the unrighteousness of human bondage. And from that day till the present, there have flourished in our country, men of large and just views, who have not ceased to pour over this subject a stream of clear and noble truth, and to importune their country, by every motive of duty and advantage, to wipe from her escutcheon the stain of human tears. They have not lived in vain. In better times their counsels will be heard. When the day comes, and come it surely will, when, throughout this broad empire not an aspiration shall go up to the throne of God, that does not emanate from a freeman's heart, they will live in story, the apostles of that hallowed reign of peace, and men will quote their names to adorn the highest lessons of wisdom, and enforce, by great examples, the practice of high and virtuous actions.

With the increase of the number of slaves, became more apparent the injuries inflicted by slavery itself, upon every interest associated with it. The

voice of reason and humanity began to be listened to, when that of interest uttered its sounds in unison. What individuals had long foreseen, some of our communities began at length to apprehend and provide against. A duty on the importation of slaves was laid by New York, in 1753, by Pennsylvania, in 1762, and by New Jersey, in 1769. Virginia, the first to introduce them, was also the earliest in setting the example of their exclusion. In 1778, in the midst of civil war, she put upon the pages of her history, an enduring record of her respect for those rights of other men, for which she was freely pouring out her own blood, by prohibiting the introduction of slaves into any of her ports. In 1780, Pennsylvania passed a law for the gradual abolition of slavery, which has the merit of being the earliest legislative proceeding of the kind in any country. All the states, north and east of Maryland, have since passed similar laws. On the adoption of the federal constitution, congress was authorized to prohibit, at the end of twenty years, the importation of negroes into any part of the United States; and the power was exercised at the appointed time. No slaves have, therefore, been legally brought into this nation since the year 1808.

After the close of our revolutionary war, many negroes, who fled from their masters, and sought protection with the British armies during its progress, were scattered through the Bahama islands and Nova Scotia. Others had found their way to England. In 1787, a private company in England sent four hundred of them, with their own consent, to Sierra Leone, on the western coast of Africa. About five years afterwards, twelve hundred of those from Nova Scotia were transported to Sierra Leone by the British government. The maroons, from Jamaica, were removed thither in 1805. The hostility of the French, the opposition of the natives, the selection of a situation which proved to be unfortunate in many local particulars, and perhaps more than either, the heterogeneous materials of which that settlement was composed, for some years, retarded its growth. All these difficulties, however, have been surmounted. That colony contains more than twenty thousand souls, of whom more than three-fourths are re-captured Africans, whose rapacious owners had destined them for foreign bondage. Towns are reared up, churches and schools established, agriculture has become a settled pursuit, and society has put on a regular and stable appearance.

For some years anterior to 1816, the project of colonizing the free blacks of this country in Africa, had occupied the serious consideration of individuals in several parts of the Union. The rapid accumulation of free negroes, who amounted at that period, to two hundred and ten thousand, to which number they had grown from sixty thousand, in twenty-six years, became a subject of general anxiety; in some of the states laws were passed annexing the condition of banishment to emancipation. The idea of colonizing them was probably first suggested in this country from the success which attended the establishment at Sierra Leone. It was known, moreover, that the Portuguese, the French, the Danes, and the English, had established white settlements along the coast of Africa, from the Cape de Verd to the Cape of Good Hope. More than a century ago the French had established a post on the Senegal, four hundred miles from its mouth. At Congo, the Portuguese had grown into a considerable colony. At the southern extremity of Africa, the Dutch and English had spread over a country larger than the southern peninsula of Europe. It was not then a question requiring serious debate, whether America could do what many nations had done before. In 1802, Mr. Jefferson, then president of the United States, in compliance with the request of the Virginia legislature, communicated by Governor Monroe, entered into negotiations, which proved unsuccessful, with the

Sierra Leone company, and afterwards with Portugal, to procure a situation for an American colony of blacks in Africa. The project continued to gain strength, until, on the 21st day of December, 1816, the first public meeting to form a colonization society in this country, was held at Washington city; and shortly afterwards the American society was established, under the patronage of many of the most distinguished citizens of this nation.

Formed under such auspices, at such a crisis, and for such an object, this society has steadily pursued its onward course, the object of many a bitter sarcasm, of various and contradictory accusation, of flippant and most impertinent contempt, and of grave and deep reproach. Full of the noble ardour which belongs to generous enterprise, it has triumphed at every step, and won its way to the confidence and applause of men. It numbers over one hundred and sixty auxiliary societies; eleven states have, by their legislatures, recommended it to the patronage of congress; and all the leading sects of evangelical christians in the United States, have, through their highest ecclesiastical tribunals, testified their cordial approbation of its operations. The colony established at Liberia, under its auspices, occupies a fertile, and to the black constitution, a salubrious region, extending from Gallinas river to the territory Kroo Seltra, a distance of two hundred and eighty miles along the western coast of Africa, and from twenty to thirty miles in the interior. About one thousand eight hundred colonists, who have been sent there from the United States, with about half as many more recaptured Africans, constitute an independent, republican, and christian community, in the midst of that benighted land. The rites of our holy religion are regularly observed, and its precepts as well obeyed as among ourselves. Schools are regularly conducted for the education of the youth of the colony, and many children of the natives are also training in them. All the institutions of a young, though very flourishing community, are in a successful operation. I have recently seen several numbers of a weekly newspaper, published by a free man of colour, at Monrovia, containing notices of the various interests which indicate a well established and prosperous little state. Notices of popular elections, of the condition of the military force and the public defence, of public roads opened and repaired, of the improvement and transfer of estates, of mercantile prosperity and commercial enterprise, of the little incidents of social life, and what is not less striking and indicative of the state of the people, literary notices, and light efforts in the belles lettres, for the gratification of the popular taste. Such traits as these impress us, not less strongly with the existing condition of affairs at Liberia, than those interesting details of its growth, prosperity and general advancement, which are regularly given to the American public from authentic sources, and which I could not now recapitulate, without an inexcusable trespass upon your patience. The result of the whole is full to the point, that one great object of the colonization society has been completely attained. A colony has been actually established, possessing all the elements of permanent and boundless prosperity. The germ of a great and cultivated nation has already taken root in the midst of Africa. The heaven of christianity is already mixed up with the mass of her dark and absurd superstitions. How much feeblener was the origin of all those astonishing triumphs of civilization, by which the little states of Greece stamped her indelible name upon the very front of human glory! How small, compared with the actual condition of Liberia, was the beginning of the Roman state—stern, wise, and unparalleled as she was—whose power overshadowed the face of the whole earth, and transmuted every thing into the likeness of itself! And who shall say that, when two centuries have passed away, the continent of Africa shall not behold millions of free and christian men, lift-

ing up their hearts in thanksgiving to the God of their fathers, and in grateful recollections of the pilgrims of Mesurado, in like manner as we cherish the recollection of the landing at Plymouth Rock.

The American Colonization Society has probably succeeded to the extent of its original expectation. It proposed to establish a colony of free blacks, from the United States, with their own consent, in Africa; and thus to show by the fact, the possibility of removing that population from the United States, in such a manner as would decidedly improve the condition of those unhappy persons, and greatly ameliorate the state of society among ourselves. It was originally objected, that the plan would be rendered impracticable at its threshold, by the impossibility of procuring the emigrants. Experience has shown, that many more were always desirous of emigrating than the society had the means of removing. At this time not less than three thousand individuals would gladly remove to Liberia, if the necessary funds could be procured. It was also objected, that the expense of removal would be so great as to prevent its being carried to any useful extent. This was clearly absurd, unless it had been shown that it was necessarily more costly to remove a free negro to Africa from America, than a slave to America from Africa; and that our national resources were smaller when our population was ten millions, than when it was three millions. The experiment has shown that emigrants may be sent out for twenty dollars each; a sum equal in value to about three months labour of an adult male slave in most of the slave-holding states. It was farther objected, that the unhealthiness of the climate was an insurmountable obstacle in the way of colonizing any part of Africa. The facts stated in a former part of this address, the accounts of all travellers who have visited that continent—especially of Mungo Park, who saw more of its interior than all other Europeans—and the uniform experience of the American colony, leave no room to doubt that the region of country owned by it, is pleasant, and to the black constitution extremely salubrious. It was also asserted, that if all these obstacles were overcome, and a colony established, it would be unable to support itself against the native tribes in its neighbourhood. This cavil also has been answered by experience. In 1822, when the settlement was weak and but recently established, it was fully competent to carry on, and terminate with success, a war with the native tribes. The result of that war was so decidedly favourable to the colony, that the colonial agent, Mr. Ashmun, in his report for 1825, says, 'our influence over them is unbounded, it is more extensive than I dare, at this early period, risk my character for veracity by asserting. But I beg leave to refer, at least, to facts already communicated, to our military expeditions into the heart of the country uninterrupted, to our purchase of the Saint Paul's, admission into the Grand Bassa, and acquisition of the Sesters. On several occasions of alarm from the interior, the whole population of the country has been ready to throw itself into our arms for protection.' What adds greatly to the security of the colony, both from internal and foreign enemies, is the connection of the agent of our government for re-captured Africans, with the affairs of the establishment. That agent is also the society's colonial agent; the re-captured Africans of whom he has the charge, by authority of an act of congress, form a part of the colony, and their protection of necessity involves its security. Mr. Stockton of the United States' Navy, was one of the signers of the treaty, by which a part of the territory was ceded to the society. Capt. Spence built a fort on the Cape, at the public expense, supplied it with guns, and the American flag was hoisted on its battlements. He, also, left an armed schooner for the better protection of the colony. The agent for re-captured Africans, as already stated, is appointed by the authority of our government, and is supported by it.

We have then a practical illustration of the manner in which three hundred thousand free negroes may be removed from among us, and planted in comfort and security in the land of their ancestors. Almost the entire voice of the country proclaims that object to be worthy of our highest efforts, whether we consider what is due from a christian nation to the victims of its own avarice and oppression, or what is necessary in a wise people towards providing for their own security, and the peace of their offspring.

If I were to attempt to draw a picture of the sufferings and degradation of this multitude of beings, reduced to that condition by our own policy and social state, I should only repeat in your hearing what has been often said. If I should set out to develop the ample means, and competent legal authority residing in our different governments, state and national, to redress evils which exceed by far the most forcible descriptions of them which have fallen under my notice, I should have to recapitulate to you, those views and arguments which are already familiar to the public. On none of these points will I detain you; but leaving them to rest on the able expositions from a great variety of sources, which are accessible to every one who desires such information, I will pass on to other considerations, which grow out of the operations of the society. Although they may not have entered largely into its original design, some of them have a higher interest than the direct, primary object for which it was organized. He who has considered the removal of our free blacks to Africa, as the ultimate point of this noble enterprise, has taken a very inadequate view of a subject of singular interest and almost unlimited extent. The blessings to Africa, to America, and to the whole world, which will follow the accomplishment of the simple and practicable scheme of the society, cannot now be grasped by any human intelligence; but enough can be foreseen to commend it to our earnest and zealous support.

The first of what may be called the collateral effects, attending the fulfilment in some good degree, of the national hopes, to which the successful operations of this society have given life and vigour, to which I will direct your notice, is the political and intellectual regeneration of Africa. One of the most uniform and curious facts in the history of man, is his constant propensity to migrate. Hardly one example can be found, of a nation locating the permanent seat of its empire in the native land of its inhabitants. Every people of which we have any account has been a nation of wanderers; some by peaceful acquisition of unoccupied regions, some by purchase, most by the power of their victorious bands. Driven out by the wants of too dense a population; fleeing from the various calamities by which every region has at some period been visited; persecuted children of God; opposed disciples of liberty; incited by the love of gold, and the still more unappeasable lust of conquest; every motive, in short, has operated to make men wanderers, and all nations colonists. With the tribes that have gone out in all ages, have gone out also the manners, the social institutions, the tastes, the literature, and the knowledge of their country. Behold the overruling providence of God! America, the freest, the wisest, the most practical of nations, is pouring back her streams of liberty and knowledge, upon the most degraded of them all. Behold the noble retribution! She received slaves—she returns freemen! They came savages—they return laden with the fruits of civilization. And though they earned in tears, and anguish the more intense that it found no utterance, every boon they can carry back to their afflicted country; yet, in the day of her regeneration, will Africa forget the wrongs inflicted on her for centuries together, in gratitude for the distant, but sacred, recompense. We can look back through buried ages, to the monuments of her power and grandeur, to the triumph of her renowned

captains, to the early cultivation of her people, and the rich contributions of her sons to the stores of ancient knowledge in all its multiplied departments; and we can well imagine the rapture with which her awakened sons will dwell on the tale of her departed glories, and rekindle in her breast that sacred flame which ages of wo had extinguished. We can look onward, as upon our own country, and see the lessons of wisdom, and liberty, and public strength, and social order, speaking forth in the acts of living men; and we can adequately conceive how confusion, and imbecility, and civil darkness, will flee away from the land into which the knowledge and the practice of such institutions shall be transplanted. These things we can foresee. But we cannot tell how deeply the seed we are planting may shoot its roots into a kindly soil. We know not how lofty may be its trunk at the meridian of its perfect strength. We cannot tell how many children of affliction may gather round it, and be secure. We see not how far its shadow may extend over nations that we now know of only by their crimes. But we know that we are acting well, and that the issues are in the hands of Him who is mighty to redeem.

I do not doubt that one of the surest, and certainly the most important, effects of the colonization of Africa, on the proposed plan, will be the conversion of its inhabitants to christianity. From the tropic of Cancer to the Cape of Good Hope, that country is possessed by pagans. The Mahomedans occupy Egypt and the Barbary coast. The people of Abyssinia, or Upper Ethiopia, are called christians, but they retain many pagan and Jewish rites. In the north of Africa are a few Jews, who manage what trade that region is possessed of; and in the south of Africa there is a small colony of French Huguenots, planted nearly a century and a half ago. There is a moral fitness in the thought, and it is deeply solemn also, that we, who have contributed so largely to the degradation of Africa, and aided so fully in heaping upon her sons the direst calamities to which flesh is heir, should also be the instruments of bestowing on her the costliest gifts and richest blessings our nature can receive. The christian public cannot fail to perceive, in all these operations, the hand of that presiding Providence, which, having permitted the wretched African to be enslaved, that he might be christianized, now demands his restoration that he may christianize his brethren. The time is fast approaching when the earth and all the fulness of it shall become the large inheritance of those, to whom it appertains by the promise of the eternal God. The reign of his own glorious kingdom is almost at hand; and when his people saw, even after, the approach of its hallowed dawn, a new spirit fell upon them. They have arisen to do their Master's work, and to possess what is their own. You see them in the islands of the most distant seas. Their feet are in the midst of the pathless wilderness. In the great city, amid the busy haunts of men, and in the desolate abodes of wretchedness and squalid want, you behold the traces of their ardent labours. The Arab in the desert hears his unwritten dialect made the vehicle of salvation. The wandering hordes, whose names civilization is not able to recount, find their tents become the abode of those who are worthy to have been the associates of the apostles. The Brahmin by the Ganges throws aside the chain of his accursed casts. The savage of our own wilderness forgets the wrongs which the fierce white man heaps upon his smitten race, and listens to the still small voice, which directs him to a higher and surer hope. The mariner, in his trackless wanderings, rears above his perilous home, the unwonted banner, the emblem of his return to God. The way of the Kings of the East is drying up apace; and the scattered and afflicted seed of Abraham turn their longing hearts again towards the mount of Olivet and the city of the Great King. Nine millions of copies of the

Holy Scriptures have been distributed through the world, in one hundred and sixty languages and dialects, by the instrumentality of about four thousand five hundred organized societies. Forty-five missionary presses have been established; forty missionary colleges put in operation; and six hundred and fifty ordained missionaries, aided by about three thousand assistants, are operating throughout the world, at more than five hundred and forty foreign stations. There are three hundred thousand children in the missionary schools. Fifty thousand persons converted from paganism, are members of the christian churches, and it is computed that more than five thousand are annually converted to the service of the living God. Four hundred thousand heathens have renounced idolatry; and in ten years the Gospel has been preached, at the various missions, to not less than four millions of adult persons. One hundred and sixty millions of tracts have been thrown into circulation; and there are over two millions of Sabbath scholars under training throughout the world. It is an era of vast and magnificent christian enterprise. Every engine which the most ardent and intrepid piety could put in requisition, is wielded against the kingdom of darkness, and it already totters to its predestinated overthrow. Africa is partaking of this noble work; and she will partake still more largely. The little band at Liberia, who are spreading over the wilderness around them, a strange aspect of life and beauty, are in every sense a missionary station. Every ship freighted from our shores with their suffering kindred, will be freighted also with the heralds of the cross. You will see the light breaking in upon one and another dark habitation of cruelty. The night of heathenism will depart. One tribe after another will come to the light of Zion, and to the brightness of her rising. Ethiopia will awake, and rise from the dust, and look abroad on the day, and stretch her hands out to God. The light will still spread, and kindle, and brighten, till all the fifty millions of Africa are brought to the glorious liberty of the sons of God!

The civil, intellectual and religious cultivation of a people, carries with it the possession of all the indispensable ingredients to high national happiness and virtue; and is scarcely consistant with the prevalence of those brutal and inhuman practices which exist among savage and heathen nations. Amongst the present crimes of Africa, there is one encouraged and shared by nations calling themselves civilized, so horrible and atrocious, that its certain extirpation, by the means we have been noticing, would alone be sufficient to commend the American Colonization Society to the support of every enlightened man. I have already presented you with a brief account of the origin of the slave trade, so far as it was connected with our subject. There are some crimes so revolting in their nature, that the just observance of the decencies of speech deprive us of the only epithets which are capable of depicting their enormity. Every well regulated heart is smitten with horror at the bare idea of their perpetration; and we are uncertain whether most to loathe at the claim of those who habitually commit them to companionship with human nature, or to marvel that the unutterable wrath of heaven doth not scathe and blast them in the midst of their enormities. Let the father look upon the dawning intelligence of the boy that prattles around his knee, the pride of his fond heart, and the hope and stay of his honest name; and then, if he can, let him picture him in distant bondage, the fountain of his affections dried up, the light of knowledge extinguished in his mind, his manly and upright spirit broken by oppression, and his free person and just proportions marred and lacerated by the incessant scourge. Let the husband look upon the object in whose sacred care he has 'garnered up his heart,' and on the little innocent who draws the fountain of its life from her pure breast, recalling, as he gazes on one and the other, the freshness and

the strength of his early and ardent love; and then, if he be able, let him picture those objects in comparison with which all that earth has to give is valueless in his eyes, torn from him by violence, basely exchanged for gold, like beasts at the shambles, bent down under unpitied sorrows, their persons polluted, and their pure hearts corrupted—hopeless and unpitied slaves, to the rude caprice and brutal passions of those we blush to call men. Let him turn from these spectacles, and look abroad on the heritage where his lot has been cast, glad and smiling under the profuse blessings which heaven has poured on it; let him look back on the even current of a life overflowing with countless enjoyments, and before him on a career full of anticipated triumphs, and lighted by the effulgence of noble and virtuous deeds, the very close of which looks placid, under the weight of years made venerable by generous and useful actions, and covered by the gratitude and applause of admiring friends; let the man-stealer come upon him, and behold the wreck of desolation! Shame, disgrace, infamy; the blighting of all hopes, the withering of all joys; long unnoticed wo, untended poverty, a dishonoured name, an unwept death, a forgotten grave; all, and more than all, are in these words, *he is a slave!* He who can preserve the even current of his thoughts in the midst of such reflections, may have some faint conception of the miseries which the slave trade has inflicted on mankind. I am unable to state with accuracy, the number of the victims of this horrible traffic; but if the least dependence can be placed on the statements of those persons, who have given the most attention to the subject, with the best means of information, it unquestionably exceeds ten millions of human beings exported by violence and fraud from Africa. This appalling mass of crime and suffering has every atom of it been heaped up before the presence of enlightened men, and in the face of a Holy God, by nations boasting of their civilization, and pretending to respect the dictates of christianity. The mind is overwhelmed at the magnitude of such atrocity, and the heart sickens at the contemplation of such an amount of human anguish and despair.

This trade has been abolished by the laws of every civilized nation, except Portugal and Brazil. Our own national act for that purpose, passed on the 2nd day of March, 1807, and preceded by twenty-three days, a similar act by Great Britain, achieved by the friends of humanity in that realm, after a struggle of twenty years. Acts of mere prohibition, however, were found unequal to the suppression of crimes which had been maturing for more than three hundred years. After several amendments to the law of 1807, it was enacted on the 15th of May, 1820, that every person proved to be engaged in the slave trade, should be adjudged guilty of piracy, and punished with death. Here, also, our country was in the van of nations. The glory of vindicating the rights of man, on the broad principles of truth and nature, and of first assuming this noble stand against the long cherished and guilty customs of the whole world, is due to the Congress of the United States. Nor should it be forgotten that the recommendation for the passage of this law, came from a committee acting on a memorial of the American Colonization Society. Such acts unquestionably exercise a very salutary influence over those persons who might be disposed to engage in the slave trade; and are exceedingly valuable as high indications of public sentiment, and as imperishable monuments, erected by the highest authorities among men, to clear and noble principles of right. But they cannot, of themselves, effect their own benevolent purposes. After the passage of the act of 1820, it was stated on the floor of Congress, by gentlemen representing several slave-holding states, that no fewer than thirteen thousand slaves were annually smuggled into the United States. And we have undoubted authority for believing, that at least sixty thousand negroes are yearly transported

from Africa, under circumstances of as great cruelty as have ever marked that traffic. The slave trade can be no otherwise effectually abolished than by shedding a stream of moral light upon the dark regions where it flourishes, so broad as to reveal it in its naked atrocity, to all its wretched victims. Nor are there any other apparent means by which this can be effected, but the full accomplishment of the plan of African colonization.

It is generally known, that the original members of the American Colonization Society, anticipated that at some future period, the general government and some, if not all the state governments, would co-operate in their exertions for the removal of an evil which was obviously national in all its aspects, and which no private exertions were adequate to extinguish. This just expectation was expressed on the face of their original constitution, and has been constantly manifest in all their proceedings. I do not doubt that the general and state governments possess the constitutional power to make pecuniary contributions in furtherance of the objects of the society; and as it is a point heretofore very ably elucidated, I will not now trespass on your time by drawing it into discussion. Every reason which commends the scheme to the support of the people of this nation, commends it also, to the patronage of all our governments. Every motive which operates on the minds of slave holders, tending to make the colonization of the free blacks an object of interest to them, should operate in an equal degree to secure the hearty co-operation of the government of every slave-holding state. And I confess it is this view of the subject, which, as a slave-owner and a citizen of this commonwealth, appears to me, to draw it so peculiarly up to the exigencies of our situation, and to lay open before us a political moral above all others clear and explicit. We say, we are the friends of African colonization; its lesson is already precisely taught, and it only remains for us to go whither the light of its example points us.

OUR FALL EXPEDITION.

The sailing of our emigrant vessel has been postponed from the first to the fifteenth of November, in consequence of application from different sources to take emigrants from other States. Arrangements have been made to take the 37 set free by Mr. Wilson, of Kentucky, notice of which has been taken in the public papers. The Pennsylvania Colonization Society furnishes means for their transportation, through the indefatigable exertions of their Agent, the Rev. J. B. Pinney. Mr. P. also writes under date of the 26th Oct. that others may be expected to accompany them. Lt. Christopher Tompkins, of Matthews Co. Va. executor of the will of Harriet P. Tompkins, deceased, has also made liberal provision for transporting some 27 slaves, manumitted by her will, to Cape Palmas. Many others were also offered freedom on the same condition, but preferred remaining in bondage. How many are to go from this State we are unable to say, but warn all who intend going, to be on the ground as early as the fifteenth November, as there will be no further postponement.

TERMS.

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✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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New Series.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

SAILING OF THE ANNUAL EXPEDITION.

As announced in our last, the departure of the expedition vessel was deferred for causes then stated, from the 1st, (the regular day of sailing,) to the 15th, and ultimately to the 18th, for other trifling causes. The number of emigrants fell far short of what was at one time anticipated, in fact as many as seventy volunteers from Maryland had entered their names, but evil counsels prevailed, and at last we numbered but three families, one manumitted and the other two free. The people set free by Mr. Wilson of Kentucky, were sent out by the Pennsylvania Colonization Society, and their passage paid by that society. The people set free by the will of Miss Harriet P. Tompkins, deceased, of Matthews County, Virginia, were also taken, and all expenses of passage and acclimation liquidated by the executor of her will, Lieut. C. Q. Tompkins. The number all told, including the three families from Maryland, amounted to sixty. Among the Maryland emigrants was a young man named Philip Gross, from Frederick city, where he has been engaged some time in teaching. He came well recommended, both by his white acquaintance and coloured friends, and we doubt not, from our slight acquaintance with him, but his name will yet be conspicuous in the annals of the little state of Maryland in Liberia. His uncle, Jacob Gross, who has been once or twice elected assistant agent of the colony, is a sterling, firm, hard working man, and if Philip possesses the one half of his good qualities, with the advantages of his superior education, we have little fears for his success. The Rev. Mr. Goodwin of Charles County, who last year manumitted some thirty-five, still manifests an interest in the good cause, and sent out two more. They were old people to be sure, but all their children and more able friends had gone to prepare homes for them, and they were anxious to join them in time at least to sing their “*nunc tu dimittis*.”

Public notice had been given of the time of the departure of the Chipola from the wharf, and the friends of the cause invited to attend religious services on board, but the weather in the morning proved so inclement, that it was judged few would be present, and the services were dispensed with. Quite a number of people however were assembled, and much interest was

manifested on the occasion by a very respectable body of coloured people who were present.

The parting of the emigrants and their former owners was very affecting, and the deep grief manifested by both parties shewed how strong and tender is the bond of union between master and servant. The vessel left the wharf about 2 o'clock P. M. and was well down the bay on the next morning, having a clear night and a stiff north-wester.

“CAPE PALMAS.”

Here is an extract from the Journal of the Rev. John Seys, Superintendent of the M. E. Mission in Africa, published in “Africa’s Luminary.”

READ IT YE SCOFFERS, YE SCEPTICS IN COLONIZATION!!

View of colonization—the Maryland colony—by whom founded—selection of governor—population—immigrants—arrangements for—homes provided—contentedness—industry—morals—administration—police.

My Dear Reader,—My long and unexpected detention at Cape Palmas gave me an excellent opportunity for observing matters and things as they really are in reference to the Colony, its actual condition, and its prospects. To be sure I may not see as other men do, and may imagine improvement and prosperity where they do not exist, or I may be prepossessed in favor of Colonization to that degree as to be blinded to its defects, or led to magnify its favorable points. Be this as it may, I venture now only to state matters of fact, such as none will venture to gainsay who have any regard for truth.

I consider the Colony of Maryland in Liberia, known as the one receiving the exclusive patronage of the Maryland State Colonization Society of the United States, as decidedly one of the most prosperous of the American settlements on the western coast of Africa. It could not have been otherwise. The organization and continued energetic labors of the Board representing the Society would lead us to expect nothing less. Soon after the colony was founded by Dr. James Hall, now the Society’s general agent in Baltimore, and the machinery of a colonial government set in motion, the selection of a colored man as Governor was made. This was just as it should be. It was called an experiment, but it was one, of the success of which no reasonable fears could be entertained. From the commencement the colony has been progressing, if not rapidly yet steadily and onwardly. The population is now about 700, and they receive an immigration every year. All necessary preparation is made for the reception of an expedition before its arrival. There is a public asylum or receptacle, consisting of a number of separate rooms and situated in a healthful part of the colony, into which the new-comers are generally acclimated. Meantime frame buildings are being erected on lots laid out for them of suitable size to afford them a good garden spot, and by the time the immigrant is through the fever and can begin to take care of himself, he has a home to go into—a dry, comfortable, little framed and shingled house where he can have all the necessities and comforts of life if he will only follow up his first advantages with economy and industry.

It is a notorious fact *that there is not a single family of all the colonists in Maryland Liberia occupying a thatched house*, all have buildings such as I have described. Let it be understood that there is another point of sound and wise policy in this arrangement of incalculable advantage to the settler. His house is not *given* to him; by no means. He would not value it as

much if it were. He is charged with all the expenses of its erection. When he is able, he is furnished work, work is found him by some means, and as he earns his wages, he receives a part to live on, and a reasonable proportion is stopped in the hand of the Society's agent to pay the debt due for the house. As I am not writing a treatise on Colonization, Reader, I cannot stop here to notice one tithe of the many points of superiority which this plan possesses over others which have been in vogue in others places. But that it works well, one must go to Palmas, visit the people as I did, go to their homes, eat and drink with them, inquire into their condition, find out their contentedness, without seeming to intend any such thing, and then he will be satisfied.

I should conclude from observations made during nearly three months spent at Cape Palmas, that the people are industrious. They would doubtless be much more so if there was a vent for their provisions. Only occasionally however a man-of-war comes in, and then there is a call for fresh stock and vegetables. Except on such occasions, there is more than is needed for their own consumption, and I was informed by a worthy citizen as he pointed to the field that he had rotting in the ground an abundance of the finest sweet potatoes. I visited often one family who have paid much attention to raising cotton, and who card and spin enough for all the stockings used by them, and knit them too. Many others might do the same. Had they looms they might weave quantities of good, substantial, plain cotton goods.

In reference to the morals of the people I had frequently presented before me, an evidence very conclusive of its character. During the quarter past of my visit, I could see from my bed room window, the gatherings of the officers and people at the monthly sessions of their court. The hour appointed by the constitution is 6 o'clock, A. M. They would meet accordingly, and proceed to business. But by seven o'clock, or at farthest eight, every thing would be over and the court adjourned. I often thought, what no litigation at all—no civil or criminal cases—month after month, no work for judge, lawyers, or jury to do? Surely this is no bad evidence that the people generally strive to "follow peace with all men."

I made it a point to inquire for my own satisfaction, and was happy to find that the present administration is decidedly popular, and I hope nothing may occur to induce Gov. Russwurm to resign his office.

They have a very good and efficient police at Cape Palmas. A circumstance occurred while I was there which proved this most conclusively to me. The native boy who accompanied me down from Monrovia as a personal attendant, while walking by a native town near Harper, was accosted by one of the people, a young man, and insulted. The other very meekly and mildly endeavored to avoid any difficulty by continuing his course. But the Greybo youth wanted a fight, so he took up a stone, flung it at the stranger, and gave him a severe cut over the eye. Two colonists were present, one the clerk of the court, and were witnesses of the whole affair. The circumstance being immediately made known to Esquire McFarland, warrant was issued, and a vigilant constable soon ferreted out the fellow and brought him up. He was tried, convicted and condemned to pay a fine of a bullock. The natives hate to part with their cattle very much, but Cudjoe, or Jumbo, or whatever his name was, had to be forthcoming with the fine. Of course the smallest bullock they could obtain was produced. It was sold for six dollars, three of which went for the expense of the magistrate's court, and the other three to the boy as a computation for his broken head.

In my next I will give you an account of a very pleasant excursion in the interior, which Gov. Russwurm, Rev. Mr. Herring and myself made in the month of May.

J. S.

Preparation for journeying—company—departure—mode of travelling—rice fields—wet ride—arrival—Gilliboh—object of curiosity—fare—native school—American names.

My Dear Reader,—It had long been my intention, whenever a favourable opportunity was afforded, to visit the native tribes and towns in the rear of the colonial settlement at Cape Palmas. That opportunity seemed now to present itself, for all my regular work as presiding elder being finished, and not a vessel making its appearance from the leeward coast bound to windward, I began to foresee that I should have time enough and to spare, for visiting the natives. On communicating my intention to Governor Russwurm, he remarked that he was himself projecting a similar tour, and would be glad if we could arrange matters so as to go together. This was of course very pleasing to me, and we set about the necessary preparations. Brother Herring who had charge of the entire circuit, not having yet visited the native schools under our care, availed himself likewise of the favourable opportunity, and was included in the group of travellers. It was also determined to take one or two colonists of known integrity and piety, and withal popular among the natives. So we pitched on two of the members of our church, well known to the Bush people far and near. Brother John Banks, who talks the Greybo tongue as if he had been born right in their midst and grew up among them, was selected as our interpreter general, and brother Alexander Hance, because of the great attachment of the natives for him, was also requested to accompany us. It is an amusing circumstance that this last mentioned colonist has so completely established his *Christian* character among the natives that the nick-name by which he is universally known is SUNDAY, as if all they were ever taught to ascribe to the holy Sabbath, may with propriety be attributed to him.

The Governor proposed that we should ride. Not on horseback, reader, but on jack-back. So after a pleasant row in a canoe about three miles up Hoffman river, we disembarked, and our donkeys having been taken round and swam across the river, were resaddled, and the Governor and myself mounted, while all the others followed on foot. I say *all* the others, for beside brother Herring who preferred to walk, and the two others named, we had of course to obtain boys to carry our boxes with provisions, and our money, i. e. cloth, tobacco, pipes, beads, &c., &c., without which it would be highly impolitic and unwise to undertake a journey in the interior of Africa.

Our pathway for several miles led through large and extensive rice fields belonging to king Freeman's people. The rice was up, and in some spots eight, perhaps ten inches high, affording one far spread carpet of beautiful green. The Greybo people clear their land better than the Queahs or Goulahs. They *log up*, and burn off with more care, hence there are not seen but very few comparatively of those heaps of half burned logs, and brush, so common among other tribes, and their fields in consequence have more of the appearance of civilized and scientific agriculture than we perceive elsewhere.

Our ride was pleasant so long as our path continued through those rice fields, but after travelling a few miles, we entered upon extensive meadows of a kind of tall, broad leaf, indigenous grass, which made it very disagreeable travelling. For independently of the fact that the grass was in some places as high as our heads, donkey and all, it was all wet, and to pursue this narrow path almost shut up entirely by the luxuriant growth on either side, was to force oneself through dripping leaves, and soon to have our clothing completely saturated. Besides this there were occasionally logs, great logs, across the path, and it required some forethought, and indeed

consultation, which was the best way to surmount these difficulties. It was rather a risk to attempt a leap on the back of a donkey, over a log not unfrequently as high as Jack himself. However, what with alighting sometimes, and letting them get over unburdened with our weight, and sometimes trying our horsemanship, we succeeded, without any other accident than one fall which the Governor had. This was owing however, to a vine growing across the path, which tripped up his donkey's fore feet, and being unexpected, while descending a little nole, away went the rider, into a lodgment, perfectly soft and safe however, of grass and shrubbery.

At about half past one, P. M., we arrived safely at Gilliboh, a large native town, the king of which, a tall, fine looking African named *Quih*, received us most cordially. We had travelled about three miles on the river, and eight by land, making the distance from Harper to this town, by this route, about eleven miles. Besides the African king, we had the satisfaction of meeting with a warm and hospitable reception from our school teacher located here, brother Frederick Lewis, who made every effort to entertain us comfortably.

The Methodist school at Gilliboh has been only recently established. At the close of the last Conference year, the house which brother Williams, the preacher in charge, had been instructed to have erected, by the late Superintendent of this mission, was not finished, nor was it until the beginning of the present year. Brother Lewis was employed temporarily, and began his labours in April. The house is about forty-five feet long, by twenty-two or three wide, thatched roof, boarded sides, and partitioned off at one end for the teacher's residence, which is also floored, while the other part is used for a chapel and school house. Here we took up our quarters, and what with the provisions we carried,—but stop, I should not say *we*, for I was wholly indebted to the hospitality of Governor Russwurm and brother Herring in this matter,—and what with good brother Lewis's effort to please, by adding to our stock of good things, we made out finely. Indeed so far as it regarded myself, it was really necessary that I should repair my physical strength with good wholesome eating and drinking, in order to endure what was before me. Reader, they had rarely ever seen a member of the *pale-faced* race at Gilliboh, some doubtless *never*, until they set eyes on your humble servant. The consequence you may judge. I was regularly beset, and that too with a fearless degree of curiosity far ahead of the *Queahs* or *Goulahs*. Men, women, and children crowded around me in suffocating officiousness and familiarity. They felt my skin, examined my hair, pulled up my sleeves, watched every movement, followed me from place to place, and indeed rendered their curiosity most oppressive. The boys of the school, ten in number, were perfectly delighted. Brother Lewis had told them who it was he expected. And now that this *head man* had come, every little fellow must get a chance to hold his hand, one on one side, another on the other, some behind, others before, walking sometimes backwards, the more readily to observe every gesture of the strange being as he moved about the premises. This coming so frequently in contact, would be attended with serious consequences, where cutaneous diseases and filth are so common. But I was *no new man for this country side*, and so ever and anon, unperceived by them, would resort to a thorough ablution of the hands and arms, face, neck, and head.

We had preaching in the evening, but the people behaved exceedingly disorderly. They were little accustomed to religious worship, and talked, and laughed, and acted the uncouth savage to the life. As soon as I gave out the first hymn, after a remark or two explanatory of the character of the exercises we were commencing, and brother Herring had pitched a tune, and the few of us Christians began to sing, why they thought they must sing

too, and such another yelling I never heard. It required some time, much perseverance, and yet more patience, to make them understand that this was a part of the *God palaver* which we did not expect them to join in. Something like order and silence being restored, we continued the exercises, with but little faith I must confess as to much good being the result. What added to the disorder and interruption, was a piece of stupidity on the part of one of our native boys that nearly destroyed all effort to produce seriousness and solemnity. Not being able to find shelter for both Jacks, the fellow had concluded that there was no harm in tying one donkey in the corner of the chapel. The house was badly lighted, only one little palm oil lamp on the table at which the speaker stood. Of course the other end of the room was almost enveloped in darkness, and as the benches or seats did not reach the whole length of the house, the donkey's corner was altogether unnoticed. In the midst of the exercises, Jack concluded he would try the character of the bed he was to occupy, and laid himself down, commencing a series of gymnastics that made the dust fly in clouds around us. This was too much for the natives, and the scene was indescribable. Knowing the habits of these creatures, I was expecting nothing less than, that the *rolling* being over, a succession of *brayings* would follow, but in this I was most agreeably mistaken, and we were no more interrupted. Toward the close, and especially when brother Herring added a few remarks, all had subsided into a settled seriousness and attention to the word spoken. Since our visit there has been a vast improvement. Brother Lewis has been authorised to exhort, and holds meetings regularly on the Sabbath, and wrote to me that the people gave heed to things which they heard.

The next morning, after a sleepless night, rendered so on account of swarms of mosquitoes, I examined the little school, and was pleased with the improvement which the boys had made in one short month. As yet they had not received American names however, and so referring to certain memoranda in my journal, I had the pleasure of naming these ten little African boys as follows: *Stephen Olin, Valentine Buck, Samuel Brockunier, Wesley Kenney, Edward E. Allen, Thornton Fleming, Thomas Hudson, Charles Cook, Thomas Gross, and Aquila A. Reese*. May these lads be spared to become to their countrymen, what the men of God after whom they are named have been, and are, in their day and generation.

EXTRACT FROM THE LAST DESPATCHES FROM GOV. RUSSWURM.

"All the Latrobe emigrants are comfortably located on their lots in good frame houses. From the number of women and children without husbands, the society can never expect any return of funds, by labour. They are doing as well as can be expected, and just begin to consider themselves at home.

You will be pleased to learn that Rev. Mr. Seys has been on a visit to this colony, after an absence of some years; I trust his report will be such as to encourage your labours, and prove that your interests are not neglected in Africa. Mr. Seys and myself have been on a visit to Saureekah and Barrakah on horseback, and we have a good road opened to the latter place 12 miles, on the direct route to Denah, the king (Neh) of which, lately deceased. He had not had much intercourse with the colony for some years, owing to the hostility of the Beach people.

The Roman Catholic mission will not be *removed*. It is intended to make this the centre of their operations, on account of eligibility and healthiness of location. The French priests have all left, and it is intended to locate such here as can talk English. Bishop Barron, through the misrepresenta-

tions of Mr. Kelley, on a visit here, was induced to hold out secret encouragement to our Roman Catholics, that he would provide a better location in some of the French colonies to leeward, but before he returned to windward, he saw his error and forwarded the enclosed. King Freeman denies having sent any message by Mr. Kelley to the Board. Our Light House went into full operation on 20th March, ult."

The following is the letter from Bishop Barron, referred to in the foregoing.

ASSINEE, *Fort de Joinville*,
April 18th, 1844.

"Sir,—In leaving Cape Palmas last March, I gave some encouragement to the Catholics of that colony to come and locate themselves in the vicinity of the Catholic missions about to be established at Assinee, etc. I now find that the resources of this place do not present hopes to colonists of their being able to provide comfortably for themselves and families, and accordingly beg of you to discourage them in every possible way from leaving Cape Palmas.

I thank you by anticipation for your kindness, and remain with great sincerity,

Your most obedient, humble servant,

† EDWARD BARRON,

Bishop of Constantina, and Vice Apost. of the Guineas, etc."

To His Excellency, the Governor of the American colony at Cape Palmas.

BISHOP OF AFRICA.

An important act of the late Triennial Convention of the Protestant Episcopal Church, was the "appointment of the Rev. Alexander Glennie, Rector of All Saints, Waccamaw, South Carolina, as Foreign Missionary Bishop, to exercise Episcopal functions in the Missionary Stations of this church on the west coast of Africa," or in other words, as Bishop of the Episcopal Church of Maryland in Liberia, for we believe that church has as yet no Mission Station without the limits of that territory. We cannot but hail this as an auspicious event; not that the conferring the title of Bishop upon the foreign missionary can render his labours intrinsically more useful, but it gives assurance of the confidence of the Missionary Board—of the whole church in the efficiency of that mission, and is, so far as human pledges can go, a guarantee for its permanency. "The steady extension of this mission," says the Secretary's Report, "renders more and more necessary the appointment of a Bishop for this station." We are rejoiced to see this acknowledgment of the "steady extension of this mission" by the Board, without qualification, or any allusion to the "Difficulties with the Colonists" which figured so conspicuously in the Eighth Annual Report of the Commissioners for Foreign Missions of the Episcopal Church; and we may also be permitted to express our gratification that the individual whom we believe to have been the principal mover and instigator of those *difficulties*, was *not* selected for the episcopate.

Extract from the ANNUAL REPORT of the Secretary of the Foreign Office of the Board of Missions of the Protestant Episcopal Church, touching their missions at Cape Palmas.

"No intelligence has arrived from our station in Western Africa since the meeting of the Board in June: advices, however, have been received of the arrival at Sierra Leone, on their way to Cape Palmas, of the Rev. Dr. Savage, and the Rev. Mr. Hening, missionaries, and of Mrs. Hening, Mrs. Patch, and Miss Rutherford, missionary teachers. They were in good health, and looking forward to a speedy arrival at their station.

Dr. George A. Perkins and Mr. Appleby are preparing to return to Africa this fall; the latter to superintend the press procured through special donations by Dr. Savage, during his stay in this country.

The steady extension of this Mission renders, in the opinion of the Foreign Committee, more and more necessary the appointment of a Bishop for the station."

(From the Missionary Herald.)

OBITUARY NOTICE OF MR. CAMPBELL.

The death of Mr. Campbell was announced in the September Herald, but the letter which was written by his associate, Mr. Bushnell, containing the details of his sickness and death, has but just reached this country. Mr. Campbell, it will be remembered, sailed from Boston for the Gaboon River, January 1, 1844. He arrived at Cape Palmas in good health. But while he was waiting for an opportunity to proceed to the mission which he expected to join, he was seized with the acclimating fever, April 10, and, after an illness of nine days, died at the Episcopal mission-house, near Cape Palmas. The funeral services were conducted by the Rev. Mr. Hazlehurst; from whom, and from his brethren of the Episcopal mission, as also from Governor Russwurm and Dr. McGill, Messrs. Campbell and Bushnell experienced much kindness.

Mr. Campbell was born in Flemon county, Kentucky, in 1812. His parents subsequently removed to Georgetown, Ohio; at this place he made a profession of religion, having been hopefully converted to God, it is supposed in childhood. He was a graduate of Miami University; his theological studies he pursued at Lane Seminary. He commenced his preparation for the ministry with the fixed purpose of devoting himself to the missionary work. His attention was called to this subject some ten years ago, by the example of Doct. Williamson in going to reside among the Indians as a missionary, and also by an extract from the travels of Denham and Clapperton, which seemed to bring before his mind with great power, the importance of sending the Gospel to benighted Africa.

The following brief notice of Mr. Campbell is from the letter of Mr. Bushnell, dated April 25. The individual to whose death allusion is made in the first paragraph, is the Rev. William G. Crocker, a missionary of the American Baptist Board of Foreign Missions, who embarked for Africa in company with Messrs. Campbell and Bushnell, but died at Monrovia, two days after they reached that place.

Death came as a thief in the night; but it did not surprise him for he was ready. He conversed but little during his sickness, but he ever expressed a strong and unwavering confidence in Christ, and entire resignation to his will. At one time I enquired, "Are you willing to die?" He replied, with emphasis, "Yes; I rejoice to depart, while I mourn for you who remain. But, brother, do not give up the work; be not discouraged, though two who

started with you, having as fair prospects of life as yourself, are so soon taken away."

Mr. Campbell was eminently fitted for the missionary work. His piety was of the most active and self-denying kind. He sought not his own, but the good of others. His remarkable simplicity of character, amiable manners, and affectionate disposition, soon secured the confidence and won the esteem of all with whom he came in contact. But the most prominent trait in his character was his single devotion to the cause of missions. About nine years since, the Macedonian cry from the interior of Africa was wafted to his ears. He listened, and his heart was moved with compassion, and he responded, "Here am I, send me." He immediately left his farm, where he was the stay and support of his aged parents, and commenced a course of study preparatory to the ministry. From that time to his death, he ceased not, day and night, in private and in public, to plead the cause of the heathen. The speedy conversion of the world to Christ was his all-absorbing theme. During his course of study, he commenced a thorough examination of the heathen world, which resulted in the construction of a large missionary map which many have seen. He selected Africa for the field of his labours, not from any preference, but because he considered it one of the most destitute fields, and one to which but few missionaries were willing to go. He received notice of his designation to Africa by the Prudential Committee with joy, and immediately commenced preparations for his departure.

He cheerfully separated from his aged parents and a large circle of friends; and I have never seen him more joyful than when we had embarked on board the Palestine, and were rapidly leaving our native shores. On our arrival upon the coast of Africa, his ruling passion was developed by the deep interest he manifested in the natives who frequented our vessel; for he embraced every opportunity to speak to them in the name of Christ. During his residence at Mt. Vaughan, nothing but the earnest solicitation of friends, and a sense of duty to himself, restrained him from visiting the native towns, and preaching the gospel to their wretched inhabitants. But his work on earth is finished. He has done what he could.

My earnest prayer is that the death of our brother may not discourage others from coming to this land; but rather may his mantle fall upon many of the sons of the church, who will go and do likewise. Mr. Campbell remarked just before his death, "The cause of Christ will go forward; when he takes away one instrument he can raise up others." May it indeed be so in respect to Africa!

LETTER FROM MR. WILSON, MAY 8, 1844.

Aversion of the Natives to the French.

The following extract from a letter which has just been received from the Gaboon, contains the latest intelligence respecting the instance of French aggression which was described at length in the last number of the Herald.

Mr. Walker wrote to you sometime in the early part of April, giving the details of the difficulties between King Glass's people and the French. Since then nothing of very special importance has occurred. The people have forwarded a protest to Louis Phillippe against the claims of the French authorities here to exercise jurisdiction over their territory, and an appeal to the English government for their interference; both were signed by more than one hundred persons. Until they hear the result of this protest and appeal they will remain passive. In this they act in accordance with our advice. Thus far no forcible measures have been resorted to, and the

country remains in the same condition as formerly. Indeed the French are not prepared for the outbreak which they apprehend will take place, as soon as the people come to understand that they have signed a paper which cedes their land to the French crown; when they were told that it was only a letter of friendship to Louis Philippe; and for the present they are trying to conceal this fact from the natives.

Some weeks ago a large party of armed soldiers were landed at King Glass's town, from two French men-of-war anchored off the place, to demand satisfaction for one or two beacon-posts—set up to survey by—that had been thrown down and destroyed on the beach; and although they received the most satisfactory assurance that it had not been done by the countenance of the King or of any of his head men, they nevertheless siezed all the best boats and canoes of the natives, carried them off, and still detain them in custody. A few days since a proposition was made to deliver up these articles, if the people generally would add their signatures to the paper which had been obtained from King Glass. This offer they treated with contempt; and they feel not a little exasperated against the French at the present time. What course things will take, should their appeals to the French and English fail, cannot be foreseen. Their present feelings would lead them to retire from the river and seek ample revenge for this breach of justice. Indeed we have been told repeatedly, that it is out of regard to our advice that they remain quiet under existing circumstances. But they cannot contend with the French; and the probability is, that they will be obliged, in the absence of English interference, to seek some other home on the coast.

Mr. Wilson continues to entertain the favourable opinion respecting the healthiness of the Gaboon River, which he has hitherto expressed. "We think the climate here," he says, "more favourable to the health of Europeans than that of the other coast."

(From the Christian Advocate and Journal.)

LIBERIA MISSION.

By the late arrivals from Liberia we have received files of Africa's Luminary. They did not come to hand, however, till Friday of last week, and then our columns were so full that we had room for only one or two extracts. We are glad, however, to be able to give a letter from Rev. J. Seys, which will show the prosperous state of the mission; and an interesting communication from Dr Lugenbeel, which shows to what a state of moral degradation many of poor Africa's sons and daughters are sunk, and how much they need the light and purifying influences of the glorious Gospel of Jesus Christ.

LETTER FROM REV. JOHN SEYS.

Monrovia, Sept. 10, 1844.

Rev. George Lane, Rev. and Dear Sir,—The return from the leeward of the brig Frances Lord on her way to the United States affords me an opportunity of writing to you and acknowledging the receipt of your letter of May 27th. I rejoice that all my dispatches by the Latrobe, Atalanta, &c., were duly received, but regret that such were the circumstances by which you were surrounded at the date of your letter, and that of the Corresponding Secretary, that you were constrained to be so very brief in reference to the wants and interests of this mission. I had hoped by the return of the Atalanta to have heard more definitely and satisfactorily, but in this too I have been disappointed, and now look forward to Captain Brown's and Captain Lawlin's arrival for more explicit communications, and for one or more additional missionaries.

Since my letters to you by the Atalanta, dated in April, I have visited Cape Palmas, Sinoe, and Grand Bassa, and endeavored, so far as was in my power, to set things in order in the Churches in those places. The prospect for doing good among the natives at Cape Palmas was never better or more encouraging; we only want more men, and a more liberal appropriation, to enable us to accomplish immense good among the poor heathen. It is truly lamentable that there should be so little interest felt, and so little help afforded for the salvation of precious souls—souls for whom the Son of God suffered and died.

By letters which I have received from my beloved family recently I shall be constrained to avail myself without any delay whatever of the privilege allowed me of a return to America after my year's service. Accordingly, as soon as the conference shall have been met, in January, and every man's work assigned him, I shall leave Africa, the Lord permitting, by the very first opportunity. Is it not possible for the Board to find a man to come out and take charge of this mission? For many reasons, it would be better than to leave it in the care of any of our colored brethren: but should I be driven to this, I pray God that his Holy Spirit may direct in the selection of such a one as shall be most fitting for the high and responsible duty.

I send you a box of Luminaries. It contains 3000, from No. 7 to 16, inclusive, each number 300 copies. Should I have to leave the mission in charge of a colored man, what is to be done with the Luminary?

You will rejoice to hear that our young friend John Clarke has been converted to God. We are having a glorious revival in Monrovia now in progress.

Yours affectionately,

JOHN SEYS.

LETTER FROM DR. LUGANBEEL.

Monrovia, Liberia, Sept. 9, 1844.

Messrs. Editors and Brethren,—In compliance with your request, contained in a favorable editorial notice of my former communication, I will attempt to furnish you and your readers of the Christian Advocate and Journal with something more from this far-off land, over which for many centuries dark clouds of ignorance and superstition have hung; but on the shores of which the standard of Christianity has been planted, and the glorious light of the Gospel of salvation is now shedding its effulgent beams amid the abodes of the poor, benighted descendants of Ham.

In this letter I will endeavor to give you an abstract of some of my views and observations relative to the character and customs of the native inhabitants of this part of the western coast of Africa, and of some of the impediments to the introduction of Christianity among them. Possibly I may allude to some things, with the account of which you, and perhaps some of your readers, may be already familiar, but which may be new to others. I have embraced every opportunity to study the character of the natives, to ascertain their peculiar customs, and especially to find out their views in general, respecting the most prominent points of natural religion. For these purposes I have visited their towns and hamlets, observed their forms and ceremonies, conversed with men and women, headmen and kings, and, as far as possible, studied the peculiar traits exhibited in the characters of different individuals, and of communities and tribes.

The natives on this part of the coast—that is, between this place and Cape Palmas, have no form of worship. They do not seem to pay homage to any object, spiritual or material, animate or inanimate; and, in regard to moral feelings and perceptions, they are so nearly allied to the brute creation that the line of demarcation can scarcely be distinguished. Polygamy is

very common among them; the number of their wives is generally proportionate to their standing in community. Whether or not the soothing, softening influences of *love* are ever experienced in their domestic circles, I have not been able to determine. But I am apprehensive that the cheering rays of this bright and beautiful star seldom illumine their pathway, or disperse the darkness that overshadows their minds. I allude especially to the *men*: for in regard to the "*fair sex*," I have a little more charity—they *may* love their husbands, for they certainly *do* love their children. In illustration of the want of connubial affection among them, I may state a little circumstance which came under my observation. A native man, rather advanced in life, came in possession of a young wife, as the reward of his labor for the father of the damsel, for several months, after the manner of Jacob of old. A short time after the happy union had taken place, the poor man was obliged to submit to the humiliating necessity of being left to tread the path of life alone, his better half having eloped with a fine looking young man, and left her dear husband to mourn over his misfortune. I saw him afterward, and, although he looked lonely, yet he did not seem to grieve so much about the loss of his wife, as about his hard labor to obtain her from her father. Although nearly all the natives wear "greegrees"—all sorts of things in all sorts of shapes, rams' horns, leopards' teeth, little cotton bags, &c., all, of course, rendered potent by the greegree man, or doctor—yet they do not worship these, the object in wearing them being to protect them from the various ills of life to which "flesh is heir."

The natives generally who have not been brought under the benign influences of Christianity are shrewd, cunning, and deceitful, indolent, ungrateful, and covetous. They are also notoriously addicted to stealing, and when they cannot steal they will beg; and although humanity and Christian benevolence might prompt one to yield to their importunities, yet their insatiable covetousness, and their want of gratitude, would render them almost despicable, were it not for the fact that they are heathens. I am inclined to believe, however, that some of these traits of character have been derived from their associations with ungodly white men, especially those who have been, and those who now are, engaged in that abominable traffic, which has so long disgraced the Christian world, and which is still carried on to an almost incredible extent.

They are divided into many tribes, which may be considered as so many trading communities. In illustration of their trading propensity, I may state that not unfrequently half a dozen or more of them will come several miles, with one or two small chickens, a few assadas or peas, or a bunch of plantains. Perhaps they will receive six or eight leaves of tobacco for their produce. This is to be divided among the party, so that the quantity which each one receives will sometimes be only one leaf of the useless weed. Although they are ignorant in regard to letters, yet most of them are good physiognomists; they can discern human character with a wonderful degree of exactness. Every expression of the countenance, every gesture, and every little circumstance, is observed minutely, and carefully considered; and they seldom fail in forming a pretty correct idea of the disposition and qualifications of the individual who may be the object of their scrutiny.

While I was residing at the settlement of Greenville, at the mouth of the Sinoe river, about one hundred and thirty miles below Monrovia, I had a conversation with the principal King on that part of the coast, the most dignified and intelligent uneducated native African that I have seen. My object was to ascertain, if possible, what were his views, and those of the natives generally, respecting a future state of existence. He expressed his belief clearly, in the existence of the soul, or a principal in man which will survive the death of the body, a belief which seems to be universal among

mankind,—among all the different tribes of Africa, as well as among heathen tribes of every other part of the world, and of course, among Christian nations. But in regard to the eternal existence or immortality of this principal he seemed to have no definite ideas. He expressed his faith, very definitely, respecting the doctrine of future rewards and punishments; he stated that good people will go to God, and bad people to the devil. But he did not seem to have any idea of the employments of disembodied spirits, nor of the essential spirituality of the Deity. On the contrary, he stated that God possesses a material body; different, however, from the bodies of men. On being asked whether he had ever seen God, he replied in the negative, but asserted that his grandfather had seen him. He seemed to be perfectly aware of the fact, that God knows every thing that is going on in the world, and that he will reward the good, and punish the evil, after the death of the body, notwithstanding he could not possibly have any conceptions of the omnipresence of the Almighty—a Being to whom he attached the idea of materiality. On being interrogated in regard to his own prospects respecting the future, he expressed the belief that he merited salvation, on the grounds of his honesty and his friendship for the colonists, thereby, like too many whose minds have been more enlightened, founding his prospects of future happiness on self-righteousness.

His views respecting the original creation of man are very ludicrous, but from the impressive manner in which he expressed them, he seemed to be very sincere in his belief. He stated that, in the beginning, God created two *boys*—one *black* and the other *white*,—that he gave the black boy a mug, and sent him to get some water from a spring, near which he had placed a *book* on the ground. The black went, as he was commanded, got the water, and brought it to his Creator; but he did not observe the book. After which, God gave the same command to the white boy, who, while getting the water, saw the book lying on the ground, took it up, and brought it, with the mug of water, to the Creator. God suffered the white boy to keep the book, and hence, the great difference that has ever since existed between white and black people, the former having always been in possession of the book,—that is, the power of knowledge, and the latter (to use their own emphatic expression) having always been fools, destined to live in the bush, “cut farm,” sow rice, plant cassada, and never destined to be equal, in any respect, to white men. Although the views of the natives, respecting the creation of man, differ in some particulars, yet they all seem to agree in believing that two men were originally created—one black, one white—that the Creator gave them the choice of their own portion, giving the black the first choice by which their present situation is rendered more degrading and hopeless, in their own estimation. I will mention one other account which I have heard, and which, if not more ludicrous, is certainly more ingenious, than that which the old king gave me. According to this account, a black and a white man were made, and the Creator placed before them a book and a box of cloth. The former took the cloth, and the latter the book. They separated—the white man went into a far country, and from the book he learned the manner of making cloth, and after a while he brought the cloth which he had made to sell to the descendants of the foolish black man.

The impression that the natives have of their inferiority is one of the greatest obstacles to the introduction of Christianity among them. They seem to think that their destiny is irrevocably fixed by inevitable fate. And, notwithstanding they frequently see the advantages which their own children possess, after having resided, for some time, in the mission schools, or in the families of religious colonists, yet it is almost impossible to induce them to believe that they themselves can ever be raised, by any means,

above their present degraded condition. They are convinced, by ocular demonstration, that their children can learn to "read book," and to adopt the customs of civilization: but, after having arrived at the age of manhood, without having enjoyed these facilities, during the period of childhood or adolescence, they almost invariably reject, as beyond their comprehension, every thing which interferes with their foolish superstitions and customs, which by this time, have become so deeply rooted, as to bid defiance to reason and common sense, and to resist every human effort of eradication. They therefore acknowledge the mental superiority of their children to themselves. I have conversed with many of them, and they all acknowledged the truth of what I told them respecting the advantages of civilization, and the blessings of Christianity. Yet it seemed impossible to convince them that they could have any part or lot in these advantages and blessings. Whenever they are spoken to about their customs and superstitions, they invariably reply, "Dat be we country fash,"—that is, the fashion of their country. They are very tenacious respecting the customs of their forefathers, and notwithstanding they see so many instances of the folly and inefficacy of their "greegrees," and the absurdity of their superstitious notions, they still adhere to them with the most obstinate pertinacity.

The ceremonies of the "devil bush," which, however are more common among the natives toward the interior, than among those residing on the sea coast, offer another almost insuperable impediment to the introduction of Christianity among them. The principal object of these ceremonies is to keep the *women* under subjection. In Africa, as in every other uncivilized country, women are made "hewers of wood, and drawers of water;" they are compelled to perform the principal part of the labour necessary to the subsistence of their lordly spouses. They are not permitted to be present, or even within sight or hearing, under penalty of death, during the "devil bush" ceremonies, nor are they allowed, at any time, under any circumstances, to enter the abode of his Satanic majesty. The mysterious, mighty "devil man," is none other than one of their own people, who, at certain periods, emerges from his temporary concealment, dressed in the most fantastical manner, and presenting a most frightful appearance. While he is entering the town, in order to engage in the "devil plays," he blows a huge horn, at the sound of which the women and children are obliged to fly for their lives, and if a woman is found in the town, or even sufficiently near to be able to discern what is going on she is generally unceremoniously launched into eternity. The men are afraid, that if missionaries are permitted to come and preach and teach among them, the women will not only be led into the mysteries of the devil bush, but will learn too much, and perhaps become as wise as themselves. It is a fact that notwithstanding some of the natives are perfectly willing to place their sons under the care and tuition of missionary teachers, in very few instances can they be prevailed on to give their daughters the same advantage.

These are the kind of people among whom the self-sacrificing missionary in this country is obliged to toil and labour, and not unfrequently to droop and die. But the cause is a good one, and it is a source of comfort and consolation to the faithful and devoted ambassador of Christ, to know that the power is not of man, but of God.

From all the observations that I have been able to make, and from all that I have been able to learn, from various sources, I am satisfied that the most effectual way, if not the only effectual way, to Christianize the natives of this country, consists in educating the children, and inculcating into their young and susceptible minds the sacred truths of divine revelation; for one might almost as well attempt to make Christians of the alligators that bask in the sunshine, on the banks of these rivers, as to try to induce these old,

hardened, superstitious natives, to renounce their foolish, nonsensical practices, and to adopt the tenets of our holy religion. This is certainly a slow process, and one which requires much labour, as well as patience, on the part of Christian teachers. But, although many years, and even centuries, may roll round before that auspicious period shall have arrived, yet the time will come when the sound of prayer and praise shall ascend, from every forest hamlet, and the songs of hosannah shall be heard on the banks of every river, throughout the length and breadth of this benighted land. The promise is, that "the heathen shall be given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession." The omnipotent Jehovah has declared it, and it must, it will come to pass.

Yours truly, in Christian fellowship,

J. W. LUGENBEEL.

THE CAPE MOUNT MISSION.

We regret to be obliged to announce that this is a complete failure, and Mr. Williams had to return months ago to Monrovia, where we found him without an appointment. The following letters will explain all. We hope the time may yet come when we shall be able to get an establishment among the Veys, who are an intelligent tribe of Africans.

Grand Cape Mount, May 7, 1844.

Rev. and Dear Sir,—I left Monrovia on the 29th April, and arrived here on the first of May; was very kindly received by Captain Canot and lady. I handed him your letter, which was very politely received: he promised to give me an introduction to the king: the next day he sent for the king's two sons; they came in the course of the day. He said to them, "This is the gentleman I have been telling you of; where is your father?" They said, "At Fanamar." "I want you to tell him that Mr. Williams has come, he live in my hand, he want to see him to-morrow morning, you must come and carry him;" they said they would come early. Thursday morning they came, Captain Canot gave me one of his best canoes, and we left about seven, and arrived at Fanamar about nine. I found the king in his house reposing on a mat; he received me very politely. After the usual salutation, I stated to him the object of my visit to his country, it was to teach a school, and to speak God palaver to all his people, I would have nothing to do with trade, nor the country palaver, my business was to learn the children, and speak God palaver. He listened attentively, and after some minutes, said, "I hear all you say, you must wait a little." He and his head men then left the house, and in about half an hour they returned and took their seats. The king said, "We be glad to hear you come to this country to speak God palaver, God palaver good, pass all palavers. I can't give you a place to sit down this time, plenty war live all this country, it no be all the same like it be long time ago, war had spoilt all the country, we try set the palaver now, you must go home; when the palaver be set, I send for you." I urged him to give me a place in town, I would stay, and teach the children, and speak God palaver for them every Sunday. He said, "I can't do it, I must call a grand palaver first, and let all the head men hear what you say." I asked him what time he would call a palaver that I might tell all the head men what live in my heart. He said, "I can't give you the day, nor the week, my people are gone to speak the war palaver: if I give you the day, or the week, when that time comes, suppose I no tell you, you say the king no speak true: you must go home, and when the palaver is set, I send for you." I urged him to let me stop: he said "No! suppose war come, it knows no man, and you get hurt, it will make

a palaver for me, that palaver you speak for God side be fine, but we live for talk war palaver this time, you must go home, that time war be set, I go send for you." Finding I could do nothing with him, I offered him a dash: he refused to take any thing until the palaver was set. "Suppose I take any thing, the people hear it, they will say I have sold the country. Let the palaver be set, and when you come again, we can talk." I took my leave of his majesty, and arrived at Captain Canot's between twelve and one, P. M. Captain Canot has not built the house: the one I spoke to him about when he was at Monrovia is not finished, and he has no plank, the sawyers having left while he was at the leeward. He very readily gave me a room in his house to sleep in until further arrangements could be made. I am doing nothing, and see no probability of so doing until the war palaver is set; you will please come up, or direct me what course to pursue; I am desirous to be at something. My health is feeble.

Yours respectfully,

A. D. WILLIAMS.

To the Rev. John Seys.

P. S. This will be handed to you by the Kroomen that I have employed for the purpose.

A. D. W.

To the Rev. John Seys, superintendent of the Liberia Mission of the M. E. Church.

Cape Mount, New-Florence, May 14, 1844.

Reverend Sir,—Your kind letter of the 22d, past month, was handed me by the Rev. A. D. Williams, and your request was immediately attended to.

As I could not visit the king in person on account of some difficulties existing between us, I caused Rev. Mr. Williams to be introduced by his two sons, which I believe was done to satisfaction. The result of that visit will be detailed to you by Mr. W. himself, and am indeed sorry that the state of the country is such that I have not been able to forward in person the object of your mission: at this critical moment where war or peace is pending on a single meeting, I have thought proper not to urge your wish to the chiefs till better times.

I am really in a difficult position at present. The exertions I have made to settle this civil war of nine years' standing, which has destroyed four-fifths of its inhabitants, has given umbrage to the king and his party, (who support the war,) which causes a great coolness between us. However, I am strong in my opinion, and with perseverance I hope to carry this point; and the moment I see this object complete and free intercourse with both parties, I will give you timely information. Till then I am of the opinion of our king, that it would be useless to set up a branch of your mission without sufficient security, which the king himself could not promise, being often hard pressed by his enemies.

I really wish you had visited this place yourself, as I could not advise the Rev. Mr. Williams, in case these difficulties did not exist, where to set up his mission, as in or about this vicinity there are no inhabitants to speak of; but if peace takes place, then the country will become populated again as before, and it would afford great pleasure to me to assist, promote, encourage and protect your holy undertakings. In the mean time I beg to assure you of the perfect respect I have for your calling.

I remain, reverend and respected sir, your obedient and humble servant,

THEO. CANOT.

MARYLAND COLONIZATION JOURNAL.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

“A HISTORICAL EXAMINATION OF THE STATE OF SOCIETY IN WESTERN AFRICA, AND THE REMEDIAL INFLUENCE OF COLONIZATION AND MISSIONS.”

The above is the title of a neat pamphlet of about 40 pages, published in Boston, from the pen of the Rev. Joseph Tracy, Secretary of the Massachusetts Colonization Society. We commence the republication of it, and most earnestly commend it to the attention of our readers.

Part I. we conceive very important, not only from its abstract merit, containing as it does a common sense view of the subject, but in consideration of the source whence it emanates. The orthodoxy of the writer certainly cannot be doubted, and his knowledge and deep interest in all, appertaining to Foreign Missions is proverbial. We wish our good friends who have questioned the beneficial influence of Colonization upon African Missions, would read and reflect.

COLONIZATION AND MISSIONS.

PART I. *The question stated.—Proceedings of Missionary Boards and Colonial Governments.—Charges against the Government of American Colonies at an end.—Charges against the Moral Influence of the Colonists as Individuals, and Mode of meeting them.*

“If the experiment, in its more remote consequences, should ultimately tend to the diffusion of similar blessings through those vast and unnumbered tribes yet obscured in primeval darkness, reclaim the rude wanderer from a life of wretchedness to civilization and humanity, and convert the blind idolater from gross and abject superstitions to the holy charities, the sublime morality and humanizing discipline of the gospel, the nation or the individual that shall have taken the most conspicuous lead in achieving the benevolent enterprise, will have raised a monument of that true and imperishable glory, founded in the moral approbation and gratitude of the human race, unapproachable to all but the elected instruments of divine beneficence.”

Such was the language addressed by the American Colonization Society to the Congress of the United States, in a memorial presented two weeks after the formation of the Society. To the hope which these words express, we are indebted for a large and valuable part of countenance and aid which we have received. For some years past, however, this hope has

been pronounced a delusion. Men who strenuously contend that the colored people of this country are fit for social equality and intercourse with our white population, assert, not very consistently, that when settled in Africa, they corrupt the morals of the idolatrous natives, and actually impede the progress of civilization and Christianity.

These assertions have had the greater influence, because they have been thought to be corroborated by the representations of American Missionaries, laboring for the conversion of the heathen in and around the colonial possessions. These missionaries, it is said, represent the colonies, or the colonists, or something connected with colonization, as serious obstacles to the success of their labors. In this way, some of our former friends have been led to disbelieve, and still greater numbers to doubt, the utility of our labours. The interests of the Society, therefore, and of the colony, and of Africa, and of Christianity, demand an investigation of the subject.

It would be easier to meet these charges, if we could ascertain exactly what they are. But this has hitherto proved impracticable. Common fame has reported, that the missionaries of the American, the Presbyterian, and the Protestant Episcopal Boards at Cape Palmas, united, some time in 1842, in joint representation of their respective Boards, containing serious charges of the nature above mentioned.* It was reported also, that this document was confidential; and that, for this reason, and especially as three Boards and their missionaries were interested in it, no one Board had a right to divulge its contents. As this was said to be the principal document on the subject, and to contain the substance of all the rest, the Secretary of the American Colonization Society, at an early date, applied to the Secretaries of those three Boards for a copy, or at least for the perusal of it; but the request was not granted. We do not charge this refusal upon the Secretaries as a fault, or even as a mistake. We only mention it as the occasion of a serious inconvenience to us. It has also been reported, that about the same time, a certain pastor received a letter from one of those missionaries, which was confidential in this sense; that it might be circulated from hand to hand, and used in various ways to our prejudice, but must not be printed nor copied. This report of its character, of course, precluded any application for a copy.

Now, how can any man answer a report, that some or all of several very respectable persons three thousand miles off, have said something to his disadvantage? A man may be seriously injured by such a report; but in ordinary cases, he must bear the injury as best he may, and "live down" its influence if he can. In order to reply, he needs to know authentically who his accusers are, and what things they testify against them.

Let us see, however, whether industry and a good cause may not extricate us, even from a difficulty like this. We may learn something of the grounds of complaint, from the proceedings of the Boards of Missions; and we may learn from common fame, what common fame has led people to suspect. From all that we have heard, the complaints appear to be of two classes; those which relate to the action of the colonial governments, and

*Some have received the erroneous impression, that all the American missionaries in Liberia united in this representation. In fact, no missionary in any part of Liberia Proper,—that is none in any place under the care of the American Colonization Society,—had any concern in it, or any knowledge of it. The nearest station occupied by any of its reputed signers, was ninety miles beyond the southernmost settlement of Liberia Proper. Some of them had spent a few days at Monrovia as visitors; but for their knowledge of any settlement except Cape Palmas, they were almost wholly dependent on hearsay. Their representations concerning the other settlements, if they made any, are therefore of little value, and no official action has been founded on them.

those which relate to the influence of the colonists as individuals. We will consider them in their order.

Several years since, there was a controversy between the colonial government of Liberia and the superintendent of the Methodist Mission there, growing out of a dispute concerning duties on goods, imported by the superintendent for the purpose of trade. But that whole matter was soon settled. Another superintendent was sent out; and since his death, the first has gone back, with express instructions to avoid his former errors. It is not known that the government of Liberia has ever had any other collision with any missionary, or missionary society.

It appears from the Report of the American Board for 1842, that the missionaries complained, and, as the Board thought, with reason, of several laws of the Maryland colony at Cape Palmas, where the mission was located. It has been understood, that the other Boards which had missions there, entertained substantially the same views of those laws.

To this it is a sufficient reply, that we have nothing to do with Cape Palmas. The colony there is a distinct colony, with a government of its own. It was planted, and is sustained, by the Maryland Colonization Society, which is not a branch of the American, nor auxiliary to it, nor any way connected with it or under its influence. To bring a charge against our colony on account of the laws of Cape Palmas, is as unjust as it would be to blame the government of England for the laws of France. But this difficulty, too, has been settled. A few words will explain its origin and its termination.—It was from the beginning the policy of that colony, as of ours, not to exterminate or expel the natives, but to amalgamate them and the colonists into one people. The missions at Cape Palmas, however, were commenced as missions to the heathen natives, and not to the colonists. They therefore had a tendency to raise up a native interest, distinct from that of the colonists; to keep the two classes separate, and make them rivals to each other, instead of uniting them as one people. In this respect, the policy of the missions was in direct conflict with that of the colony; and this was the true source of the conflict of opinion and feeling. The case may be better understood, by viewing it in contrast with the Methodist mission in Liberia. That mission is not sent to the heathen exclusively, but to all the inhabitants of the territory on which they labour. Of course, all who come under its influence, colonists or natives, are drawn to the same religious meetings; all are gathered into the same churches; or, if children, brought into the same schools. The whole influence of the mission goes to make natives and colonists one people, and thus coincides with the policy of the colony. The contrary policy at Cape Palmas naturally led to alienation of feeling, and to acts of both the government and the missionaries, which were mutually unpleasant, and some of which appear to have been unjustifiable. The mission of the American Board was removed, for this and other reasons, to the Gaboon river; and that of the Presbyterian Board to Settra Krou, in Liberia Proper.* That of the Episcopal Board was continued and strengthened, and has made peace by avoiding the original cause of dissension. The Report of that Board for the year 1844, says:—"The relations between the colonists and the missionaries at Cape Palmas during the past year appear to have been of a friendly character: and as the desire of the latter to promote, so far as in them lies, the moral and religious interests of the colonists becomes more and more apparent, it is believed that no obstacles to the beneficial influence of the mission will be interposed." This is a very explicit statement, not only of the fact, that in the judgment of the

* Error.—No Mission was ever established at Cape Palmas by the "Presbyterian Board," technically so called, it was *commenced* at Settra Krou.

Episcopal Board, no such "obstacles" *now* exist, or are expected to exist hereafter, but of the change which has led to their removal.

At present, therefore, the government of Cape Palmas, as well as that of Liberia, stands unaccused and unsuspected of any hostile bearing upon the cause of missions.

The charge against the influence of individual colonists is less easily ascertained, and therefore less easily met; but by a somewhat diligent inquiry, we believe that we know, very nearly, the substance of it. According to our best information, it is not denied that a larger proportion of the colonists are regular communicants in the churches, than in almost any other community in the world; nor is it pretended that Sabbath-breaking, profaneness, or intemperance are very prevalent. It is said, however, that most of their religion is mere animal excitement; that many of the communicants are self-deceived, or hypocrites; that cases of church discipline for immorality are numerous; that many of the colonists are lazy and improvident; that some make hard bargains with the natives; that many of them feel no interest in the conversion or improvement of the native population; that they neglect the instruction of hired labourers from native families; that, by the practice of various immoralities, they bring reproach upon Christianity; and finally, that their children are more difficult to manage in school, than the children of the natives.

Now, to a certain extent, all this is doubtless true. The world never saw, and probably never will see, a christian community so pure, that such complaints against it would be wholly false. That the misconduct of Christians brings reproach upon the gospel and is a hindrance to the progress of piety, is a standing topic of lamentation, even in the most religious parts of New England; and who doubts that, in a certain sense, there is some truth in it? Much more may we expect it to be true among a people whose opportunities for improvement have been no better than the Liberians have enjoyed. We readily concede, that these complaints have too much foundation in facts.

But who, that understands Africa, would, on this account, pronounce the colony a hindrance to the progress of Christian piety, morality, and civilization? It cannot be, that those who make such objections, or those who yield to them, know what that part of the world was, before the influence of the colony was felt there. Let that be once understood, and the thought that a colony of free coloured people from this country *could* demoralize the natives, or render the work of missions among them more difficult will be effectually banished. Let us inquire, then, what Western Africa was when first known to Europeans; what influences have since been operating there; what effects those influences are known to have produced; what was the character of the country when the colony was first planted; and what changes have resulted from its existence.

In pursuing this inquiry, we must gather our facts from the whole coast of Upper Guinea, extending from the mouth of the Senegal to the Bight of Benin; for, with partial exceptions among the Muhammedan tribes near the Senegal, the people are substantially one; the same in their physical character, their government, their social condition, their superstitions, manners, and morals; and the same influences have been at work among them all. In the middle portion, extending from Sierra Leone to Elmina and including Liberia, this identity of original character and modifying influence is most complete, and illustrations taken from any part of it, are commonly applicable to the whole. The correctness of these remarks will be more manifest as we proceed.

PART II. *Discovery of Guinea.—Rise, Progress and Influence of the Slave Trade.—Prevalence and Influence of Piracy.—Character of the Natives before the influence of Colonization was felt.*

We shall not dwell upon the full length portraits of negroes on Egyptian monuments three thousand years old, because their interpretation might be disputed; though their dress, their attitudes, their banjos, and every indication of character, show that they were then substantially what they are now. We shall pass over Ethiopian slaves in Roman and Carthaginian history; because it might be difficult to prove that they came from the region under consideration. We will begin with Ibn Haukal, the Arabian Geographer, who wrote while the Saracen Omniades ruled in Spain, and before the founding of Cairo in Egypt; that is, between A. D. 992 and 968.

Ibn Haukal very correctly describes the "land of the blacks," as an extensive region, with the Great Desert on the North, the coast of the ocean to the South, and not easily accessible, except from the West; and as inhabited by people whose skins are of a finer and deeper black than that of any other blacks. He mentions the trade from the land of the blacks, through the Western part of the Great Desert, to Northern Africa, in gold and slaves; which found their way thence to other Muhammedan regions. "The white slaves," he says, "come from Andulus," [Spain] "and damsels of great value, such as are sold for a thousand dinars, or more."*

Ibn Batuta, of Tangier, after returning from his travels in the east, visited Tombuctoo and other Muhammedan places on the northern border of the negro country in 1352. The pagans beyond them enslaved each other, sold each other to the Muhammedans, or were enslaved by them, as has been done ever since. Some of them, he learned, were cannibals; and when one of the petty monarchs sent an embassy to another, a fatted slave, ready to be killed and eaten, was a most acceptable present.

Of Christian nations, the French claim the honour of first discovering the Coast of Guinea. It is said that the records of Dieppe, in Normandy, show an agreement of certain merchants of that place and Rouen, in the year 1365, to trade to that coast. Some place the commencement of that trade as early as 1346. Having traded along the Grain Coast, and made establishments at Grand Sesters and other places, they doubled Cape Palmas, explored the coast as far as Elmina, and commenced a fortress there in 1383. In 1387, Elmina was enlarged, and a chapel built. The civil wars about the close of that century were injurious to commerce. In 1413, the company found its stock diminishing, and gradually abandoned the trade, till only their estab-

* This expression must not be taken too strictly. Sicily also furnished many Christian slaves, and others were obtained from other parts of Europe. Since the expulsion of the Moors from Spain, the Muhammedans of Northern Africa have been able to obtain but few Christian slaves, except by piracy. They however continued to do what they could. Their corsairs, principally from Algiers on the Barbary coast and Salee on the Western coast of Morocco, seized the vessels and enslaved the crews of all Christian nations trading in those seas. To avoid it, nearly, if not quite, all the maritime nations of Christendom paid them annual tribute. The United States, we believe, was the first nation that refused to pay this tribute; and this refusal led to wars with Tripoli, Tunis and Algiers. Several of the European powers have since followed our example. In 1815, the Emperor of Morocco stipulated by treaty, that British subjects should no longer be made slaves in his dominions. Several of the southern powers of Europe still pay this tribute; and while we have been preparing these pages for the press, negotiations have been going on with Morocco, for releasing one or two of the northern powers from its payment. At this day, the Turks and Persians obtain "black slaves" from the interior of Africa, by the way of Nubia and Egypt, and by sea from Zelia and Berbera, near the outlet of the Red Sea, and from the Zanzibar coast. According to Sir T. F. Buxton, this branch of the slave trade consumes 100,000 victims annually, half of whom live to become serviceable. White slaves, mostly "damsels of great value," they procure from Circassia and other regions around Mount Caucasus.

lishment on the Senegal was left. There are some circumstances which give plausibility to this account; yet it is doubted by some writers, even in France, and generally disbelieved or neglected by others.

The account of the discovery by the Portuguese is more authentic; and its origin must be narrated with some particularity.

During the centuries of war between the Christians of Spain and their Moorish invaders and oppressors, an order of knights was instituted, called "The Order of Christ." Its object was, to maintain the war against the Moors, and also "to conquer and convert all who denied the truth of their holy religion." To this, the knights were consecrated by a solemn vow. Henry of Loraine was rewarded for his services in these wars with the gift of Portugal, and of whatever else he should take from the Moors. Under his descendants Portugal became a kingdom; and John I., having expelled or slaughtered the last of the Moors in his dominions, passed into Africa and took Ceuta in 1415. He was attended in this expedition by his son, Henry, Duke of Viseo, and Grand Master of the Order of Christ. Henry distinguished himself during the siege; remained sometime in Africa to carry on the war, and learned that beyond the Great Desert were the country of the Senegal and the Jaloffs. With the double design of conquering infidels and finding a passage to India by sea, having already pushed his discoveries to Cape Bojador, he obtained a bull from Pope Martin V., granting to the Portuguese an exclusive right in all the islands they already possessed, and also in all territories they might in future discover, from Cape Bojador to the East Indies. The Pope also granted a plenary indulgence to the souls of all who might perish in the enterprise, and in recovering the nations of those regions to Christ and his church. And certainly, few indulgences have been granted to souls that had more need of them.

The Portuguese laity were at first averse to an enterprise which appeared rash and useless; but the clergy rose up in its favor, and bore down all opposition. Ships were fitted out, and after some failures, Gilianez doubled Cape Bojador in 1432. In 1434, Alonzo Gonzales explored the coast for thirty leagues beyond. In 1435, he sailed along twenty-four leagues further. In an attempt to seize a party of natives, some were wounded on both sides. In 1440, Antonio Gonzales made the same voyage, seized about ten of the natives, all Moors, and brought them away.* Nunno Tristan discovered Cape Blanco. In 1442, Antonio Gonzales returned to the coast, and released one of the Moors formerly carried away, on his promise to pay seven Guinea slaves for his ransom. The promise was not fulfilled; but two other Moors ransomed themselves for several blacks of different countries and some gold dust. The place was hence called Rio del Oro, (Gold River,) and is nearly under the Tropic of Cancer. In 1443, Nunno Tristan discovered Arguin, and caught 14 blacks. In 1444, Gilianez and others, in six caravels, seized 195 blacks, most of whom were Moors, near Arguin, and were well rewarded by their prince. In 1445, Gonzales de Cintra, with seven of his men, were killed 14 leagues beyond Rio del Oro, by 200 Moors. In 1446, Antonio Gonzales was sent to treat with the Moors at Rio del Oro, concerning peace, commerce, and their conversion to Christianity. They refused to treat. Nunno Tristan brought away 20 slaves. Denis Fernandez passed by the Senegal, took four blacks in a fishing boat, and discovered Cape Verde. In 1447, Antonio Gonzales took 25 Moors near Arguin, and took 55 and killed others at Cape Blanco. Da Gram took 54 at Arguin, ran eight leagues further and took 50 more, losing seven men. Lancelot and others, at various places, killed many and took about 150, of whom 20, being allies

*The common statement, that the first slaves were brought home by *Alonzo Gonzales*, in 1434, appears to be an error.

treacherously seized, were afterwards sent back. Nunno Tristan entered the Rio Grande, where he and all his men but four were killed by poisoned arrows. Alvaro Fernandez, 40 leagues beyond, had two battles with the natives in one of which he was wounded. Gilianez and others were defeated with the loss of five men at Cape Verde, made 48 slaves at Arguin, and took two women and killed seven natives at Palma. Gomez Perez, being disappointed in the ransom of certain Moors at Rio del Oro, brought away 80 slaves.

Thus far from Portuguese historians. Next, let us hear the accounts which voyagers give of their own doings and discoveries. The oldest whose works are extant, and one of the most intelligent and trustworthy, is Aluise de Cada Mosto, a Venetian in the service of Portugal.

Cada Mosto sailed in 1455. He found the people around Cape Blanco and Arguin, Muhammedans. He calls them Arabs. They traded with Barbary, Tombucto and the negroes. They get from ten to eighteen negroes for a Barbary horse. From 700 to 800 annually are brought to Arguin and sold to the Portuguese. Formerly, the Portuguese used to land by night, surprise fishing villages and country places, and carry off Arabs. They had also seized some of the Azenaghi, who are a tawny race, north of Senegal, and who make better slaves than the negroes; but, as they are not confirmed Muhammedans, Don Henry had hopes of their conversion, and had made peace with them. South of the Senegal are the Jaloffs, who are savages, and extremely poor. Their king lives by robbery, and by forcing his subjects and others into slavery. He sells slaves to the Azenaghi, Arabs and Christians. Both sexes are very lascivious, and they are exceedingly addicted to sorcery. A little south of Cape Verde, he found negroes who would suffer no chief to exist among them, lest their wives and children should be taken and sold for slaves, "as they are in all other negro countries, that have kings and lords." They use poisoned arrows, "are great idolaters, without any law, and extremely cruel." Further on, he sent on shore a baptized negro as an interpreter, who was immediately put to death. He entered the Gambia, and was attacked by the natives in 15 canoes. After a battle, in which one negro was killed, they consented to a parley. They told him they had heard of the dealings of white men on the Senegal; knew that they bought negroes only to eat; would have no trade with them, but would kill them and give their goods to their king. He left the river and returned. The next year he entered the Gambia again, and went up about 40 miles. He staid eleven days, made a treaty with Battimansa, bought some slaves of him, and left the river because the fever had seized his crew. He found some Muhammedan traders there; but the people were idolaters, and great believers in sorcery. They never go far from home by water, for fear of being seized as slaves. He coasted along to the Kassamansa and Rio Grande; but finding the language such as none of his interpreters could understand, returned to Portugal.

In 1461, the Portuguese began to take permanent possession, by erecting a fort at Arguin.

In 1462, Piedro de Cintra discovered Sierra Leone, Gallinas river, which he called Rio del Fumi, because he saw nothing but smoke there,—Cape Mount, and Cape Mesurado, where he saw many fires among the trees, made by the negroes who had sight of the ships, and had never seen such things before. Sixteen miles farther along the coast, a few natives came off in canoes, two or three in each. They were all naked, had some wooden darts and small knives, two targets and three bows; had rings about their ears and one in the nose, and teeth strung about their necks, which seemed to be human. Such is our earliest notice of what is now Liberia. The teeth

were those of slaughtered enemies, worn as trophies. The account of this voyage was written by Cada Mosto.

In 1463, Don Henry died, and the Guinea trade, which had been his property, passed into the hands of the king. He farmed it, for five years, to Fernando Gomez, for 500 ducats, and an obligation to explore 500 additional leagues of coast. In 1471, Juan de Santerem and Pedro de Escobar explored the Gold Coast, and discovered Rio del Oro del Mina, that is, Gold Mine River, which afterwards gave name to the fortress of Elmina.

In 1481, two Englishmen, John Tintam and William Fabian, began to fit out an expedition to Guinea; but John II. of Portugal sent two ambassadors to England, to insist on his own exclusive claims to that country, and the voyage was given up.

The same year, the king of Portugal sent ten ships, with 500 soldiers and 100, or as some say, 200 laborers, and a proper complement of priests as missionaries, to Elmina. They arrived, and on the 19th of January, landed, and celebrated the first mass in Guinea. Prayer was offered for the conversion of the natives, and the perpetuity of the church about to be founded.

In 1484, John II. invited the powers of Europe to share with him the expense of these discoveries, and of "making conquests on the infidels," which tended to the common benefits of all; but they declined. He then obtained from the Pope a bull, confirming the former grant to Portugal, of all the lands they should discover from Cape Bojador to India, forbidding other nations to attempt discoveries in those parts of the world, and decreeing that if they should make any, the regions so discovered should belong to Portugal. From this time, the king of Portugal, in addition to his other titles, styled himself "Lord of Guinea."

The same year, Diego Cam passed the Bight of Benin, discovered Congo, and explored the coast to the twenty-second degree of south latitude. In a few years, a treaty was made with the king of Congo, for the conversion of himself and his kingdom. The king and several of the royal family were baptized, but on learning that they must abandon polygamy, nearly all renounced their baptism. This led to a war, which ended in their submission to Rome.

About the same time, the king of Benin applied for missionaries, hoping thereby to draw Portuguese trade to his dominions. "But they being sent, the design was discovered not to be religion, but covetousness. For these heathens bought christened slaves; and the Portuguese, with the same avarice, sold them after being baptized, knowing that their new masters would oblige them to return to their old idolatry. This scandalous commerce subsisted till the religious king John III. forbade it, though to his great loss." Such was the character of the Portuguese in Guinea.

And here, for the sake of placing these events in their true connection with the history of the world, it may be well to state, that in 1486, Bartholomew Diaz doubled the Cape of Good Hope; and in 1492, Columbus made his first voyage to America. In 1493, May 2, Pope Alexander, "out of his pure liberality, infallible knowledge and apostolic power," granted to Ferdinand and Isabella of Spain, all countries inhabited by infidels, which they had discovered or might discover, on condition of their planting and propagating there the Christian faith. Another bull, issued the next day, decreed that a line drawn 100 leagues west of the Azores, and extending from pole to pole, should divide the claims of Spain from those of Portugal; and in June, 1494, another bull removed this line of demarcation to 370 leagues west of the Cape Verde Islands. In 1492, Vasco de Gama succeeded in reaching India by way of the Cape of Good Hope. Thence-

forth, the more splendid atrocities of the East and West Indies threw those on the coast of Guinea into the shade, and historians have recorded them with less minuteness; so that, from this time, we are unable to give names and dates with the same precision as heretofore. We know, however, that they continued to extend their intercourse with the natives, and their possessions along the coast.

It was some time previous to 1520, that one Bemoi came to Portugal, representing himself as the rightful king of the Jaloffs, and requesting aid against his rivals. To obtain it, he submitted to baptism, with twenty-four of his followers, and agreed to hold his kingdom as a fief of Portugal. Pedro Vaz de Cunna was sent out, with twenty caravels well manned and armed, to assist him, and to build a fort at the mouth of the Senegal. The fort was commenced; but Pedro found some pretext for quarrelling with Bemoi, and stabbed him to the heart. Intercourse, however, was soon established extensively with the Jaloffs, the Foulahs, and other races in that region; of whom the Portuguese, settling in great numbers among them, became the virtual lords. We find them subsequently in possession of forts or trading houses, or living as colonists, at the Rio Grande, Sierra Leone, probably at Gallinas, Cape Mount and Cape Mesurado, certainly at the Junk, Sestos and Sangwin on the coast of Liberia, at Cape Three Points, Axim, Elmina, and numerous other places on the Ivory, Gold and Slave Coasts. So universally predominant was their influence, that in the course of the sixteenth century, the Portuguese became the common language of business, and was every where generally understood by such natives as had intercourse with foreigners. A few Portuguese words, such as "palaver," "fetish," and perhaps some others, remain in current use among the natives to this day.

Of the character of the Portuguese on the coast, some judgment may be formed from what has already been stated. It seems rapidly to have grown worse and worse. It was a place of banishment for criminals, convicted of various outrages, violence and robbery; a place where fugitives from justice sought and found a refuge; a place where adventurers who hated the restraints of law, sought freedom and impunity. "No wonder, therefore," says a writer who had been at Elmina, "that the histories of those times give an account of unparalleled violence and inhumanities perpetrated at the place by the Portuguese, whilst under their subjection, not only against the natives and such Europeans as resorted thither, but even amongst themselves." Bad as the native character originally was, Portuguese influence rapidly added to its atrocity. A series of wars, which commenced among them about this time, illustrates the character of both.

In 1515, or as some say, in 1505, the Cumbas from the interior, began to make plundering incursions upon the Capez, about Sierra Leone. The Cumbas were doubtless a branch of the Giagas, another division of whom emigrated, twenty or thirty years later, to the upper region on the Congo river, and there founded the kingdom of Ansiko, otherwise called Makoko, whose king ruled over thirteen kingdoms. "Their food," says Rees' Cyclopedia, Art. Ansiko, "is said to be human flesh, and human bodies are hung up for sale in their shambles. Conceiving that they have an absolute right to dispose of their slaves at pleasure, their prisoners of war are fattened, killed and eaten, or sold to butchers." Specimens of this cannibal race, from near the same region, have shown themselves within a very few years. The Cumbas, on invading the Capez, were pleased with the country, and resolved to settle there. They took possession of the most fertile spots, and cleared them of their inhabitants, by killing and eating some, and selling others to the Portuguese, who stood ready to buy them. In

1678, that is, 163 years or more from its commencement, this war was still going on.*

*These Giagas form one of the most horribly interesting subjects for investigation, in all history. In Western Africa, they extended their ravages as far south as Benguela. Their career in that direction seems to have been arrested by the great desert, sparsely peopled by the Damaras and Namaquas, extending from Benguela to the Orange River, and presenting nothing to plunder. In 1586, the missionary Santos found them at war with the Portuguese settlements on the Zambeze. He describes their ravages, but without giving dates, along the eastern coast for a thousand miles northward to Melinda, where they were repulsed by the Portuguese. Antonio Fernandez, writing from Abyssinia in 1609, mentions an irruption of the Galae, who are said to be the same people, though some dispute their identity. These Galae, "a savage nation, begotten of devils, as the vulgar report," he informs us, issued from their forests and commenced their ravages a hundred years before the date of his letter; that is, about the time of the invasion of Sierra Leone by the Cumbas. We find no express mention of their cannibalism; but in other respects they seem closely to resemble the Giagas. Thus we find them, from the commencement of the sixteenth century far into the seventeenth, ravaging the continent from the Atlantic to the Indian Ocean, and through thirty degrees of latitude. As to their original location, accounts differ. Some place it back of the northern part of Liberia. This was evidently one region from which they emigrated. Their migrations hence to Sierra Leone on the north and Congo and Benguela on the south, are recorded facts. Hence, under the name of Mani, Manez, or Monou, though comparatively few in numbers, they exercised a supremacy over and received tribute from the Quojas, the Fol-gias, and all the maritime tribes from Sierra Leone almost to Cape Palmas. East of Cape Palmas, their cannibalism and general ferocity marked the character of the people quite down to the coast, especially along what was called the Malegentes (Bad People) and Qauqua coasts. The testimony is conclusive, that the Cumbas who invaded Sierra Leone and the Giagas of Ansiko and Benguela were from this region. According to other accounts, their origin was in the region on the eastern slope of the continent, from the upper waters of the Nile and the borders of Abyssinia, extending southward across the equator. In most regions, they appeared merely as roving banditti, remaining in a country only long enough to reduce it to desolation. Every where the Giagas themselves were few, but had numerous followers, who were of the same ferocious character. Every where, except perhaps among the Galae, they had the same practice of making scars on their faces by way of ornament. Every where they practiced the same cannibalism. On taking the city of Quiloa, a little south of Zanzibar, they butchered "three thousand Moors, for future dainties, to eat at leisure." Every where their religion was substantially the same, consisting mainly in worshipping the devil when about to commence an expedition. They had various names, some of which have been already mentioned. In the east, they were also called Mumbos, Zimbos, and Muzimbos. In the same region, and the vicinity of Congo, they were also called Jagges, Gagas, Giachi, and it was said, called themselves Agags. Compare also, of terms still in use, the Gallas, a savage people on the south of Abyssinia, who are doubtless the Galae of Fernandez; the Golahs, formerly written Galas, north east of Monrovia, in the Monou region, of whose connection with the Giagas, however, there appears to be no other evidence; and the Mumbo Jumbo, or fictitious devil, with whom the priests overawe the superstitious in the whole region south of the Gambia. Their followers, in eastern Africa, were called Caffres; but perhaps the word was used in its original Arabic sense, as meaning infidels. Near the Congo, their followers were called Ansikos, and their principal chief, "the great Makoko," which some have mistaken for a national designation. Here, also, Imbe was a title of office among them, while in the east it was applied to the whole people. In Angola they were called Giudae. Whether any traces of them still remain in Eastern Africa, or around Congo and Benguela, we are too ignorant of those regions to decide. In the region of Liberia, there can be no doubt on the subject. American missionaries at Cape Palmas have seen and conversed with men from the interior, who avow without hesitation their fondness for human flesh, and their habit of eating it. On the Cavally river, the eastern boundary of Cape Palmas, the cannibal region begins some twenty, thirty or forty miles from the coast, and extends northward, in the rear of Liberia, indefinitely. Farther east, it approaches and perhaps reaches the coast. In this region, prisoners of war and sometimes slaves are still slain for food. Here, too, slaves are sacrificed at the ratification of a treaty, and trees are planted to mark the spot and serve as records of the fact. Such trees have been pointed out to our missionaries, by men who were present when they were planted. Compare, too, the human sacrifices of Ashantee and Dahomey, and the devil-worship of all Western Africa.—But after all, were the Giagas one race of men, as contemporary historians supposed? Or were they men of a certain character, then predominant through nearly all Africa south of the Great Desert?

(To be continued.)

LETTER FROM DR. MCGILL.

HARPER, August 22, 1844.

DR. JAMES HALL, *Home Agent, &c.*

Dear Sir,—Our colony and its affairs have undergone no material alteration since my last letter, except in the improvements and additional buildings erected by our new immigrants. These people now occupy their own houses, having left the Receptacle two months since. With two exceptions they are enjoying good health; one of these is likely to do well, the other, Abednego Contee, labours under a complaint which I fear must terminate fatally.

All of the *widow women* (five or six) have been furnished with dwelling-houses at considerable expense to your agent, and it is now to be hoped that (in the event their husbands cannot be rescued from slavery and induced to come out) they may speedily secure to themselves husbands, so as relieve your agent of all farther trouble on their account.

The health of the old colonists for the last three months has not been good. The irregularities in the seasons and weather have been productive of many complaints troublesome to the practitioner, but not in many instances fatal to the patient.

The natives occupying the town in our vicinity, show some disposition to remove to a greater distance from us; this is desirable, and we are exceedingly anxious that they should do so. We have long entertained the hope that our influence would so far operate favourably on them as to induce their abandonment of their savage customs and the adoption of civilized habits; but up to the present we regret no effect of this kind can be discovered; they are to a man polygamist, they murder each other constantly, and they scruple not at any act of dishonesty. There has been effected by missionaries and others some slight improvement in the young, but the bad influence exercised by their intimacy with their parents must exclude the hope of its permanency. If the young, after being civilized, were encouraged to become colonists, and to conduct and support themselves as virtuous ones, it would be an advantage to all parties; but unfortunately the missionaries do not encourage this, and are at last forced to see their labour spent in vain. A mongrel breed of half-civilized loafers, are turned out, who will not resume entirely the native habit and customs, nor adopt those of civilized men, and if not supported by the missionaries, must become a pest in community.

Although anxious for the removal of these natives from among us, we are averse to using compulsory measures, unless positively forced to it for our security. We wish it to be a kind of emigration like that of colonization, *voluntary*, and we doubt not but that they will yet find it to their advantage to go. Yellow Will, the government interpreter, has been discharged; he was found to have acted treacherously towards us in many instances, was perpetually engaged covertly in exciting, rather than using his influence to prevent the origination of difficulties between us. In consequence of his discharge he has removed from among us, and is now an open enemy, which is much better than his former profession of friendship. The former is regretted, but not feared.

Will has joined with Cragh, and commenced a town on the north side of Hoffman river, about a half mile up. It numbers about sixty houses.

We have every reason to hope that through the influence exercised by Cragh, (who I believe longs to clutch the regal sceptre of his brother) many men may be induced to remove. He is far more popular than the king, by whom he is looked upon with suspicion. Some two or three months since

Cragh called on me, and desired that I would write down, and deliver a message to Gov. Russwurm. "Ever since the arrival of Americans," said Cragh, "I have taken Gov. R. for my friend, but R. declares he has no friends among us. There are many rash and inconsiderate men among the Americans, who possessing neither authority nor influence, are loud in their denunciation against us Africans, but Gov. Russwurm and other influential persons, actuated by feelings of justice, condemn such proceedings as improper.—So likewise with my people, some of them are violent and outrageous, I am, and ever have been opposed to them and their indiscretions and pronounce them wrong. Placed as we are, in contact with American Colonists, being to a certain degree dependent on them, and looking up to them for support and protection, we think, or rather expect of them, that when our ignorant people improperly interfere with them or their affairs, or use measures to interrupt the regular communication of more remote tribes with the colony, that we should be made sensible of its injustice, and required to amend our ways, instead of being avoided as a people unworthy of trust or confidence. On the other hand, if we are in any way subjected to wrong or injury from other tribes, we expect the governor, as our friend and ally, will take our part, enquire into, and have our wrongs redressed. I do not entertain hard feelings against Gov. R. nor any of the colonists, from whom I have ever received tokens of respect and consideration. I am averse to disturbing the Americans in any way. I am often led to reflect on the great inconveniences we laboured under previous to the establishment of the colony for the want of tobacco to smoke, of iron for our axes, and of clothes for ourselves and women, all of which are now procured with ease and in abundance. I have never in my life been engaged in any altercation with Americans; I am younger than my brother the king, and of course possessed of less influence, still I am opposed to the lawless confusion, and the irregularities which my brother suffers to go unpunished, even without using some vigorous measures for their effectual suppression. Disgusted with his inefficiency or disinclination to suppress them, and seeing that their continuance must eventually tend to strife between us and the Americans, I have determined on removing to a greater distance from you, so that in the event of a war I may remain a neutral spectator. My people say that it is because I am the favourite of Governor Russwurm, that he is constantly granting me favours which are denied others; whilst in reality I have fallen so low in his estimation in consequence of some imagined injury, that I am now hardly noticed. Tell the Governor not to be angry with me, I was not engaged with those who interrupted the Saurika people, nor was it encouraged by me. I am not king, cannot with my single voice control every man,—and as I see no other way of averting the calamities which must follow our persistence in wrong, must use every effort to induce all to remove; but softly! when I remove, of which you will soon be informed, no one will remain behind. Tell this to Gov. Russwurm. I have done."

In order to explain the motives which induced Cragh to deliver this message, it is necessary to state that the Saurika people had been repeatedly robbed and beaten by the Cape Palmas people, on the road to our colony. The Governor often complained of it, without producing any change of conduct. The Saurikas thereupon threatened them with war, and the Governor refused to exert his influence to set the palaver; so far from it, he expressed much indignation that they should have interrupted our trade, and declared their removal from among us was desirable; he would neither consent to advise nor assist them in their perplexity, and kept all the head-men at a distance. Under the apprehension of danger on all sides, Cragh (who is

our bitter enemy, but a noble fellow, who is by me admired for his intelligence and frankness) thought it safest to have the river and an half mile of sea-beach between himself and our "peace-makers," so that he might have the choice of fighting or running away.

I was induced to copy the entire message, in order that you may form some opinion of the "unsophisticated African." It strikes me that Cragh would prove no insignificant minister to a foreign court—he so carefully conceals his real intentions, and attempts to deceive with regard to them.

(From the Liberia Herald of September 30th.)

DIED AT NEW GEORGIA, on the 29th ult. Alexander Bartlett, of that incurable and dreaded malady called the *Sleepy disease*.

Alexander Bartlett was a native African—of the Congo tribes—a *recaptive* restored to liberty by the United States Government. While in America under the temporary servitude to which he and his companions were subjected he became a subject of divine grace—was baptized and joined a Baptist Church in Savanna, in the State of Georgia. In 1826 he was sent to the Colony. Immediately on his arrival he attached himself to the Baptist Church in this place then under the pastorate of Rev. Lott Cary.

When the *recaptives* were removed to New Georgia, and settled by themselves, Bro. Bartlett removed with them, and was among those who following the advice of the brethren here were erected into a separate and independent church in 1836, with which he maintained undisturbed fellowship up to the period of his decease.

Bro. Bartlett unquestionably had no equal in intellectual ability among his compatriots. His mind until shaken by disease was of the firmest texture, and his acuteness and penetration and ability to comprehend a subject was frequently a subject of remark with those who conversed with him. He had an unquenchable thirst for knowledge—a desire so strong as to render him inquisitive to a degree at times really annoying, and which steeled him against shame to ask the humblest question of the humblest individual; whilst the gratitude with which he received information seemed entitled to be held equivalent to all the annoyance involved in communicating it.

Bro. Bartlett made some proficiency in book learning. His first lesson in letters was received under the auspices of the Rev. Lott Cary—he was farther improved in the school of the Ladies of Philadelphia, taught by the Rev. Mr. Eden, at New Georgia, and when that school was discontinued he entered the school of the M. E. Church, conducted at the same place by Mr. Gripon. Bro. B. could read English with correctness—much more correctly (in the sense of understanding what he read) than those not acquainted with him would, from his imperfect orthoepy, suppose: and he also wrote a fair legible hand. Recently Bro. B. was almost the only scholar in New Georgia, and consequently he filled of necessity most of the civil and municipal offices there whose duties required writing. Such was the estimation in which he was held by his fellow citizens that he was last year elected to the Colonial Legislature—unfortunately for him however; for it was precisely at that period that his mind yielded to the pressure of disease.

But while we yeild a ready and hearty commendation to the eager ardor which the deceased sought improvement, and indulge in gratification at his success, it is his consistent christian character that attracts esteem. His efforts to serve the church of which he was a member, and lately a deacon—though humble were unceasing. His conduct seemed to say I have received much, therefore let me evince my gratitude by doing what I can in return. I have a talent committed to me which cannot lie idly and I be guiltless—

therefore let me work while it is day. His, was the faithfulness of deep sincerity—the meekness of a will subdued and chastened by grace. His piety was unobtrusive, but constant and fervent—the steady and uniform heat of a glowing coal rather than the fitful and temporary blaze of the burning stubble. The last labors of his life were for the church. The old meeting house had become dangerous from decay. The church had resolved to erect a new one on another lot. The members being poor felt themselves unable without aid to complete it in any short time. Bro. B. was appointed to solicit assistance from all in the different villages who might be inclined to favour the enterprise. In execution of this trust, as long as he had strength to move he was to be found going from village to village, and from house to house, with his paper in his hand begging for the *good cause*.

Bro. B. was not only a deacon but a licensed preacher, and as such relieved us of much of the burden of the pastorate. His end was what the scriptures have promised the end of such a man shall be—peace. The light of reason was temporarily obscured by the gloomy clouds of disease; but ere the night of death closed in, the mists fled; a serene and cloudless sky canopied the soul, which shone forth with the splendor of meridian manhood, and then gently subsided below the horizon of life.

A mighty congress of crowned-heads or tailed-hands is now in session at Sugary. It is said the object is to restore peace to the region about Cape Mount. We have heard so long—and so much—*war done, war done*, that we should, had the belligerents not fought themselves into the condition of kilkenny cats, regard the diet as a ruse—a mere hocus pocus to gain a brief space of time and good eating. As it things are, they may be sincere, as they are *jam nigh* starved out.

BRITISH COMMISSIONER.

The American barque Adario, Capt. Brown, brought the British immigrant commissioner, R. G. Butts Esq. of Demerara. We have had some conversation with Mr. Butts, who we are happy to say manifests a lively interest in the colony. Indeed we think the peculiar position and character of this community, as well as its objects, need only be properly understood to attract the sympathy of every philanthropic heart. The representations of professed friends and patrons have been regarded with suspicion and received with great abatements, and the statements of enemies, of whom, strange to say, it has a host, have seemed to entitle it to any thing but favorable regard. We are therefore pleased with the visit of one, who, in what he may say about us in his report to his government will be regarded as uttering only the dictates of an impartial judgment.

As an opportunity will soon offer for Guiana, would it not be well to send one or two young men there for instruction in the culture and preparation of tropical production? Easy and satisfactory arrangements we are quite sure can be made for their sustentation while there, and for their return here when their object shall have been attained.

We delayed our paper to notice the arrival of His Excellency J. J. Roberts and suite.

The Governor arrived in the brig Echo on the 30th inst; and landed about 5 P. M. at the government wharf under a salute from Fort Norris, and was escorted thence to Government House by Captains McGill's and Draper's companies, the civil officers and a large number of citizens.—His Excellency is in good health.

Miss Johnson a teacher in the Seminary of the M. E. Mission came passenger in this vessel.

(From the Spirit of Missions.)

AFRICA.

The Rev. J. Smith and the Rev. S. Hazlehurst, Missionaries to Western Africa, arrived on Sunday, the 10th November, from Cape Palmas; the former having been absent five, and the latter two years from this country. The debilitating effects of so long a residence have rendered a respite from labour essential for Mr. Smith; and an attack of illness of the most serious and threatening character, to which Mr. Hazlehurst was subjected in July last, made it, in the eyes of all our Missionaries at the Station, a matter of imperative necessity that he also should, for a brief season, visit the United States.

The arrival of these gentlemen puts us in possession of interesting intelligence relating to the mission: in addition to which we have letters from Mr. Payne up to 24th August last.

The Missionaries who sailed from this port in May last, viz: the Rev. Dr. Savage, the Rev. Mr. Hening, Mrs. Hening, Mrs. Patch, and Miss Rutherford, arrived in safety at Cape Palmas in August. Their voyage had been protracted and not very pleasant: yet they had, without exception, been in the enjoyment of excellent health, and were preparing with great cheerfulness to enter upon their duties.

The various Missionary Stations in Western Africa were entirely relieved from the difficulties and anxieties which beset them towards the close of the last year. The Rev. Mr. Payne had returned to the Station at Cavalla; and had resumed his ministerial labours there with every prospect of enjoying "rest and quietness" from the assaults of the natives; and with cheering evidences that the seed scattered upon the most unpromising soil which the world presents, was, through the mighty power of the Spirit, bearing fruit which should break down the strongholds of Satan in that region. We subjoin copious extracts from his journal just received, which cannot fail to excite interest. We trust that the continual proof of the blessed effects which have followed the efforts of our Missionaries among the children of the Mission Schools, afforded by these letters, will induce the Church at home to go on ministering their aid to this work of mercy.

TO THE EDITOR OF THE COLONIZATION JOURNAL:

Sir,—In continuation of the subject of my last, I proceed to refer you to some, out of many motives, that induced the English and other European nations to emigrate and settle in this country, which I find recorded in Ramsay's History of the United States, first volume, page 223. "In the year 1603," says Ramsay, "the first emigrants from England, for colonizing America, left their mother country at a time when the dread of *arbitrary power* was the predominant passion of the English nation."

There is one thing in the above quotation I want you to notice, viz: the emigrants referred to were not sent away from England; neither were they stole or sold away, they left their mother country voluntarily, and embarked to a foreign country, where they might not only be freed from political and religious oppression, but where they could transmit the blessings of civil and religious liberty to their posterity.

But again. "The first permanent settlement effected in the vast extent of country, which now forms the thirteen old States, (says Ramsay) was in the month of April, 1607, two hundred thirty-seven years ago. These adventurers were empowered to transport thither as many English subjects as should **WILLINGLY** accompany them: and it was declared the colonists and

their children should enjoy the same liberty as if they had remained, or born within the realm." Now take notice, neither were any of those adventurers sent, sold, or stolen from their mother country. The commonest reader must discover their removal was voluntary, and of course understandingly, for the motive that actuated other adventurers—to establish and perpetuate for themselves and posterity political and religious liberty.

Once more. What prompted the Puritans to settle in this country? The answer is—Because they could not enjoy liberty of conscience in their mother country. Many of them preferred to make settlement in a dreary wilderness, three thousand miles from their native land, than to endure the persecutions they were constantly exposed to. They emigrated not only for the pecuniary advantage of agriculture or commerce, but also to transmit the blessing of civil and religious liberty to their posterity.

What was the condition of the Africans on their being brought to this country—under what circumstances were they migrated hither? We find it stated in Ramsey's History just quoted, "The colonists began to form more extensive plans of industry, when they were unexpectedly furnished with means of executing them with greater facility. A Dutch ship from the Coast of Guinea, having in 1620 sailed up James river, sold a part of her cargo of slaves to the planters. These Africans were found more able than the Europeans to endure fatigue under a sultry climate, their numbers were increased by successive importations.

Thus it is clear beyond contradiction, that enterprising motives led the English and other European nations to settle in this country. It is equally clear, the Africans in the onset were brought to this country without consulting their own wishes.

In my next letter to you, I shall attempt to set forth the intellectual progress of the Africans and their descendants, since their sojourn in this land; also, what seems to me to be the ultimate destiny of said race. I doubt whether you will hear from me again till 1st January, 1845.

Yours, respectfully,

GARRISON DRAPER.

A TEACHER WANTED.

The Board of Managers of the Missionary Society of the M. E. Church are anxious to procure the services of a competent teacher, to act as Principal of the Monrovia Seminary in Liberia. He must possess a thorough English education, and be able to teach the Greek and Latin languages, with the higher branches of Mathematics. He must be a member of the Methodist Episcopal Church, and it is desirable that he be a local preacher. A single man would be preferred; but a small family will not be an insuperable objection. He will be expected to show satisfactory recommendations, both as regards his literary qualifications and good standing in the Church.

Address the Corresponding Secretary of the Missionary Society of the M. E. Church, No. 200 Mulberry street, New York.

C. PITMAN, Cor. Sec.

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New Series.

BALTIMORE, JANUARY, 1845.

Vol. 2.—No. 19.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE COLONIZATION SOCIETY IN GOOD COMPANY.

WE notice in all the resolutions introduced into the state legislature at its present session, for withdrawing or misappropriating the colonization fund, that it is linked with the abolition of all appropriations to colleges and academies. This is in good taste, and as it should be. If the moral improvement or the amelioration of the condition of the debased and suffering portion of the community is to be given up and abandoned, then it is fit that the mental and intellectual improvement of the other classes should likewise be entirely dispensed with. The enlightened mind is always powerfully affected in contemplating the vice and ignorance of debased humanity, and it must be considered sound policy if no measures are to be taken to remove the evil, we should, if possible, be rendered insensible to its existence.

Certainly, this is the nineteenth century—the age of improvement—of the march of mind—when seminaries of learning are to be abandoned, and all measures for elevating the oppressed and trodden down are to be given up; and this, too, on the score of retrenchment and economy. After all, pray what would be the *per capita* tax for the support of this colonization scheme of which so much has been said in our state legislature every year, supposing an equal portion be paid by every voter in the state?—why about 15 cents each per annum. Now for 15 cents each per annum, the independent voters of this state have founded a colony in another hemisphere, and furnished free egress and a good home to that portion of our population which never can be permitted to have a home in this land, or enjoy freedom under this government.

How can it be possible that to save this pitiful sum to himself or any one of his constituents, a Maryland legislator would vote to abandon this colony, and shut up the only channel through which good can flow to that class of our population which he does not—cannot call citizens!

To the Editor of the Colonization Journal:

Sir,—I find that there is an opinion afloat among the coloured people in this city and state, that the Colonization Society intends to make the colonists repay back to them all the expenses of founding the colony of Maryland in Liberia as soon as they get able. When this ground has been taken in my presence, I have taken the liberty flatly to contradict it. Please give information through your Journal if I have erred in this matter, and if I have, I will desist—if I have not, it will save much useless disputation.

Very respectfully, yours,

GARRISON DRAPER.

BALTIMORE, Dec. 23th, 1844.

Inasmuch as we have promised our friend Draper [and tendered the same to any other coloured man who may desire] as much room in our Journal as he can fill up, pertinent to the subject of colonization, we cannot forbear answering the above interrogatory, but at the same time have little hope of putting that or any other question to rest which has been mooted by the wiseacres of our city, or sown among them by the northern abolitionists, through their special agents resident here.

We can assure our correspondent that the opinion to which he refers, is not entertained by a single coloured man in this city who is sufficiently well informed to read and write, however instrumental they may be in spreading it among the more ignorant. It is one of the many stale devices of the enemies, not only of colonization, but of the whole African race, gotten up to alarm the more cautious and timid. Those who are able to read, and have taken the least trouble to examine into the matter, will find that the Board of Managers of the Maryland State Colonization Society have had this very matter under consideration and published to the world their action thereupon, even before the purchase of the territory or the founding of the colony. The following is a copy of their legislation on this point, a copy of which, with the Constitution or Bill of Rights of the colony, is furnished to every emigrant for his consideration previous to his taking the oath of allegiance.

SEC. 42. *And whereas*, Although circumstances require, that the government of the said territory should remain in the state society for the present, yet the time is looked forward to, when the people shall assume the government to themselves exclusively; and as it is the desire of the state society, to prepare them for that period, in such a manner, as will best guaranty their prosperity, as an independent people; and whereas it is proper, that the course contemplated by the state society should be clearly explained in the beginning, for the satisfaction of those who may abandon their present country, for Africa, the country of their fathers, therefore,

Be it enacted and ordained, That, so soon as there shall be five thousand male inhabitants in the territory, governed by the state society, in Africa, upon giving proof thereof to the agent, they shall receive authority, with time and place appointed, to elect representatives to represent them in a general assembly; provided, that for every five hundred male inhabitants there shall be one representative, and so on progressively, with the number of male inhabitants, shall the right of representation increase, until the number of representatives shall amount to twenty-five, after which, the number and proportion of representatives shall be regulated by the assembly itself: *provided*, that no person shall be eligible to be elected as a representative,

unless he has resided three years in Maryland in Liberia, and shall hold real estate in the territory, in his absolute possession; nor shall any person vote for a representative, who is not qualified, as prescribed for voters for the offices herein before enumerated.

The representatives, thus elected, shall serve for the term of one year, and in case of the death of a representative, or his removal from office, the agent shall cause a new election to be held by his constituents, for a member in his stead, to serve the residue of the term.

The general assembly or legislature, shall consist of the agent, legislative council, and house of representatives. The legislative council shall consist of five members, to continue in office three years, any three of whom to be a quorum; and the members of the council shall be nominated and appointed in the following manner, to wit: As soon as representatives shall be elected, the agent shall appoint a time and place for them to meet together, and when met, they shall nominate ten persons, not of their own body, having the qualifications of representatives, and return their names to the state society, five of whom the state society shall commission to serve as aforesaid; and whenever a vacancy shall occur in the council, by death, resignation, or removal from office, the house of representatives shall nominate two persons, qualified as aforesaid, for such vacancy, and return their names to the state society, one of whom the state society shall appoint and commission, for the residue of the term; and every three years, at least six months before the expiration of the time of service of the members of the council, the said house shall nominate the ten persons qualified as aforesaid, and return their names to the state society, five of whom the state society shall appoint and commission, to serve as members of the council three years unless sooner removed. And the agent, legislative council, and house of representatives shall have authority to make laws in all cases for the good government of the territory, not repugnant to the constitution of the territory, and the ordinances and decisions of the state society, until the government shall pass wholly into the hands of the people of Maryland in Liberia; and all bills passed by a majority in the house, and a majority in the council, shall be referred to the agent for his assent; but no bill or legislative act whatsoever, shall be in force without his assent. The agent shall have the power to convene, prorogue, and dissolve the general assembly, when in his opinion, it shall be expedient.

Besides this, there has been an ordinance passed by the Maryland Colonization Society declaring the colony absolutely free and independent; free from any claims of that society or any power whatever.

But supposing there had been no action whatever upon this subject, the case would still be the same. Each colonist holds his own land by a deed from the governor of the colony, and the sovereignty of the territory or ownership of the whole, is vested in the colonists as a people—a nation. Just ask your friends, when they again broach this subject, how they suppose the Board of Managers of the Maryland State Colonization Society will attempt to enforce repayment? Will they write out to them a civil letter asking them to pay back what they have advanced? In that case they will get a civil answer, referring them to the understanding or contract at the beginning. Will they then write a saucy, scolding letter? If so, they will probably get a saucy answer. Will they send out a constable, (that peculiar terror of coloured people here,) to bring the colonists all back? or will the Board of Managers get into a ship themselves, and go over to chastise several thou-

sand free people? No doubt the affair will appear ridiculous enough to them upon a little consideration.

You may tell your sceptical friends that tropical Africa is a broad, extended, fertile and rich country—that the Almighty decreed it as the BIRTH PLACE and the HOME of the black man, and secured it to him forever by immutable natural laws;—that in that land the white man has never been able to prevail against him or even to get a foothold for one generation; that all their opposition to the Colonization Society, all action of the society itself, of the United States Government and all other governments in the world, cannot change these natural laws, or wrest that continent from the possession and sovereignty of the sons of Ham.

“A HISTORICAL EXAMINATION OF THE STATE OF SOCIETY IN WESTERN AFRICA, AND THE REMEDIAL INFLUENCE OF COLONIZATION AND MISSIONS.”

(Continued from page 282.)

The trade in slaves received a new impulse about this time, from the demand for them in the Spanish West Indies. They had been introduced into those colonies, at least as early as 1503; and the trade was encouraged by edicts, of Ferdinand V. in 1511, and of Charles V. in 1515. At the close of the century, this trade was immense. Portuguese residents bought the slaves of the natives, or procured them otherwise, and sold them to Spanish traders, who carried them to the West Indies,

The Protestants of England and Holland felt little respect for the Pope's grant of all Western Africa to Portugal; and even the French soon learned to disregard it.

The English took the lead. In 1551, and again in 1552, Thomas Windham visited the coast of Morocco. The Portuguese threatened him, that if found again in those seas, he and his crew should be treated as “mortal enemies.” Nothing daunted by these threats, he sailed again the next year. He took a Portuguese partner as a guide, and visited the whole coast from the river Sestos to Benin. In 1554, Capt. John Lok, with three ships, reached the coast at Cape Mesurado, sailed along it nearly or quite to Benin, and brought home “certain black slaves,” the first, so far as appears, ever brought to England. From this time voyages appear to have been made annually, and sometimes several in a year, always in armed ships, and attended with more or less fighting with the Portuguese, the natives, or both. In 1564, David Carlet attempted to trade with the negroes near Elmina. The negroes, hired and instructed by the Portuguese, first secured their confidence, and then betrayed Carlet, a merchant who accompanied him, and twelve of his crew, to the Portuguese, as prisoners. This mode of employing the negroes now became a common practice. In 1590, “about 42” Englishmen were taken or slain, and their goods seized by the Portuguese and negroes combined at Portudal and Joal, on the coast of the Jallofs. Captains Rainolds and Dassel, who were there the next year, detected a similar conspiracy against themselves, said by the chief conspirator to be authorized by the king of Portugal. In 1588, the African Company was incorporated.

The French, we have seen, profess to have been the first traders to the coast of Guinea, and to have always retained their post at the Senegal. Rainolds found in 1591, that they had been there more than thirty years,

and were in good repute. The Spaniards, on the contrary, were detested; and as for the Portuguese, "most of them were banished men, or fugitives from justice; men of the basest behaviour that he and the rest of the English had ever seen of these nations."

In 1578, the French were trading at Accra, on the Gold Coast. The negroes in the vicinity, at the instigation of the Portuguese, destroyed the town. There was then a standing offer, from the Portuguese to the negroes, of 100 crowns for a Frenchman's head. In 1582, the Portuguese sunk a French ship, and made slaves of all the crew who escaped a watery grave.

There is no account of the Dutch, on this coast, till the voyage of Barent Erickson in 1595. The Portuguese offered to reward the negroes, if they would kill or betray him. They also offered a reward of 100 florins for the destruction of a Dutch ship. About the same time, a Dutch crew, with the exception of one or two men, was massacred at Cape Coast. Of another crew, three Dutchmen were betrayed by the negroes, and made slaves by the Portuguese at Elmina. In 1599, the negroes near Elmina, at the instigation of the Portuguese, inveigled five Dutchmen into their power, beheaded them, and in a few hours made drinking cups of their skulls.

But the English and Dutch continued to crowd in, and the Portuguese, who, after such atrocities, could not co-exist with them on the same coast, were compelled to retire. In 1604, they were driven from all their factories in what is now Liberia. Instead of leaving the country, however, they retreated inland, established themselves there, intermarried with the natives, and engaged in commerce between the more inland tribes and the traders on the coast; making it a special object to prevent the produce of the interior from reaching the coast, except through their hands; and for this purpose, they obstructed all efforts of others to explore the country. They traded with the people on the Niger; and one of their mulatto descendants told Villault, in 1666, that they traded along that river as far as Benin.* Their posterity gradually became merged and lost among the negro population; but the obstruction of intercourse with the interior became the settled policy of those tribes, and has done much to retard the growth of commerce in Liberia.

In other parts the Portuguese held possession some years longer. But the Dutch took their fort at Elmina in 1637, and that at Axim in 1642; after which they were soon expelled from the Gold and Ivory Coasts. Before 1666, they had given place to the Dutch at Cape Mount, and to the English at Sierra Leone. In 1621, the English were trading in the Gambia, and in 1664, built James Fort near its mouth. Here also the Portuguese retired inland and mingled with the natives. Not many years since, some of their descendants were still to be found.

The influence of the English, Dutch, and French on the character of the natives, was in some respects different from that of the Portuguese; but whether it was on the whole any better, is a question of some difficulty. Portuguese writers assert that the Dutch gained the favour of the negroes by teaching them drunkenness and other vices; that they became absolute pirates, and seized and held several places on the coast, to which they had no right but that of the strongest.

The Dutch trade was, by law, exclusively in the hands of an incorporated company, having authority to seize and confiscate to its own use, the vessels and cargoes of private traders found on the coast. These private

* As the Niger was then supposed by Europeans to flow westward and disembody itself by the Senegal or Gambia, this statement was considered absurd; but since the discovery of the mouth of the Niger in Benin, there is reason to suppose it true. It ought to have led to an earlier discovery of the true course and outlet of that long mysterious river.

traders, or interlopers, as they were called, were frequently seized by stratagem by the Dutch garrisons on the coast, and treated with great severity. But they provided themselves with fast sailing ships, went well armed and manned, and generally fought to the last man, rather than be taken by the Company's forces. Capt. Phillips, in 1693, found more than a dozen of these interlopers on the coast, and had seen four or five of them at a time lying before Elmina castle for a week together, trading, as it were, in defiance of it.

The English had also their incorporated company, and their private traders. Of the character of the latter, we find no specification which dates in this century. In 1721, there were about thirty of them settled on the "starboard side" of the bay of Sierra Leone. Atkins describes them as "loose, privateering blades, who, if they cannot trade fairly with the natives, will rob. Of these," he says, "John Leadstine, commonly called 'Old Cracker,' is reckoned the most thriving." This man, called Leadstone in Johnson's "History of the Pirates," had been an old buccanier, and kept two or three guns before his door, "to salute his friends the pirates when they put in there." Such, substantially, appears to have been the character of the English "private traders" upon this coast from the beginning. Of the regular traders, English and Dutch, a part, and only a part, seem to have been comparatively decent.

The influence of the Pirates on this coast deserves a distinct consideration.

They appeared there occasionally, as early as the year 1690, and seem to have increased with the increase of commerce. For some years the piratically disposed appear to have found scope for the indulgence of their propensities among the buccaniers of the West Indies. But after the partial breaking up of the buccaniers in 1688, and still more after their suppression in 1697, they spread themselves over the whole extent of the Atlantic and Indian Oceans. The coast of Guinea was one of their principal haunts, and Sierra Leone a favourite resort. They not only plundered at sea, but boldly entered any port where the people, whether native or European, were not strong enough to resist them, and traded there on their own terms. In 1693, Phillips found that the governor of Porto Praya made it a rule never to go on board any ship in the harbour, lest it should prove to be a pirate, and he should be detained till he had furnished a supply of provisions, for which he would be paid by a bill of exchange on some imaginary person in London. Avery, commonly known as "Long Ben," had thus extorted supplies from the governor of St. Thomas, and paid him by a bill on "the pump at Aldgate." At Cape Mesurado, Phillips found a Scotchman, of the crew of Herbert the pirate. The crew had quarrelled, all the rest were killed or afterwards died of their wounds, he ran the brigantine ashore near the Cape, and had since been living among the natives. Capt. Snelgrave arrived at Sierra Leone, April 1, 1719. He found three pirates in the harbour; Cocklyn, Le Bouse and Davis. They had lately taken ten English vessels. His first mate, Jones, betrayed him into their hands. He had with him a royal proclamation, offering pardon to all English pirates who should surrender themselves on or before the first of July. An old buccanier tore it in pieces. They took Snelgrave's vessel for their own use, leaving an inferior one for him, and left the bay about the 29th of the month. Afterwards, he tells us, that more than a hundred vessels fell into the hands of these pirates on the coast of Guinea, and some of the gang, did immense damage in the West Indies. A few days after sailing, Davis took the Princess, of London, plundered her and let her go; but her second mate, Roberts, joined him. He landed at Prince's Island, where the Portuguese

governor at first favoured them, for the sake of their trade, but finally assassinated Davis. The crew then chose Roberts for their captain, whose exploits were still more atrocious.

The same year, England, the pirate, took an English vessel near Sierra Leone, murdered the captain, Skinner, and gave her to Howell Harris, who, after trial and acquittal, obtained command of a merchant sloop, and turned pirate. Having had "pretty good success" for a while, he attacked St. Jago, in the Cape Verde Islands, but was repulsed. He then took, plundered and destroyed the English fort St. James at the mouth of the Gambia. The fort appears to have been partially rebuilt immediately. In 1721, the African Company sent out the Gambia Castle, Capt. Russel, with a company of soldiers under Maj. Massey, to strengthen it. The new governor, Whitney, had just arrived. Massey, with the assistance of Lowther, second mate, seized both the fort and the ship; and after cruising a while as a pirate, went home, brought on his own trial, and was hanged.

In 1721, Roberts, before mentioned, had become so formidable as to attract the notice of the English government. Two ships of 50 guns each were sent out to capture him. Atkins, surgeon of the squadron, has given an account of the cruise. At Elmina, in January, they found that Roberts had "made a bold sweep" in August, had taken a vessel a few leagues from that place, and had "committed great cruelties." His three ships were well manned, "seamen every where entering with them; and when they refused, it was oftener through fear, than any detestation of the practice." This shows what was then the general character of English seamen in that region, and what influence they must have exerted on the natives. January 15, they reached Whidah. The pirates had just plundered and ransomed eleven ships, and been gone twenty-four hours. They followed on to the south, and by the 12th of February, took all three of their ships; the crew of the last having abandoned it and fled. They found on board about 300 Englishmen, 60 or 70 stout negroes, great plenty of trade goods, and eight or ten thousand pounds of gold dust. The trial of these pirates occupied the court at Cape Coast Castle twenty-six days; 52 were executed there, 74 acquitted, 20 condemned to servitude, and 17 sent to the Marshalsea.

The next year, Capt. George Roberts was taken by three pirates, of whom Edmund Loe was the chief, at the Cape Verde Islands. While there, after Loe had gone, he fell in with Charles Franklin,* who had been taken some time before by Bartholomew Roberts, a pirate, had escaped from him at Sierra Leone, and taken refuge among the negroes in the interior.

The pirates seem generally to have been content with trading at Sierra Leone, without plundering the people; though Roberts took the place in 1720. They afterwards took permanent possession of the first bay below the Cape, and occupied it for seven years or more, till broken up by an expedition from France in 1730. Hence the place was called "Pirate's Bay," and was so named on British charts.

*This case is mentioned chiefly for the sake of introducing a note,—Franklin says that "these inlanders have a notion that the Bakkaraus [whites] have a new world, where they intend to reside, which is inconceivably better than the old; but that there wants so much to be done to it, that it will be many ages before it can be made fit for their reception; that they send all the most valuable things from their old world thither, the labor of which is carried on by the negroes they yearly take out of Guinea; that all those blacks must work and slave very hard, without any intermission or redemption, until the new world is completely fitted up in a very beautiful manner, and the Bakkaraus are all settled there. But when that is done, having no farther service for the blacks, they will send them home to inhabit this world, without ever being molested more by the whites, who will never come here again. This happy time they earnestly wish for."

Such was Franklin's statement to Roberts in 1722, published in London in 1726, and now transcribed from a copy printed in 1745. Is not Bakkarau about ready to spare them?

The moral influence of such a concentration of piracy upon the coast for nearly half a century, cannot be doubtful. The character of pirates, we know, has always been made up of remorseless ferocity, unscrupulous rapacity, and unbridled licentiousness. Perfectly versed in all the vices of civilization, restrained by no moral principle, by no feeling of humanity, by no sense of shame, they landed whenever and almost wherever they pleased upon the whole coast, with forces which it would have been madness to resist, and compelled the inhabitants, whether negro, European, or mixed, to become the partners of their revels, the accomplices or dupes of their duplicity, or the victims of their violence. This, added to all the other malign influences at work upon the coast, gave such an education in evil, as probably was never inflicted on any other portion of the human race. A few statements of contemporary writers may place this matter in a still clearer light. We will confine our remarks to what is now Liberia and its vicinity, where this tempest of evil seems to have fallen with special fury.

Even in the days of Portuguese ascendancy, the Mesurado river was called the Rio Duro, on account of the cruelty of the people.

Dapper, a Dutch writer, whose *Description of Africa* was published about the year 1670, says of the Quojas, who were predominant from Sierra Leone to the Rio Sestos, that both sexes were extremely licentious, they were great thieves, and much addicted to witchcraft, in practising which they used real poisons. On the death of a chief, it was their practice to strangle one or two female slaves, to bury with him. From the Sestos to Cape Palmas, the people were much the same, but still more adroit at theft, and more addicted to witchcraft and devil-worship.

Barbot, Agent General of the French African Company, was on the coast much of the time from 1680 to 1701. He says that the English had formerly a settlement at Sangwin, but abandoned it, because of the ill temper of the blacks. At Bottowa, they are dexterous thieves, and ought to be well looked to in dealing with them.

Phillips,* in 1693, at Grand Sesters, thought it unsafe to go up the river eight miles to visit king Peter, hearing that the natives were very treacherous and bloody. The people whom he saw were surly, and looked like villains. Though his ship carried 36 guns, on learning the temper of the people, he immediately cleared for action and left the river.

Snoek was at Cape Mesurado in 1701. Only one negro came on board, and he saw but a few on shore. Two English ships had two months before ravaged their country, destroyed their canoes, plundered their houses, and carried off some of their people.

Bosman was on the coast about the same time. His description of Guinea, written in Dutch and translated into several languages, is one of the best extant. "The negroes," he says, "are all, without exception, crafty,

* Phillips sailed in the employment of the English African Company, and was evidently one of the most humane, conscientious, and intelligent voyagers to that coast. He found the people of the Quagua coast, a little beyond Cape Palmas, to be cannibals, as most who visited them also testify. At Sacondée, Johnson, the English factor, had been surprised in the night, cut in pieces, and his goods plundered by the negroes, at the instigation of the Dutch. At Whidah, Phillips bought for his two ships, 1,300 slaves. Twelve of them wilfully drowned themselves, and others starved themselves to death. He was advised to cut off the legs and arms of a few, to terrify the rest, as other captains had done; but he could not think of treating with such barbarity, poor creatures, who being equally the work of God's hands, are doubtless as dear to him as the whites. He saw the bodies of several eaten by the sharks which followed the ship. On arriving at Barbadoes, the ship under his immediate command had lost "14 men and 320 negroes." On each dead negro, the African Company lost £10, and the ship lost the freight, £10 10s. He delivered alive 372, who sold, on an average, at about £19. Such was the slave trade, in its least horrible aspect, in 1693.

villainous and fraudulent, and very seldom to be trusted; being sure to slip no opportunity of cheating a European, nor indeed one another." The mulattoes, he says, are "a parcel of profligate villains, neither true to the negroes nor us; nor indeed dare they trust one another; so that you rarely see them agree together. Whatever is in its own nature worst in the Europeans and negroes, is united in them." At some place, probably beyond Cape Palmas, he saw eleven human sacrifices at one funeral.

Marchais was at Cape Mesurado in 1721. He says that the English, Dutch and Portuguese writers all unite in representing the natives there as faithless, cunning, revengeful and cruel to the last degree; and he assents to the description. He adds, that "formerly they offered human sacrifices; but this custom has ceased since they found the profit of selling their prisoners of war to foreigners." He gives a map of the Cape, and the plan of a proposed fort on its summit; and thinks it might yield 1,500 or 2,000 slaves annually, besides a large amount of ivory.

At the river Sestos, Marchais witnessed a negro funeral. "The captain or chief of a village dying of a hard drinking bout of brandy, the cries of his wives immediately spread the news through the town. All the women ran there and howled like furies. The favourite wife distinguished herself by her grief, and not without cause." She was watched by the other women, to prevent her escape. The marbut, or priest, examined the body, and pronounced the death natural—not the effect of witchcraft. Then followed washing the body, and carrying it in procession through the village, with tearing of the hair, howling, and other frantic expressions of grief. "During this, the marbut made a grave, deep and large enough to hold two bodies. He also stripped and skinned a goat. The pluck served to make a ragout, of which he and the assistants ate. He also caused the favourite wife to eat some; who had no great inclination to taste it, knowing it was to be her last. She ate some, however; and during this repast, the body of the goat was divided in small pieces, broiled and eaten. The lamentations began again; and when the marbut thought it was time to end the ceremony, he took the favourite wife by the arms, and delivered her to two stout negroes. These, seizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breast. Then, holding each other with their hands on their shoulders, they stamped with their feet on the piece of wood, till they had broken the woman's breast. Having thus at least half despatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately, the cries ceasing, a quick silence succeeded the noise, and every one retired home as quietly as if nothing had happened.

Smith was sent out by the African Company to survey the coast, in 1726. At Gallinas, in December, he found Benjamin Cross, whom the natives had seized and kept three months, in reprisal for some of their people, who had been seized by the English. Such seizures, he says, were too often practiced by Bristol and Liverpool ships. Cross was ransomed for about £50. At Cape Mount, he found the natives cautious of intercourse, for fear of being seized. At Cape Mesurado, in January, 1727, he saw many of the natives, but not liking to venture on shore, had no discourse with them.

In 1730, Snelgrave, who had been captured by pirates nine years before, was again on the coast. There was then not a single European factory on the whole Windward Coast, and Europeans were "shy of trusting themselves on shore, the natives being very barbarous and uncivilized." He never met a white man who durst venture himself up the country. He

mentions the suspicions and revengeful feelings of the natives, occasioned by seizing them for slaves, as a cause of the danger. He, too, witnessed human sacrifices.

Such was the character of what is now Liberia, after 268 years of intercourse with slave traders and pirates.

Meanwhile, nations were treating with each other for the extension of the slave trade. The Genoese at first had the privilege of furnishing the Spanish Colonies with negro slaves. The French next obtained it, and kept it till, according to Spanish official returns, it had yielded them \$201,000,000. In 1713, the British government, by the famous Assiento treaty, secured it for the South Sea Company for thirty years. In 1739, Spain was desirous to take the business into her own hands, and England sold out the remaining four years for £100,000, to be paid in London in three months.*

From this time to 1791, when the British Parliament began to collect testimony concerning the slave trade, there seems to have been no important change in the influences operating on the coast, or in the character of its inhabitants. The collection and publication of testimony was continued till the passage, in 1807, of the act abolishing the trade. From this testimony, it appeared that nearly all the masters of English ships engaged in that trade, were of the most abandoned character, none too good to be pirates. Their cruelty to their own men was so excessive and so notorious, that crews could never be obtained without great difficulty, and seldom without fraud. Exciting the native tribes to make war on each other for the purpose of obtaining slaves, was a common practice. The Windward Coast, especially, was fast becoming depopulated. The Bassa country, and that on the Mesurado and Junk rivers, were particularly mentioned, as regions which had suffered in these wars; where the witnesses had seen the ruins of villages, lately surprised and burned in the night, and rice fields unharvested, because their owners had been seized and sold. On other parts of the coast, the slaves were collected and kept for embarkation in factories; but on the Windward Coast, "every tree was a factory;" and when the negroes had any thing to sell, they signified it by kindling a fire. Here, also, was the principal scene of "panyaring;" that is, of enticing a negro into a canoe, or other defenceless situation, and then seizing him. The extent of this practice may be inferred from the fact, that it had a name, by which it was universally known. A negro was hired to panyar a fine girl, whom an English captain desired to possess. A few days after, he was panyared himself, and sold to the same captain. "What!" he exclaimed,—"*buy me, a great trader?*" "*Yes,*" was the reply,—"*we will buy any of you, if any body will sell you.*" It was given in evidence, that business could not be transacted, if the buyer were to inquire into the title of those from whom he bought. Piracy, too, added its horrors whenever the state of the world permitted, and, as we shall have occasion to show, was rampant when Liberia was founded.

Factories, however, were gradually re-established and fortified; but not till the slave trade had nearly depopulated the coast, and thus diminished the danger. Two British subjects, Bostock and McQuinn, had one at Cape Mesurado. In June, 1813, His Majesty's ship *Thais* sent forty men on shore, who, after a battle in which one of their number was killed, entered the factory and captured its owners. French, and especially Spanish factories had become numerous.

*Rees' Cyclopaedia, Art. Assiento. The statement may be slightly inaccurate. The treaty, or "convention" with Spain in 1739, stipulated for the payment of £95,000, and the settlement of certain other claims, the amount of which was still to be ascertained.

A large proportion, both of the slave ships and factories, were piratical. By the laws of several nations, the trade was prohibited, and ships engaged in it liable to capture. They therefore prepared to defend themselves. The general peace which followed the downfall of Napoleon, left many privateers and their crews out of employment, and they engaged at once in piracy and the slave trade. In 1818, Lord Castlereagh communicated to the ambassadors of the leading powers of Europe, a list of eighteen armed slavers lately on the coast, of five vessels taken and destroyed by them, and of several battles with others; and these were mentioned only as specimens.

The natives, notwithstanding the evils which the slave trade inflicted upon them, were infatuated with it. In 1821, the agents of the Colonization Society attempted to purchase a tract for their first settlement at Grand Bassa. The only obstacle was, the refusal of the people to make any concession towards an abandonment of that traffic. In December of that year, a contract with that indispensable condition was made for Cape Mesurado. The first colonists took possession, January 7, 1822. In November of the same year, and again in December, the natives attacked the Colony in great numbers, and with an obstinate determination to exterminate the settlers and renew the trade at that accustomed spot. In April and May, 1823, Mr. Ashmun, governor of the Colony, went on business along the coast about 150 miles, to Setra Kroo. "One century ago," he remarks, "a great part of this line of coast was populous, cleared of trees, and under cultivation. It is now covered with a dense and almost continuous forest. This is almost wholly a second growth; commonly distinguished from the original by the profusion of brambles and brushwood, which abounds amongst the larger trees, and renders the woods entirely impervious, even to the natives, until paths are opened by the bill-hook."

In May, 1825, Mr. Ashmun purchased for the colony a fine tract on the St. Paul's. Of this he says: "Along this beautiful river were formerly scattered, in Africa's better days, innumerable native hamlets; and till within the last twenty years, nearly the whole river board, for one or two miles back, was under that slight culture which obtains among the natives of this country. But the population has been wasted by the rage for trading in slaves, with which the constant presence of slaving vessels and the introduction of foreign luxuries have inspired them. The south bank of this river, and all the intervening country between it and the Mesurado, have been from this cause nearly desolated of inhabitants. A few detached and solitary plantations, scattered at long intervals through the tract, just serve to interrupt the silence and relieve the gloom which reigns over the whole region."

The moral desolation, he found to be still more complete. He writes:—"The two slaving stations of Cape Mount and Cape Mesurado have, for several ages, desolated of every thing valuable, the intervening very fertile and beautiful tract of country. The forests have remained untouched, all moral virtue has been extinguished in the people, and their industry annihilated, by this one ruinous cause." "Polygamy and domestic slavery, it is well known, are as universal as the scanty means of the people will permit. And a licentiousness of practice which none—not the worst part of any civilized community on earth—can parallel, gives a hellish consummation to the frightful deformity imparted by sin to the moral aspect of these tribes." "The emigrants, from the hour of their arrival in Africa, are acted upon by the vitiating example of the natives of this country. The amount and effects of this influence, I fear, are generally and egregiously underrated. It is not known to every one, how little difference can be perceived

in the measure of intellect possessed by an ignorant rustic from the United States, and a sprightly native of the coast. It may not be easily credited, but the fact certainly is, that the advantage is, oftenest, on the side of the latter. The sameness of colour, and the corresponding characteristics to be expected in different portions of the same race, give to the example of the natives a power and influence over the colonists, as extensive as it is corrupting. For it must not be suppressed, however the fact may be at variance with the first impressions from which most African journalists have allowed themselves to sketch the character of the natives, that it is vicious and contaminating in the last degree. I have often expressed my doubt, whether the simple idea of moral justice, as we conceive it from the early dawn of reason, has a place in the thoughts of a pagan African. As a principal of practical morality, I am sure that no such sentiment obtains in the breast of five Africans within my acquaintance. A selfishness which prostrates every consideration of another's good; a habit of dishonest dealing, of which nothing short of unceasing, untiring vigilance can avert the consequences; an unlimited indulgence of the appetites; and the laboured excitement* and unbounded gratification of lust the most unbridled and beastly—these are the ingredients of the African character. And however revolting, however, on occasion, concealed by an assumed decency of demeanor, such is the common character of all."

This last extract was dated May 20, 1827, when Mr. Ashmun had been nearly five years in Africa, and in the most favourable circumstances for learning the truth.

And this horrid work was still going on. In August, 1823, Mr. Ashmun wrote:—"I wish to afford the Board a full view of our situation, and of the African character. The following incident I relate, not for its singularity, for similar events take place, perhaps, every month in the year; but because it has fallen under my own observation, and I can vouch for its authenticity. King Boatswain received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking round on the peaceable tribes about him, for her victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants, in the dead of night, accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult man and woman was murdered; very young children generally shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman."

King Boatswain was not such an untaught barbarian as some may suppose. He began life without hereditary rank, served in the British navy till he attained the rank of boatswain, and afterwards gradually rose among his own people by his superior intelligence and force of character. In September, 1824, he seized 86 more of the Queahs.

In August, 1825, the Clarida, a Spanish slaver connected with the factory at Digby, a little north of the St. Paul's, plundered an English brig at anchor in Monrovia harbour. Mr. Ashmun, with 22 volunteers, and the captain of the brig with about an equal force, broke up the factory, and released the slaves confined in it. A French and a Spanish factory, both

* Of this, in respect to both sexes, we might have produced disgusting testimony, more than a century old, relating especially to this part of the coast. In this, as in other things, their character had evidently undergone no essential change.

within five miles of Monrovia, uniting their interests with the Clarida, were soon after broken up, and their slaves released. The French factory had kidnapped, or purchased of kidnappers, some of the colonists, and attempted to hold them as slaves.

In 1826, the *Minerva*, a Spanish slaver, connected with some or all of the three factories at Trade town, had committed piracy on several American and other vessels, and obtained possession of several of the colonists. At the suggestion of Mr. Ashmun, she was captured by the *Dragon*, a French brig of war, and condemned at Goree. The factories at Trade town bought eight of the colonists, who had been "panyared," and refused to deliver them up on demand. In April, Mr. Ashmun, assisted by two Columbian armed vessels, landed, broke up the factories, and released the slaves. The natives, under King West, then rose in defence of the slavers, and made it necessary to burn Trade town. The Colonial government then publicly prohibited the trade on the whole line of coast, over which it assumed a qualified jurisdiction, from Cape Mount to Trade town. In July, a combination to restore Trade town was formed by several piratical vessels and native chiefs. July 27, the brig *John*, of Portland, and schooner *Bona*, of Baltimore, at anchor in Monrovia harbour, were plundered by a piratical brig of twelve guns, which then proceeded to Gallinas and took in 600 slaves.

"The slave trade," Mr. Ashmun wrote about this time, "is the pretext under which expensive armaments are fitted out every week from Havana, and desperadoes enlisted for enterprises to this country; in which, on their arrival, the trade is either forgotten entirely, or attended to as a mere secondary object, well suited to conceal from cruisers they may fall in with, their real object. Scarcely an American trading vessel has for the last twelve months been on this coast, as low as six degrees north, without suffering either insult or plunder from these Spaniards."

The batteries for the protection of Monrovia harbour were immediately strengthened, the Trade town combination was of short continuance, and the growth of the colony soon changed the character, both of the coast and its visitors.

Would the non-resistance policy of William Penn have succeeded better? It has been tried. The Pennsylvania Colonization Society commenced an unarmed settlement at Bassa Cove, about the end of the year 1834. King Joe Harris sold them land to settle upon, and professed to be their cordial friend. In a few months, a slaver arrived. Harris had slaves for sale; but the slaver would not trade so near a settlement of Americans. This finished the temptation which Harris had already begun to feel. He fell upon the settlement in the dead of night, killed about twenty of the colonists, and while the remainder fled to save their lives, plundered their houses. A singular fact shows that he was not only fully and minutely acquainted with their peaceful character, but that he was encouraged by it to make the attack. One of the colonists owned a musket, and another sometimes borrowed it; so that Harris could not know in which of their houses it might then happen to be. He therefore refrained from attacking either of those houses.

Would purely missionary establishments be more secure? This also has been tried. The Methodist station at Heddington, on the south bank of the St. Pauls', about 20 miles from Monrovia, was of that character. Gatumba, king of those lately known here as Mendians, and whose strong hold was about two days' march north east from Monrovia, had in his employ, Goterah, a cannibal warrior from the interior, who, with his band of mercenary desperadoes, had desolated many native towns, and taken hosts

of slaves for his employer to sell. He was evidently a remnant of the Giagas. One night in 1841, he made an attack on Heddington. His threats to plunder the mission property, take the children in school for slaves, and eat the missionary, had been reported at Heddington, and arms had been procured for defence. After an obstinate contest, Goterah was shot, while rushing, sword in hand, into the mission house. His followers were soon seized with a panic, and fled. Among the camp equipage which they left, was a kettle, which Goterah had brought with him, to boil the missionary in for his breakfast.

The experiment was tried again. The Episcopal missionaries at Cape Palmas imagined that the peace and safety in which they had been able to live and labour for several years, were in no degree owing to colonial protection; and they resolved to act accordingly. They commenced a station at Half Cavally, about 13 miles east of the Cape, among the natives, but within the territory of the colony; another at Rockbokah, about 8 miles farther east, and beyond the limits of the colonial territory; and another at Taboo, some 17 miles beyond Rockbokah. In 1842, some of the natives near these last named stations seized the schooner *Mary Carver*, of Salem, murdered the captain and crew, and plundered the vessel. The perpetrators of this outrage soon became known to Mr. Minor, at Taboo, and Mr. Appleby, at Rockbokah. To guard against exposure and enrich themselves, the chiefs entered into a conspiracy to kill the missionaries and plunder their premises. The missionaries, being aware of the design, were on their guard, and its execution was deferred to a more convenient opportunity, and, as Mr. Appleby supposed, was at length abandoned. Meanwhile, Mr. Minor died. The natives within the colonial territory agreed to force the colonists to pay higher prices for provisions, and prepared for war. Early in December, 1843, Mr. Payne, at Half Cavally, finding himself surrounded by armed natives, from whom his life and the lives of his family were in danger, sent to Cape Palmas for rescue. When his messenger arrived, the United States squadron had just come in sight. A vessel was immediately sent for his relief. A force was landed, he and his family were escorted to the shore, taken on board and conveyed to Cape Palmas. On proceeding eastward, to punish the murderers of the crew of the *Mary Carver*, the squadron took off Mr. Appleby from his dangerous position at Rockbokah. The presence of the squadron soon induced the natives to make peace with the colony; but for several weeks it was supposed that the Cavally station could never be safely resumed. The school at Rockbokah is still continued, under a native teacher, and perhaps Mr. Appleby may yet return to it, as the natives think that his presence will be, in some degree, a pledge of peace.

We may then consider it as proved by facts of the plainest significance, that up to the commencement of this present year, 1844, unarmed men, whether colonists or missionaries, white or black, native or immigrant, could not live safely in that part of the world without colonial protection.

(To be continued.)

AFRICAN COLONIZATION.—The receipts of the American Colonization Society from the 22d October to 31st December, were \$10,159 08, including \$5,194 from profits of trade in the colony. The African Repository, for January, contains intelligence from the colony to the 1st of October. Its affairs continued prosperous. Commerce was reviving along the coast. The annual meeting of the society takes place at Washington on the 21st instant.

(From the Episcopal Recorder.)

AFRICAN MISSIONS.

We had the pleasure of attending a missionary meeting last Monday evening at St. Paul's church, in which the necessities of poor degraded Africa were presented to the prayers and the sympathies of the congregation. The audience were addressed by the Rev. Mr. Hazlehurst, after a brief devotional service from the prayer-book, by the Rev. Mr. Clark, of St. Andrew's. This young missionary alluded, in the opening of his address, to the fact that about two years ago he had enjoyed the satisfaction of addressing a company of his brethren in that place; he being then on the eve of his departure for that distant and benighted land. Since then, he had visited it, and after having suffered in health from the insalubrity of the climate, he again appeared before them to tell what he had seen, and to plead once more the cause of injured Africa. Mr. H. gave an interesting account of the climate, soil, &c., of that great country, the past history and present state of our missions there, and the encouragements as well as the sorrows and trials which our labourers in that inviting and yet melancholy field, are called to experience. After mentioning several touching incidents, which illustrated the attachment that exists between the teachers and their poor benighted pupils, and which are certainly calculated to animate our brethren in their labours of benevolence on that dark coast, and relating in a simple, but graphic manner, one or two anecdotes illustrative of the superstition and fanaticism which prevail amongst the natives, he concluded by stating that the amount which could, in the present state of our funds, be appropriated to this undertaking, was only \$5,000, whereas the necessities of the work call for at least \$12,000. All that they desire, however, said he, is to know distinctly how much the church is willing to devote to this enterprize, and it will be their duty, however painful it might become, to curtail their efforts in proportion.

Bishop Meade followed Mr. H. in a train of remarks, which evidently attracted all who heard him. He had been long interested in the condition of the negro race. More than thirty-five years ago he had co-operated with some of the first movements that were made in their behalf in this country. He travelled a year at that time, for the purpose of collecting funds and forming societies which would aid in providing for such as had been emancipated in this country, and were desirous of removing to a christian home in their fatherland. His interest in this unhappy race had never flagged. A large portion of his ministerial labours had been devoted to their instruction, and he could assure the audience that there was no part of his work on which he looked back with more unmingled pleasure.

Bishop Meade was aware that the world is disposed to look upon an enterprize which calls for such a waste of human life, as the very romance of charity. Nay, cold-hearted professors of religion sometimes take the same false view. He admitted that our missionaries exposed themselves to disease and death. But has it not always been so? Was it not so when the foundations of christianity were first laid? Did the early church desist from the noble enterprize of a world's conversion, because the first preachers of the gospel were often called to lay down their lives in its behalf? On the contrary, is it not proverbially true, that the blood of the martyrs has ever been the seed of the church. Besides, said he, I am by no means sure that those who are called by the Holy Spirit to preach the Word of Life in Africa, will find themselves safer by remaining in America. Men die every where; and in all lands there is safety under the shadow of the Almighty's wing.

We do not pretend to offer our readers any thing like a full sketch of what was said by this venerable friend of Africa. He kept the audience listening to him with interest until a late hour in the evening.

Rev. Mr. Newton said he would make a few remarks, merely to occupy the attention of the audience while the Wardens were lifting the collection. He took up the subject just where his predecessor left it. A striking illustration of the truth with which the Bishop closed his remarks, had fallen under his own personal observation. An acquaintance of his had once felt himself called to preach the Gospel in Africa. At an early period of his preparatory studies, he dedicated himself to that cause. He was ordained with that work in view. His friends and family connections urged him to abandon it. He resisted their entreaties for some time, but at length yielded. He took a parochial charge in his native land. His relations had urged that he probably would not live two years in Africa. In less than that period they were called to lay him in his grave at home. As we returned from this interesting meeting, we could not but ponder with pleasure the work which our Church is doing in foreign lands; and the more we have reflected on the subject, the more we have been convinced that African Missions offer one amongst the most alluring fields of Christian beneficence. It is one to which American Christians seem to be particularly called. It is ever true that charity is twice blessed, for it is sure to leave a blessing with those in whose hearts it glows before it goes to scatter its benefits over those in whose favour it is exerted. But in these efforts in behalf of that benighted continent, it seems to be literally and in a peculiar sense, the fact. Besides the direct benefit which would accrue to our unfortunate fellow men on that side of the water, they will provide the blessing of a Christian home for such of that race as may be in a condition to seek it from this country. Not only two continents will thus reap important advantages from such missions, but they will also do much to suppress the slave trade. This detestable traffic cannot be put down by naval or military force. They may establish a fort on every promontory, and station a man-of-war on every mile of coast, but the slave trade will still live in Africa. Let the Missionary introduce Christianity, and Christianity become the parent of civilization, agriculture, and the mechanic arts, and the slave trade will die of itself. They will not sell a human being to a slave trader for a few dollars, when his labour shall become so much more valuable at home.

Some of those beloved brethren who go to kindle the fires of civilization on that dark shore may indeed fall a victim to its dangerous climate; but they die in the service of their Master. He will sustain them in the midst of the duties and dangers to which they may be called. His presence and favour will be to them a rich reward; and multitudes yet unborn shall rise up to call them blessed. And while they thus willingly give *themselves* to this cause, shall not their fellow Christians at home provide them with the means of effectually carrying on their work? We cannot consent to harbor for a moment the thought that Episcopalians will bid them go back and curtail their labours.

TERMS.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

PRESIDENT TYLER'S MESSAGE ON THE AFRICAN SLAVE TRADE.

For lack of matter more pertinent to the subject of Colonization, we take the liberty of copying the following late message of the President.

What is therein made public of the communications of Mr. Wise, our Minister to Brazil, with regard to the practices of speculating mercantile men of all nations, with reference to the Slave Trade, has long since been known to the whole world, although some details of individual cases, coming under the notice of Mr. Wise, may give some additional interest to the subject; not sufficient, however, we should think to warrant a special message from the President. We cannot but hope, that in the communications of Mr. Wise to Mr. Hamilton, the British Envoy referred to in the message, “suggesting measures for the suppression of this evil,” we may find something of value, something which will afford an apology for the message, and a ground work for the action of Congress. If Mr. Wise has well considered the subject, he must have come to the conclusion, that *belting the coast with colonies of civilized colored men, is the only method which promises success in abolishing the African Slave Trade.*

If a measure of this kind has been advised by such a man as Mr. Wise, in active political life, of his admitted energy and talents, we are not without hope that the American Government may yet do something to redeem itself from the odium which so justly rests upon it, with regard to its dealing with the African race.

If the object of the message was the recommendation of such a course of policy, we wish for the character of the President and the honour of the country, that it had closed with such a recommendation, without the uncalled-for allusion to the British Government, or the mortifying comparison instituted between that Government and our own, in regard to the treatment of “re-captured Africans.” We say mortifying, on the supposition that the facts of the case are known to the world, if not to the President of the United States.

In speaking of the re-captured Africans, the Message says:—“From time to time, provisions have been made by this Government for their comfortable

support and maintenance, during a limited period after their restoration, and it is much to be regretted that this liberal policy has not been adopted by Great Britain."

LIBERAL POLICY! Now what are the facts? What has the Government of the United States done in this matter? Why, in a period of twenty-three years it has re-captured and sent out 238 freed slaves to Africa. It has built a decent citizen's dwelling house there for an agent; has partly through the patronage of the Colonization Society, kept an agent there at a yearly salary, of, we believe, less than \$2,000; has made some slight appropriations for the support of these re-captures; its vessels which occasionally touched there previous to the "Treaty of Washington," sometimes left a spare boat, a dismounted gun, and a few rounds of cartridges for defence; the expense of the whole, Agent's salary included, during the twenty-three years, falling far short of one hundred thousand dollars. Liberal policy indeed!

What the government of Great Britain has done, in the mean time, we have not authentic statistics from which to form an estimate; but this much we do know. She has expended millions of pounds sterling to induce the governments of Spain and Portugal to abolish the slave trade. She has kept more vessels of war on the coast of Africa, for the sole purpose of suppressing this traffic, than we have in active employ on the high seas. She has sacrificed the lives of thousands of her seamen and naval officers in this cause. She has re-captured and set free *hundreds* where we have *units*, at an enormous sacrifice of life and expense of treasure. She has founded the colony of Sierra Leone, and maintained a civilized government there for the sole purpose of improving the condition of those re-captured slaves. She has planted that whole peninsula with these people, its vallies are filled with thriving villages, and its mountains dotted with their cottages and fields. In fine, all that could be done in that baleful climate, by unlimited wealth and power, advised and directed by those who have devoted their lives to the improvement and amelioration of this unfortunate class of beings, and with a success, under the circumstances, commensurate with the magnitude of the outlay, has been done by the that Government—and now, the President of the United States, in an official message to congress, regrets that our *liberal policy* has not been adopted by Great Britain!

The message then goes on to prove, that the measures pursued by the British Government, tend to perpetuate the slave trade. It says: "Merchants and capitalists furnish the means to carry it on." Now the President *must have known*, that British subjects are prohibited under penalty of death from engaging *directly* or *indirectly* in this traffic; and we challenge the production of one instance where it has not been enforced on sufficient evidence of guilt.

Again: "Manufactures for which the negroes are exchanged, are the products of her workshops." This proves merely that British manufactures suit the African market. They are for sale in every part of the world, and are used on the coast of Africa for the purchase of slaves, for the purchase of African produce in regular legitimate commerce, by vessels of all nations, and by missionaries who go there to preach the gospel to the heathen. So also is the tobacco, the rum, and gunpowder of the United States, articles

which we can produce at a more reasonable rate than Great Britain. Again: "The slaves, instead of being returned back to their homes, are transported to her colonial possessions in the West Indies, and made the means of swelling the amount of their produce by a system of apprenticeship." The TRUTH is, the slaves who are captured on or near the coast of Africa are sent to Sierra Leone; while those captured on the western continent, or near the West Indies, are landed at the English Islands. And why? Because after one passage across the Atlantic in a slave ship, it is with the utmost difficulty that they can be transported in safety even to the West Indies. With the kindest treatment great loss always occurs after the capture, even but a few days sail from port, owing to the awful condition in which the slaves are found. There is no reason why they should be landed at Sierra Leone instead of Jamaica or Trinidad. As to their being returned to their own homes of which the message afterwards speaks, Mr. Tyler must know that to be impossible. A cargo of slaves is almost always a mixture of people from different tribes of the interior, no one of which perhaps could ever be placed at his own home in safety. As to the apprenticeship system, 'tis monstrously absurd to compare the apprenticing out, of a cargo of ignorant barbarians, men, women, and children, among civilized people, under the supervision of officers of government, for a term of years, until they became acquainted with the habits and customs of civilized life, under proper and wholesome restraint, to condemning them to public sale in the market to perpetual servitude!

The *fling* at the British Government, contained in the three last paragraphs of the message, might have passed unheeded, in an *ad captandum* stump speech of a politician, or been excused as a *capital-making* editorial of a flaming party paper—but coming as it does from our chief magistrate, officially addressed to Congress assembled, it cannot pass unnoticed by the government therein so injudiciously abused, or by the world; but must serve to bring contempt upon the writer and the government which he administers.

As an American state paper, it can only be equalled by the official document addressed by Mr. Calhoun to Lord Pakenham, in which he attempts to prove domestic slavery a blessing to mankind, upon data which every school boy knew to be false, and which Mr. Adams had long before moved in the Hall of Representatives to have corrected.

THE MESSAGE

To the Senate and House of Representatives of the United States.

I transmit, herewith, for the information of Congress, copies of certain despatches recently received from Mr. Wise, our Envoy Extraordinary and Minister Plenipotentiary at the Court of Brazil, upon the subject of the Slave Trade, developing the means used and the devices resorted to, in order to evade existing enactments upon that subject.

Anxiously desirous as are the United States to suppress a traffic so revolting to humanity, in the efforts to accomplish which they have been the pioneers of civilized States, it cannot but be a subject of the most profound regret, that any portion of our citizens should be found acting in co-operation with the subjects of other Powers, in opposition to the policy of their own Government; thereby subjecting to suspicion and to the hazard of disgrace the flag of their own country. It is true that this traffic is carried on altogether in foreign ports, and that our own coasts are free from its pollution.

But the crime remains the same wherever perpetrated; and there are many circumstances to warrant the belief that some of our citizens are deeply involved in its guilt. The mode and manner of carrying on this trade are clearly and fearlessly set forth in the accompanying documents; and it would seem that a regular system has been adopted for the purpose of thwarting the policy and evading the penalties of our laws. American vessels, with the knowledge, as there are good reasons to believe, of the owners and masters, are *chartered* or rather purchased by notorious slave-dealers in Brazil, aided by English brokers and capitalists, with this intent. The vessel is only nominally chartered at so much per month, while, in truth, it is actually sold, to be delivered on the coast of Africa, the charter party binding the owners, in the mean time, to take on board, *as passengers*, a new crew in Brazil, who, when delivered on the coast, are to navigate her back to the ports of Brazil with her cargo of slaves. Under this agreement, the vessel clears from the United States for some port in Great Britain, where a cargo of merchandise, known as "coast goods" designed especially for the African trade, is purchased, shipped, and consigned, together with the vessel either to the slave dealer himself or to his agents or accomplices in Brazil. On her arrival a crew is put on board *as passengers*, and the vessel and cargo consigned to an equally guilty factor or agent on the coast of Africa, where the unlawful purpose, originally designed, is finally consummated. The merchandise is exchanged for slaves—the vessel is delivered up—her name obliterated, her papers destroyed, her American crew discharged, to be provided for by the charterers, and the new *passenger* crew put in command to carry back its miserable freight to the first contrivers of the voyage, or their *employees* in Brazil.

During the whole progress of this tortuous enterprise it is possible that neither the American crew originally enlisted, nor the *passenger* crew put on board in the Brazilian ports, are aware of the nature of the voyage, and yet it is on these principally, ignorant, if not innocent, that the penalties of the law are inflicted; while the guilty contrivers, the charterers, the brokers, owners and masters—in short all who are most deeply concerned in the crime and its rewards, for the most part escape unpunished.

It will be seen from the examinations which have recently taken place at Rio, that the subjects of her Britannic Majesty, as well as our own citizens, are deeply implicated in this inhuman traffic. British factors and agents, while they supply Africa with British fabrics in exchange for slaves, are chiefly instrumental in the abuse of the American flag; and the suggestions contained in the letter of Mr. Wise, (whose judicious and zealous efforts in the matter, cannot be too highly commended,) addressed to Mr. Hamilton, the British Envoy, as to the best mode of suppressing the evil, deserve your most deliberate consideration, as they will receive, I doubt not, that of the British Government.

It is also worthy of consideration whether any other measures than those now existing, are necessary to give greater efficacy to the just and humane policy of our laws, which already provide for the restoration to Africa of slaves captured at sea by American cruisers. From time to time, provision has been made by this Government for their comfortable support and maintenance during a limited period after their restoration, and it is much to be regretted that this liberal policy has not been adopted by Great Britain. As it is, it seems to me that the policy it has adopted, is calculated rather to perpetuate than to suppress the trade, by enlisting very large interests in its favour. Merchants and capitalists furnish the means of carrying it on; manufactures for which the negroes are exchanged are the products of her workshops; the slaves, when captured, instead of being returned back to their homes, are transferred to her colonial possessions in the West Indies,

and made the means of swelling the amount of their products, by a system of apprenticeship for a term of years, and the officers and crew who capture the vessel, receive on the whole number of slaves so many pounds sterling *per capita*, by way of bounty.

It must be obvious, that while these large interests are enlisted in favour of its continuance, it will be difficult, if not impossible, to suppress the nefarious traffic, and that its results would be in effect but a continuance of the slave trade of another and more cruel form; for it can be but a matter of little difference with the African, whether he is torn from his country and transported to the West Indies, as a slave, in the regular course of the trade, or captured by a cruiser, transported to the same place, and made to perform the same labour under the name of an apprentice; which is at present the practical operation of the policy adopted.

It is to be hoped that Her Britannic Majesty's Government will upon a review of all the circumstances stated in these despatches, adopt more efficient measures for the suppression of the trade which she has so long attempted to put down, with, as yet, so little success, and more consonant with the original policy of restoring the captured African to his home.

WASHINGTON, Feb. 19, 1815.

JOHN TYLER.

THE METHODIST AFRICAN MISSION.

The following extract, is from an appeal in behalf of the Foreign Missions of the Methodist Episcopal Church, contained in the *Christian Advocate and Journal* of the 12th inst.

It does not over estimate the importance of that Mission, or the peculiar fitness of Wesleyanism for the native African. Nor is too much stress laid upon the existence of the American colonies on that coast, composed almost exclusively of members of the Methodist Church, from the United States. A slight acknowledgement to the Colonization Societies who have actually placed some four thousand living, acting Missionaries on that coast, we think might not have been out of place in an article like the one here quoted.

Pray where would the African Methodist Mission have been without the colonies? Echo answers, *no-where*.

"But if the same apathy is to continue, we must not only abandon Oregon, but Africa too. Ay, Africa, where the success which has already crowned our efforts is beyond any thing which our fondest anticipations had reached; and when this success, great as it has been, has only afforded a glimpse of that which lies before us if we faithfully improve our advantages. Here God has placed tribes and nations in our hands, who are calling us, instead of waiting to be called. Away in the interior the savage heathen people have heard of the white man's God who is proclaimed on the sea coast—and already they ask to be taught the message of mercy and love which came down from heaven. We repeat it, that nothing but men and means are wanting to bring all the tribes of Africa south of the great desert of Zahara into the obedience of the Gospel within a very few years. Even the present generation may be converted; but if not, the rising generation are ready to be trained in schools, and to be made Christians, so far as they can be made so by a Christian education. Consider for a moment the circumstances in which the people of whom we speak differ from other heathen nations, and which favour their conversion by the agency of mission-

aries. First, then, they have no national religion, or religious establishment. Where this exists it opposes a formidable obstacle to the Gospel, however absurd may be the superstition so established; for the secular interests of the priesthood urge them to resist any change of the national religion, and they will necessarily possess great influence with the people. The missionary must, under such circumstances, expect to encounter hate and persecution proportioned to the danger with which the religion he teaches threatens the priests.

Secondly. In Africa, the kings, and their official functionaries, lose no secular advantages by embracing Christianity. On the contrary, they are even raised by it in the estimation of their heathen countrymen. In many, and perhaps in nearly all other heathen countries, to embrace Christianity is to become obnoxious to priestly revenge, to popular hate, and civil oppression.

Thirdly. The Africans already look upon the white man as their superior, and hence desire to imitate him. The very ability to read and write gives dignity and importance to a colored man among them, and they express their admiration by calling him a white man. It would follow, of course, that they embrace every opportunity to place their children in the schools where it is proposed to teach them to read and write. We might point out many other circumstances which place the people of Africa in a most favorable state for the success of Christian efforts to civilize and Christianize them; but those we have mentioned offer encouragements too strong to be resisted by those whose hearts are in the work.

But we must not omit to mention that God, in his providence, has established Christian colonies along the western coast of Africa, composed of emigrants from our own country, and in which we have Churches, whose piety and Christian deportment are spoken of throughout the world. Our British brethren, alike circumstanced, and on the same coast, are pushing their conquests far into the interior, while we have hardly courage—or rather liberality—to maintain our own ground. Now, we ask again, Shall we abandon Africa, and with it all our foreign missionary ground? If you so determine, we propose that we offer it all to our British brethren, and if they cannot occupy it—albeit they will try hard—let us acknowledge fairly that we are unable or unworthy to possess it, and entreat the brethren of other denominations to relieve us of the burden, and earn the reward which we had once hoped to obtain.

But, brethren, we hope better things of you, though we thus speak, and things which accompany salvation. Yet there is no time to lose. Preachers and people must hasten to the rescue, or the opportunity will soon pass. The General Conference plan is before you, but if you must have your own plan, for the love of Christ, and of the souls of the perishing men, make haste to do that which you purpose to do, and do it with your might."

"A HISTORICAL EXAMINATION OF THE STATE OF SOCIETY IN WESTERN AFRICA, AND THE REMEDIAL INFLUENCE OF COLONIZATION AND MISSIONS."

(Continued from page 302.)

Missionary Labours in Western Africa, and their Results.

Perhaps a clearer light may be thrown upon the subject, by a connected view of the various attempts that have been made to introduce civilization and Christianity into Guinea. It need occupy but little space, as the history of far the greater part of them records only the attempts and their failure.

The Portuguese, we have seen, commenced and prosecuted their discoveries under authority from the Pope, to conquer and convert all unbelievers

from Cape Bojador to India. We have seen, too, what a pompous commencement they made at Elmina. Their establishments were at one time numerous along the whole coast of Upper Guinea, and as far north as Arguin. It is said that they every where had chapels, and made efforts at proselytism. The language of historians seems to imply that even the Portuguese mulattoes, when driven inland from the Grain Coast in 1601, built chapels in the interior, and strove to make proselytes. In Congo, they put their candidate on the throne by force of arms, and thus converted the nation. In Upper Guinea, they converted a few, and but a few; as the negroes generally would neither give up polygamy, nor submit to auricular confession. In 1607, Dapper states that the Jesuits found some on the Rio Grande who were willing to receive baptism, but not being prepared for it, it was deferred. The same year, he tells us, the Jesuit Bareira baptized the king of Sierra Leone, his family and several others. He adds, about 1670, "the king still receives baptism, but practices idolatry to please his subjects." According to Bareira's own account, king Philip, whom he baptized, was a hundred years old, and was one of the Cumbas. He professes to have made a more favourable impression on the natives, because he did not engage in the slave trade and other branches of commerce, as all former priests there had done. Labat informs us, that in 1666, Don Philip, a Christian, reigned at Burrè, on the south side of Sierra Leone river, and kept a Jesuit and a Portuguese Capuchin, who preached Christianity, but without effect. Villault, however, says the same year, that "the Portuguese settled here, have made many converts." Barbot asserts that the Portuguese had converted many in Bulm; that is, many of the Bulloms, on the north of the river. The truth seems to be, that they persuaded a considerable number of individuals to receive baptism, but made no general impression upon the people; so that Labat, himself a missionary, considered their attempt a failure. As to the character of their converts, his Don Philip, keeping a Jesuit and a Capuchin to preach Christianity, and yet practising idolatry to please his subjects, is doubtless a fair sample. In 1721, one native of some consequence, nine miles up the river, is mentioned as a Romanist. He had been baptized in Portugal. The expedition for the conversion of the Jaloffs, we have seen, was defeated by the assassination of Bemoi. Still, they made some converts in that quarter. But every where north of Congo, their converts seem to have been confined almost wholly to the dependents on their trading houses; and when these were given up, their religion soon disappeared.

The French missions, so far as we have been able to discover, commenced in 1635, when five Capuchins were sent to the mouth of the Assinee. In a short time, and before they accomplished any thing, three of them died, and the other two retired to Axim. In 1636, several Capuchins of Normandy were sent as missionaries to Cape Verde, one of whom had the title of prefect; "but they left the country, because they could not live in it." In 1674, another company of Capuchins attempted a mission, probably somewhere on the Ivory or Gold Coast; but nothing is known of its results. In 1687, Father Gonsalvez, a Dominican, on his way to India, stopped at Assinee, and left Father Henry Cerizier, with a house and six slaves, to commence a mission. Cerizier died in a few months. In 1700, Father Loyer, who had been sometime in the West Indies, was nominated by the Propaganda and appointed by the Pope, as Apostolic Prefect of Missions in Guinea. He embarked at Rochelle, April 18, 1701, having with him Father Jaques Villard as a missionary, and Aniaba, who, he says had been given to Gonsalvez by Zenan, king of Assinee, and educated and baptized in France. The European Mercury announced his baptism in the following paragraph:—

"Here is another pagan prince brought over to the Christian faith;—namely, Lewis Hannibal, King of Syria, on the Gold Coast of Africa; who, after being a long time instructed in the Christian principles, and baptized by the bishop of Meaux, the king being his godfather, received the sacrament of the Lord's Supper on the 27th of February, from the Cardinal de Noailles, and offered at the same time a picture of the Blessed Virgin, to whose protection he submitted his territory; having made a vow, at his return thither, to use his utmost endeavours towards the conversion of his subjects."

On arriving at Grand Sesters, Aniaba went on shore, and, Loyer says, "lived eight days among the negresses, in a way which edified nobody." They touched on the Quaqua coast, and found the people to be cannibals, eating negroes frequently, and all the white men they could get into their possession. June 25, they reached the Assinee. After a short negotiation for the ground, a fort was built near the eastern shore of the river, at its mouth, and a garrison left for its defence. Aniaba proved worthless. The mission accomplished nothing. Loyer left in 1703. The garrison found it difficult to maintain itself against repeated attacks, and in 1705 the whole establishment was given up.

Who this Aniaba really was, is a matter of some uncertainty. In France, he was certainly represented as the son of Zenan, king of the Assinees, sent thither for education; and in this character he served for a while as a captain in the French cavalry. Loyer, writing after his disappointment, and with evident mortification, merely represents him as one whom Zenan had given to Gonsalvez. Bosman, to whom we are indebted for the extract from the Mercury, says that he was originally a slave among the Assinees; that a Frenchman obtained possession of him and carried him home, intending to keep him for a valet; that he had shrewdness enough to gull French bishops and cardinals into the belief of his royal descent; and that on his return, he was forced back into the service of his old Assinee master.

Loyer, while there, made some missionary efforts. On one occasion, in the presence of the natives, he broke a fetish into a thousand pieces, trod it under his feet, and then cast it into the fire. They all fled, saying that the lightning would blast him, or the earth swallow him up. Seeing that he remained unharmed, they said it was because he did not believe; on which he exhorted them to be unbelievers too. But his exhortations were in vain. His English editor asks,—"How would he have liked to have had one of his own fetishes so treated? A negro, or a Protestant, would be put to death for such an offence in most popish countries." Villault, in 1667, had used the same argument on the Gold Coast, and as he thought, with more success. He broke the negroes' fetishes, and told them to sign themselves with the cross, and the fetish could not hurt them. Many came to him and exchanged their fetishes for crucifixes, which they evidently regarded as only stronger fetishes.

Loyer represents the negroes as trickish and subtle, great liars and thieves, "the most deceitful and ungrateful people in the universe."

The first Spanish mission to this part of the world, so far as we can learn, was commenced in 1652, when fifteen Capuchins were sent to Sierra Leone. Twelve of them were taken prisoners by the Portuguese, who were then at war with Spain. The other three are said to have converted some of the people, baptized some of their princes, and built churches in some of their chief towns. They were reinforced in 1657, and again in 1661. In 1723, the Pope's nuncio in Spain announced that the mission was extinct. In 1659, certain Capuchins of Castile attempted a mission at Ardra, on the Slave Coast; but they soon gave it up, on finding that the king only pretended to turn Christian, for the sake of encouraging trade with Spain.

We find no mention of any other Roman Catholic mission in Upper Guinea, till the late attempt at Cape Palmas. From the formal commencement of the mission at Elmina, in 1482, eleven years after the complete discovery of the coast, to the abandonment of Sierra Leone, in 1723, was 241 years of Roman Catholic missionary effort. After so long a trial, and for the greater part of the time in the most favourable circumstances for the missionaries, the religion of *Guinea* proved too strong an antagonist for the religion of *Rome*. What little impression they made on a few of their dependents, was soon effaced, and Romanism in Guinea has long since ceased to exist. A boastful view of Romanism and its missions, in the *Annals of the Propagation of the Faith* for June, 1839, claims no mission in all Western Africa, nor any Catholics, except in the French settlement on the Senegal, any where between Congo and Morocco. Probably, however, they might claim the inmates of a small Portuguese trading house or two, some where about the mouth of the Rio Grande.

Of the Dutch, we only find reason to believe that they made some slight attempts to proselyte the negroes immediately around their castles and trading houses. The Portuguese say that the negroes, "being barbarians, readily enough swallowed Calvin's poison;" the meaning of which doubtless is, that the Dutch taught them to despise popery. Artus mentions attempts of Dutch residents to instruct them, and speaks of one who had been so instructed by a monk at Elmina, that he was able to quote Scripture in reply. Bosman, a sturdy Dutch Protestant, says that if it were possible to convert them, the Romanists would stand the best chance for success; because they already agree with them in several particulars, especially in their ridiculous ceremonies, their abstinence from certain kinds of food at certain times, their reliance on antiquity, and the like. The negroes seem to have reasoned differently, and to have thought so small a change not worth the making. Bosman's remark, however, shows that the Dutch accomplished but little among them.

The Moravians were the first Protestants who seriously undertook the work of missions in Guinea. In 1735, they sent out two missionaries, one of whom was a mulatto, born in that country. His colleague soon died, and he returned. Their efforts were resumed from time to time, till 1770. In all, five distinct efforts were made, and eleven missionaries sent out. The mulatto accompanied several of the expeditions, and died in 1769. The other ten all died in Guinea, before they had been there long enough to be useful. Probably, all these attempts were on the Gold Coast.

Of English efforts to civilize and evangelize Western Africa, we find no notice till 1787, when a colony of free blacks from America was commenced at Sierra Leone. The land on which they settled was purchased of the natives, who soon after attempted to drive them off or exterminate them. When visited in 1789, half their number had perished by violence or disease, and the remainder had taken refuge on Bance Island. In 1791 and 1792, the colony was reinforced by 1,200 blacks from Jamaica, who had at first settled in Nova Scotia, but found the climate too cold for them. The history of this colony is marked by an almost uninterrupted series of gross blunders and mismanagement; but being a well meant enterprise, mainly on right principles, and sustained with true English pertinacity, it has continued to grow, and has been of immense value to Africa. For twenty years it watched the operations of the British slave trade, and furnished much of the information which induced the British Parliament to abolish it in 1807. And when that act had been passed, it could have been little else than a dead letter, had there not been a rendezvous for the squadron, a seat for Courts of Admiralty, and a receptacle for recaptured Africans, at Sierra Leone. But for this colonization of Africa with the civilized descendants

of Africans, that act might never have been passed, and if passed, must have been nearly inoperative.

In 1792, an attempt was made to promote civilization in Africa, by a colony of whites, of which Capt. Beaver, an officer in the expedition, afterwards published an account, which we have not been able to obtain. We only learn that the attempt was made by a "philanthropic association" in England; that they sent out three ships, with 275 colonists; that they commenced a settlement on Bulama Island, near the mouth of the Rio Grande; that they employed only the free labour of colonists and hired negroes; that they suffered much from the African fever, many died, others returned, and in two years the colony was extinct.

In 1795, several English families went to Sierra Leone, for the purpose of establishing a Mission among the Foulahs; but after arriving in Africa, and considering the obstacles, they returned without commencing their labours.

In 1797, the Edinburgh Missionary Society sent out two missionaries, who commenced a mission among the Soosos on the Rio Pongas; the Glasgow Society sent out two, who commenced on the Island of Bananas; and the London Society two, who began among the Bulloms. In 1800, one of them, Mr. Brunton, returned, enfeebled by disease; but afterwards engaged in a mission at Karass near the Caspian Sea. Mr. Greig, his colleague, had been murdered by a party of Foulahs. The other four had fallen victims to the climate.

The Church Missionary Society, then called the "Society for Missions in Africa and the East," sent out its first missionaries in 1804. They were Germans; for, after several years of effort, no English missionaries could be procured. Two years before, the Sierra Leone Company had been seeking five years in vain for a chaplain. The missionaries arrived at Sierra Leone, April 14. A subsequent Report states, that they would have been instructed to commence their labours in the colony, had there not been obstacles to their usefulness there, of the nature of which we are not informed. As it was, they resided in the colony, and sought for stations beyond its borders. In 1806, two others were sent out, one of whom, Mr. Nylander, was induced to serve as chaplain of the colony, which he continued to do till 1812. These two last were accompanied by William Fantimani, the son of a chief at Rio Pongas, educated at Clapham. The Report for 1808 informs us, that the missionaries had continued their search for stations out of the colony, but had every where been met by insurmountable obstacles. That year, however, in March, they were able to commence two stations on the Rio Pongas, Fantimania, and Bashia. Fantimania in a short time was found impracticable. It was abandoned, and a new station commenced at Canoffee. In 1809, two others were sent out, one of whom soon died. One of the older brethren also died. In 1811, two more were sent out. In 1812, three mechanics were sent out. Mr. Nylander resigned his chaplaincy, and commenced a new station among the Bulloms. In the autumn, the chiefs on the Rio Pongas held a palaver, in relation to sending the missionaries out of the country, on the pretence that their presence injured the trade, that is, the slave trade. In 1813, two of the mechanics and the wife of one of them died. Troubles with the natives continued. In 1814, they suffered much from sickness. The other mechanic and the widow of another died. The opposition of the natives increased. A new station was commenced on the Rio Dembia, and called Gambier. Mr. Klein, the missionary, finding no prospect of usefulness, removed to the Isles de Los, staid there half a year, and meeting insurmountable opposition, removed to Kapuru, on the continent, among the Bagoes. These events may have extended into the next year. Their attention was now turning to the colony.

In 1815, seven male and female missionaries and two educated natives were sent out. Four of the seven, two of their children, and two of the older members of the mission died. In January, the three principal buildings at Bashia, with the libraries, were burned by the natives. Mr. Hughes and his wife, one of the seven above mentioned, set out for home to save her life; but stopped at Goree, as she was unable to proceed. Here her health improved, and they opened a school. In 1816, four teachers with their wives were sent out. The Rev. Edward Bickersteth, Assistant Secretary, visited the mission. He thought the colony, which now contained 9,000 or 10,000 inhabitants, most of whom were recaptured Africans, the most promising field of usefulness. The "Christian Institution" had already a goodly number of pupils, and they were erecting extensive buildings for its permanent accomodation. Governor Mac Carthy wrote:—"I conceive that the first effectual step towards the establishment of Christianity, will be found in the division of this peninsula into parishes, appointing to each a clergyman to instruct his flock in Christianity, and enlightening their minds to the various duties and advantages inherent to civilization; thus making Sierra Leone the base, from whence future exertions may be extended, step by step, to the very interior of Africa." The division into parishes was in progress. Bashia was given up. Preaching was commenced at Lissa and Jesulu, near Canoffee. A chapel was built at Lissa. In 1817, the troubles from the natives continued to increase. The Society announced its expectation of being compelled to abandon all its stations beyond the limits of the colony. In 1818, February 16, the missionaries in a general meeting at Freetown, decided to withdraw from the Rio Pongas. Those stations were accordingly abandoned. It was also found necessary to retire from Yongroo among the Bulloms, though only seven miles from Freetown, the capital of the colony. Goree was restored to the French, and the station abandoned. July 14, a proclamation in the Sierra Leone Gazette announced the occupation of the Isles de Los as British Territory. Mr. Klein was appointed pastor there, closed his station among the Bagoes, and entered upon the duties of his office. The Society had now no station beyond the limits of the colony. It was intimated that their relinquishment might be only temporary; but it has never yet been found advisable to renew them.

According to the latest accounts, this mission now has 14 stations, 62 labourers, 1,275 communicants, 6,086 attendants on public worship, and 5,475 pupils in its schools. One of these stations is at Port Lokkoh, in the Timmanee country; but whether in that part of the country which has been fully ceded to the colony, or that which is merely in a state of dependant alliance, we have not been able to ascertain.

The English Wesleyan mission in the colony, which was commenced about the year 1817, reports 2,371 members, 23 paid teachers, and 1,462 pupils. The Wesleyans have also stations at the British posts on the Gambia and Gold and Slave Coasts. Supported by the latter, they are attempting an inland station among the Ashantees; but the result is yet very doubtful.

Some passages in the works from which these facts have been gathered, seem to refer to still other attempts to enlighten Western Africa; but if there were others, they came to an end so soon and so fruitlessly, as to leave no record that has reached us.

American attempts—with the exception of one or two private efforts, which led to no results—commenced with the planting of Liberia, in 1822. Their history is before the public in various forms, and need not be repeated here. They have led to the establishment of two civilized republics, the planting of nearly thirty Christian churches, and the conversion and civilization of hundreds of the natives; besides all that they have done for the suppression

of piracy and the slave trade, and the general improvement of that part of the world.

Recapitulation—Conclusion.

Such have been the leading facts in respect to Western Africa from the time of Ibn Haukal to the present day,—about nine centuries. From the first purchase of negro slaves by Portuguese voyagers, has been 402 years; from the first discovery of the negro country by the Portuguese, 397 years; from the discovery of Cape Mesurado, 382 years; and from the complete exploration of the coast of Upper Guinea, 373 years; and this, even if we reject the accounts of the French, who profess to have had trading posts where Liberia now is, 498 years ago. At our earliest dates, the natives were idolaters of the grossest kind, polygamists, slave holders, slave traders, kidnappers, offerers of human sacrifices, and some of them cannibals. For four centuries, or five if we receive the French account, they have been in habits of constant intercourse with the most profligate, the most licentious, the most rapacious, and in every respect the vilest and most corrupting classes of men to be found in the civilized world,—with slave traders, most of whom were pirates in every thing but courage, and many of whom committed piracy whenever they dared,—and with pirates in the fullest sense of the word. Before the year 1600, the influence of these men had been sufficient to displace the native languages in the transaction of business, and substitute the Portuguese, which was generally understood and used in their intercourse with foreigners; and since that time, the Portuguese has been in like manner displaced by the English. By this intercourse, the natives were constantly stimulated to crimes of the deepest dye, and thoroughly trained to all the vices of civilization which savages are capable of learning. During the most fearful predominance of undisguised piracy, from 1688 to 1730, their demoralization went on, especially upon the Windward Coast, more rapidly than ever before, and became so intense, that it was impossible to maintain trading houses on shore; so that, on this account, as we are expressly informed, in 1730, there was not a single European factory on that whole coast. Trade was then carried on by ships passing along the coast, and stopping wherever the natives kindled a fire as a signal for traffic. And this continued to be the usual mode of intercourse on that coast, when the British Parliament, in 1791, began to collect evidence concerning the slave trade. Nor were factories re-established there, till the slave trade and its attendant vices had diminished the danger by depopulating the country.

It appears, too, that nothing has ever impeded or disturbed the constant flow of this bad influence, but Colonization and its consequences. The Colony of Sierra Leone was planted, as a means of resisting and ultimately suppressing the slave trade. The testimony which it collected and furnished during twenty years of labour and suffering, was the principal means of inducing the British Parliament to pass the act of 1807, abolishing that traffic. From that time to the present, it has rendered indispensable assistance in all that has been done to enforce that act. Through its influence, the slave trade is suppressed, slavery itself is abolished, and a Christian and civilized negro community* of 40,000 or 50,000 persons is established, on the territory which it controls. Liberia, only about one third as old, has expelled slave traders and pirates from 300 miles of coast, with the exception of a single point, brought a native population of 10,000 or 15,000, by their own consent, under the protection and control of a civilized republican

* That is Christian and civilized in respect to the character of its government and institutions, and the predominant character of the people; though multitudes of the inhabitants, but lately rescued from the holds of slave ships, are just beginning to learn what Christianity and civilization are.

government which does not tolerate slavery, and brought from 60,000 to 100,000 more to renounce the slave trade and other barbarous usages. Still later, another British settlement of recaptured Africans on the Gambia has begun to do the same good work in that region. Beyond Cape Palmas, a few British, Dutch and Danish forts overawe the natives in their immediate vicinity, and one of them protects a mission. Elsewhere, the work is not even begun.

The summary of Christian missions without Colonization may be given in a few words. The Roman Catholics come first. Omitting the French statement, of a chapel built at Elmina in 1387, let us begin with the Portuguese mission at that place, in 1482. Romish missions continued till that of the Spanish Capuchins at Sierra Leone was given up in 1733, which was 241 years. They made no impression, except upon their immediate dependents; and what they made, was soon totally obliterated. Their stations were numerous along the whole coast; but every vestige of their influence has been gone, for many generations.

Protestant missionary attempts were commenced by the Moravians in 1736, 103 years ago, and continued till 1770. Five attempts cost eleven lives, and effected nothing. The account of them scarce fills a page in Crantz's "History of the Brethren."

English attempts have been more numerous. That of Capt. Beaver at Bulama Island, in 1792, does not appear to have been distinctively of a missionary character, though it must have contemplated the introduction and diffusion of Christianity, as one of its results and means of success. It failed in two years, and with the loss of more than 100 lives. The mission to the Foulahs, in 1795, found, when at Sierra Leone, insuperable obstacles to success, and returned without commencing its labours. The three stations commenced by the London, Edinburgh and Glasgow Societies in 1797, were extinct, and five of the six missionaries dead, in 1800. The Church Missionary Society sent out its first missionaries in 1804; but it was four years before they could find a place out of the Colony, where they could commence their labours. They established and attempted to maintain ten stations, viz. Fantimania, Bashia, Canoffee, Lissa and Jesula, on or near the Rio Pongas, Gambier on the Rio Dembia, Gambier on the Isles de Los, Gambier among the Bagoes, Goree, and Yongroo among the Bulloms. Goree was given up to the French and abandoned. The hostility of the natives, who preferred the slave traders to them, drove the missionaries from the other nine, and forced them to take refuge in the colony of Sierra Leone, the only place where they could labour with safety and with hope. Here, without counting Sierra Leone and Goree, are eighteen Protestant missionary attempts before the settlement of Liberia, all of which failed from the influence of the climate and the hostility of the natives. Since the settlement of Liberia, attempts to sustain missions without colonial protection have been made at Half Cavally, within the territorial limits of Cape Palmas, and at Rockbokah and Taboo, in its immediate vicinity, and within the reach of its constant influence. The result has been already stated. The mission of the Presbyterian Board has been removed to Settra Kroo, about seventeen miles from the Mississippi settlement at Sinou. Death has reduced its numbers to a single widow, who teaches a school. As the Kroos have bound themselves by their late treaty with the Liberian government, "to foster and protect the American missionaries;" and as the mission is placed where no hostile act can long be concealed from that government, it may be regarded as safe under colonial protection. The mission of the American Board has been removed from Cape Palmas, about 1,250 miles, to the River Gaboon, in Lower Guinea, and placed among a people, whom the missionaries represent as much superior to any within the region em-

braced in these resarches. Its labours here commenced in July, 1842. It is yet uncertain, therefore, whether it will be able to maintain its ground, even as long as did the English mission at the Rio Pongas. An attempt, the success of which is yet doubtful, to establish a "Mendi Mission," between Sierra Leone and Liberia, where the vicinity of both those colonies will diminish the danger; two or three English Wesleyan stations, protected by the British Forts on the Gold and Slave Coasts; the missions in South Africa, most of which are within the Cape Colony, and the remainder among tribes under its influence and deriving safety from its power; an attempt to open intercourse with the nominal Christians of Abyssinia; a small English mission to the Copts at Cairo, and still smaller French mission at Algiers,—if this last still exists,—complete the list, so far as we can learn, of Protestant missionary attempts on the continent of Africa. To these, add the attempt of Capt. Beaver, and others to promote civilization by a colony of Englishmen at Bulama Island in 1792, and the late disastrous Niger expedition of the British government, and we have the sum total of Protestant expeditions for the improvement of African character.

The failure of the Niger expedition prostrates for the present, and probably forever, the hope which it was intended to realize; the hope of opening an intercourse with the less demoralized nations of the interior, by ascending that river. It has shown that we must reach the countries on the Niger from the west, by the route pointed out by Gen. Harper in 1817, and followed by the Portuguese mulattoes in 1660. Of all Atlantic ports, Monrovia is probably the nearest to the boatable waters of the Niger. The Atlantic termination of the route must be somewhere from Liberia to Sierra Leone, inclusive. Nor is there any reason to hope that this route can ever be made available for any purpose of practical utility, till Colonization has, in a good degree, civilized the country through which it must pass. We *must* begin by civilizing and Christianizing the population on the coast.*

*If any are alarmed at the supposed expensiveness of our enterprise, we would suggest to them, in the first place, that the thought of leaving Africa forever in her present horrible condition, for the sake of avoiding any expense whatever, is unchristian, and not be entertained for a moment. Africa must be converted; and whatever expense is really necessary for that purpose, must be incurred. In the second place, we would submit the following estimate, by the late Secretary of the Navy, of the expense of the squadron of 80 guns, which the United States is bound by the Ashburton treaty, to keep on the African coast for the suppression of the slave trade. It is dated Dec. 29, 1842, and was made in obedience to a resolution of the Senate, of the 14th of that month:—

Number and class of vessels.	Cost of the vessels.	Ann'l cost of repairs, and wear and tear.	Number of officers.	Number of petty officers, seamen, and marines.	Annual expense under all heads of expenditures, except wear and tear.
Two sloops of 1st class,	\$257,655	\$20,000	42	366	\$133,986
Four brigs or schooners,	166,587	20,000	40	260	107,196
Total,	424,242	40,000	82	626	241,182

According to this estimate, the expense of a brig or schooner, including interest on her first cost, is \$34,297 a year, or \$2,858 a month. On the 300 miles of coast which we wish to possess, there is still one slave factory,—at New Cess. The expense of watching that factory two months, with the smallest vessel in the squadron, would be amply sufficient to purchase New Cess, settle it with emancipated slaves from Tennessee, and thus stop the slave trade there for ever. Again: The 150 miles of coast, or thereabouts, which we wish to purchase, will cost, it is supposed, \$15,000 or \$20,000; say \$20,000, which is 133½ dollars a mile. This is probably high enough, as the last purchase of ten miles cost but thirty dollars a mile. The whole slave trading coast of Western Africa is estimated.

And this work is going on successfully, by the colonization of the coast with civilized men of African descent. Sierra Leone has done much, notwithstanding its great and peculiar disadvantages. Its thousands, among whom all the safety of civilization is enjoyed, have already been mentioned. Liberia Proper has under its jurisdiction, a population of 15,000 or more, among whom any missionary who can endure the climate, may labor without danger and without interruption. Of these, more than 10,000 are natives of the country, in the process of civilization. Of these natives, about 1,500 are so far civilized that the heads of families among them are thought worthy to vote, and do vote, at elections; 353 are communicants in the several churches; and the remainder, generally, are merely unconverted human beings, who have some respect for Christianity, and none for any other religion. Among these, neither the slave trade nor slavery is tolerated. Besides these, numerous tribes, comprising a population of from 50,000 to 100,000, and according to some statements, a still greater number, have placed themselves by treaty under the civilizing influence of the colony; have made the slave trade and various other barbarous and heathenish usages unlawful, and many of them have stipulated to foster and protect American missionaries. The territory of these allied tribes is supposed to extend half way to the waters of the Niger. Several missionary stations have already been established among them, with perfect confidence in their safety.

The Maryland colony at Cape Palmas, though but ten years old, and numbering less than 700 emigrants, has also proved a safe field for missionary labor.

Still later, it would seem, though we have not been able to obtain exact information, the British government has settled about 1,500 liberated Africans from Sierra Leone, on the Gambia; some of them, probably, at Bathurst, near the mouth of the river; and some of them, certainly, at Macarthy's Island, 300 miles from its mouth. At both of these settlements, the English Wesleyan missions are flourishing. That at Bathurst reckons 279 converts, and the other 254.

It has usually been supposed, that sensible and candid men may learn from experience. If so, it would seem that such a variety of experiments, extending through four centuries, and all pointing to the same conclusion, might suffice to teach them. Consider the numerous attempts by Romanists of different nations and orders, Portuguese, Spaniards and French, Capuchins, Dominicans and Jesuits, and by Protestants of divers nations and communions, to sustain missions there without colonies, and always with the same result. Consider, too, that every attempt to introduce Christianity and civilization by colonizing Africa with people of African descent, has been, in a greater or less degree, successful. Every such colony planted, still subsists, and wherever its jurisdiction extends, has banished piracy and the slave trade; extinguished domestic slavery; put an end to human sacri-

in round numbers, at 4,000 miles. This includes some long tracts of coast, on which there is no slave trade; but let that pass. The whole 4,000 miles, if in the market at 133½ dollars a mile, would cost \$533,333. The annual expense of our squadron of 80 guns, including interest on the first cost, is \$306,686. Its expense in two years is \$613,272; being enough to buy the whole 4,000 miles, and leave a surplus of \$79,939, or \$38,863 a year to be expended in colonization. And yet again: The whole expense of this work can by no means be allowed to fall upon this country. The annual expense of the British squadrons employed in watching the slave trade, for several years past, has been estimated at £500,000, or about \$2,437,500, and there is no probability that it can be diminished, if the present system be continued, for many years to come. Here is a sum, large enough to meet the expense of purchasing and colonizing to any desirable extent, and with any desirable rapidity. The most difficult parts of the coast to manage are the possessions of Portugal, a power almost wholly under the protection and dictation of Great Britain. Here is money enough to pay for them all, and thus end that part of the trouble at once and forever.

fices and cannibalism; established a constitutional civil government, trial by jury and the reign of law; introduced the arts, usages and comforts of civilized life, and imparted them to more or less of the natives; established schools, built houses of worship, gathered churches, sustained the preaching of the gospel, protected missionaries, and seen native converts received to Christian communion. *Not a colony has been attempted, without leading to all these results.*

In view of these facts,—while we readily grant that some Liberians sing, pray and exhort too loud at their religious meetings; that some profess much piety, who have little or none; that some of the people are indolent and some dishonest, and that some of their children play pranks in school, all greatly to the annoyance of white missionaries worn down by the fever,—still, we claim that the influence of colonization is favourable to the success of Missions, to the progress of civilization, and of Christian piety. As witnesses, we show, in the colonies of Cape Palmas, Liberia Proper, Sierra Leone and on the Gambia, more than one hundred missionaries and assistant missionaries, many of them of African descent, and some of them native Africans, now engaged in successful labors for the regeneration of Africa. We show the fruits of their labors,—more than five thousand regular communicants in Christian churches, more than twelve thousand regular attendants on the preaching of the gospel, and many tens of thousands of natives, perfectly accessible to missionary labors. All this has been done since the settlement of Sierra Leone in 1787, and nearly all since the settlement of Liberia in 1822. We show, as the result of the opposite system,* after nearly four centuries of experiment, and more than a century of Protestant experiment, a single station, with one missionary and perhaps one or two assistants, at Kaw Mendi, under the shadow of two colonies, and one mission which has retired from the field of our inquiries to Lower Guinea; neither of which has occupied its ground long enough to exert any appreciable influence in its vicinity, or even to ascertain the possibility of effecting a permanent establishment.†

We claim, therefore, that the question is decided; that the facts of the case, when once known, preclude all possibility of reasonable doubt. We claim that the combined action of Colonization and Missions is proved to be an effectual means, and is the only known means, of converting and civilizing Africa.

And who, that believes this, will not give heart and hand to the work? Need we, after all that has been said, appeal to sympathy? Need we here repeat the catalogue of horrors from which Africa groans to be delivered? Need we mention the slave trade, devouring five hundred thousand of her children annually; her domestic slavery, crushing in its iron bondage more slaves than exist in the whole wide world besides; her ruthless despotisms, under which not even the infant sleeps securely; her dark and cruel superstitions, soaking the graves of her despots with human blood; her rude palaces, adorned with human skulls; her feasts, made horrid with human flesh? Shall not a work, and the only work, which has proved itself able to grapple with and conquer these giant evils, be dear to every heart that loves either God or man? It must be so. The piety and philanthropy of Christendom cannot refrain from entering this open door, and transforming those dread abodes of wretchedness and sin, into habitations of Christian purity, and peace, and joy.

* The Wesleyan mission protected by British forts on the Gold Coast, does not belong to the opposite system.

† If missions should now prove successful beyond the limits of colonial jurisdiction, it would only prove that the beneficial influence of colonization is felt along the whole coast, and has rendered missionary success practicable, where it was formerly impracticable.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MARCH, 1845.

Vol. 2.—No. 21.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST ADVICES FROM CAPE PALMAS.

WE copy the following from the American of the 9th inst., which contains all news of general interest, gleaned from the Liberia papers.

LATE FROM WESTERN AFRICA.—We are indebted to Capt. W. McLennan, of the brig *Chipola*, at this port from Monrovia, Liberia, for a file of the “*Liberia Herald*” up to the 24th of January, from which we gather a few items.

The Colonial Legislature commenced its session on the 6th of January, and closed on the 18th of that month. The Governor’s Annual Message is published in the *Herald*, and is a very well-written document. Some time last year certain property, owned by the captain of a British brig, was landed in Grand Bassa County, contrary to the maritime regulations of the Colony, and it was seized by the authorities. This gave rise to a correspondence between the Colonial authorities and British Naval Officers on the coast, involving questions of considerable importance, relative to the right of jurisdiction over certain territory in the County of Grand Bassa, commonly known as Grand Bassa Point.

Gov. Roberts argues the matter with great ability and at much length. He expresses the opinion that the position assumed by the British officers denying the right of the Colonial Government to exercise political power, and to maintain jurisdiction over the territory in question, will not be sanctioned by the British Government. “In the meantime,” he remarks, “I would advise that a statement, setting forth the facts in relation to the misunderstandings that have arisen between the Colonial authorities and British subjects, trading at Bassa Cove, be furnished the British Government by the people of Liberia. That we have been misrepresented in this whole affair, by British traders, there can be no question.”

The Governor says in his Message that the affairs of the Commonwealth are, in all important respects, in a prosperous condition.

The Ladies’ Benevolent Society at Monrovia celebrated its ninth anniversary on the 13th of November.

A factory for the purchase of slaves had been established in the vicinity of Monrovia, but it was broken up by the authorities.

A number of military promotions have been made by the Governor, and John N. Lewis is now General of Brigade.

The emigrants that left Baltimore in the brig *Chipola* for the old colony and Cape Palmas, arrived at Monrovia in safety. Those for Liberia proper, sent by the Pennsylvania Colonization Society, were to be settled at Bexley.

The Rev. Mr. Appleby and the Rev. Mr. Perkins, and their wives, arrived at Monrovia on the 11th of January, in the barque California, on their way to Cape Palmas, where they will join the Episcopal Mission.

Dr. S. F. McGill, Colonial Physician of Maryland in Liberia, was married in Monrovia, on the 18th of December, to Miss Elizabeth Devany of that place.

The natives of the Gaboon River have sent a petition to the Queen of Great Britain imploring the protection of her Government against the injustice and avarice of the French. The causes which led to this petition are stated in the subjoined paragraph, copied from the Herald:

For a long time a large number of French and English vessels has visited this river for the purchase of ivory, gum, wax, and barwood, of which articles a large quantity is collected there. Recently American vessels have found the way there, and have gone largely into the business. The vessels of all nations have been admitted on equal footing—no preferences given or partialities shown to any except when prompted by superiority or cheapness of goods. In consequence of the increasing number of vessels visiting the place a strong competition has sprung up. This the French did not relish, and to prevent it attempted to purchase the river, which would of course give them the right to exclude competition. Every offer to purchase was met by the natives with a firm but respectful refusal to sell. The French however, determined not to be outdone, have, it appears, affected by finesse what fair and open efforts failed to accomplish, and the natives' land, the gift of heaven to their ancestors, has been wrested from them, and they subjected to a foreign rule.

The U. S. brig Truxton, Commander Bruce, sailed from Monrovia on the 23d of December for the leeward, in company with the U. S. ship Yorktown, Commander Bell.

FROM CAPE PALMAS.

Gov. Russwurm, writes under date of 16th.

My Dear Sir,—The sailing of the Chipola this day only affords me an opportunity of taking a bird's-eye view of the important matters contained in your despatches of Nov. 12, 1844. As your agent, I am bound to follow your instructions, and that I do follow them, if not through fire, at least through water, all your colonists can testify if necessary. I write also to Dr. Hall by this vessel, and some matters contained in his letter, need not be repeated here, as both are official.

A meeting of the Council will be called on the 20th inst. when the resolutions of the Board, and "the supplement to the ordinance" will be laid before them, and published immediately after as the laws of the colony.

To your enquiries about Fish Town, I reply that I have been able only to purchase some timber for the agency house from the want of means; and, of course, could hold out no inducements to colonists to remove thither. Dr. Savage has lately located himself there, and repaired the old mission house erected by Dr. Wilson. He may have put up another building. A copy of the survey taken by Lieut. Craven of the U. S. brig Porpoise, has been sent me by Commodore Perry, who has really proved himself friendly to our colony by forwarding various kinds of seeds from Cape de Verde and Madeira. He has also been liberal enough to recommend to the Secretary of the Navy that the Government patronage should be equally divided between the two colonies.

Since the Berreby affair, the visits from the squadron have been seldom, and then perhaps they would remain only a few hours. The U. S. brig Truxton was here in October—she arrived towards sunset and left the next

morning. The captain never visited the shore, but sent an officer to enquire for letters and if all was peaceable with the natives. The U. S. ship Yorktown, Capt. Bell, was here on 3d, and remained a week, affording mutual satisfaction to both parties.

Our harbour and bay need surveying, as many masters are afraid to anchor from the foolish stories circulated of the difficulties of our anchorage. I hope, therefore, the Board will procure an order from the Secretary of the Navy to have it performed forthwith.

The French are not doing much of any thing at Garraway, though they visit it and us five or six times during the year. I do not think they care much about it, though they have fixed upon it as a depot for coals for their men-of-war steamers. Some of their men-of-war remain here four days—they call merely to see the country, with which they seem much delighted. Bishop Barron has sailed from Senegal for Europe with the only two priests alive. What will be his final disposition of their mission property here, I do not know. Dr. Savage, I have learned from the colonists, was desirous of purchasing it—also Rev. J. Seys for his mission.

From Dr. Hall's letter you will learn that I have been by land to Denah, a road to which could now be opened with ease. It would probably require five thousand dollars to make a good road with bridges over the many streams to be crossed. The land generally is level till you get near Denah. We want something done to our Barrakah road, as it has proved our most profitable trade path, since the renewal of our intercourse.

To carry out the new laws, it is important that the collector have a light gig sent out by the first convenient opportunity—it should be light and handy, pull four oars

Enclosed I send you the collector's account current from 1843 to Jan. 1, 1845, of moneys collected on account of light house, and anchorage—also the probable amount of sales in the colony.

We stand in much need of more copies of the Code.

TO DR. J. HALL, GENERAL AGENT, &C.

My Dear Sir,—As the Chipola sails this day, I have only time to acknowledge the receipt of the emigrants and cargo.

You will be glad to learn that I have been to *Denah*, through Barrakah and Jekai's territory. The kings of Barrakah and Denah accompanied me, and treated me with every respect.—Your old friend Neh is dead. The object I had in view, was to open the camwood trade, which I fortunately accomplished: and every day since, you may see the *real* camwood coming in for sale. I have not time to give details by this vessel—but the jaunt was a very fatiguing one, and the *finale* a very severe attack of dysentery after arrival home.

I am sorry you have sent no English goods. After trade goods are once landed at Monrovia, it is no use for me to send after them. Our palm oil still continues to come in, in unusual quantities for the season of the year, though the natives are cutting their farms. The truth is, that the assortment of goods on hand in the stores of our traders is better and greater than they have ever had before. I am willing to be called a false prophet, if the next year (1845) does not push us ahead faster than we have yet advanced.

Your instructions about young Gross shall be strictly followed, and I have no doubt, he will prove a good teacher, and a valuable citizen to his new country. I shall probably draw on the Ladies Society for only seventy-five dollars to pay off the arrears of last quarter. Hereafter, I hope things may be so arranged as to meet my drafts for the teacher.

You will be pleased to learn that we are on the most amicable terms with all our neighbours. Now and then, we have a thief palaver, which is paid

off-hand, or the jail brings up the culprit. When the Half Cavally people heard of my going into the bush, they were opposed, and used their influence with Freeman to throw obstacles in the way, but he would not listen to them. For this insult to your agent, I intend to hold them accountable, and make them pay.

I shall endeavour to write to you more fully by the next opportunity.

Commonwealth of Maryland in Liberia in account with W. A. PROUT, Collector.

Dr.

1844.			
Sept. 21.	To sundry payments to mason, carpenter and labourers from 11th Nov. 1843, to date,		\$ 146 06
" "	To amount paid H. Oliver, in full for services for 5 months,		30 00
Oct. 4.	" charges,		19 92
" 17.	" amount paid Gov. Russwurm's order,		100 00
Dec. 20.	" " H. Oliver in full for 3 months services,		13 00
" 31.	" 8½ per cent. for collection, on \$69 67,		5 57
			<hr/>
" "	" balance in favor Commonwealth Maryland in Liberia,		\$319 55
			64 55
			<hr/>
			\$384 10

Cr.

1843.			
Oct. 4.	By amount balance in hand as per account rendered,		\$128 83
Nov.	" anchorage duty from Barque Congo,		6 00
" "	" " Capt. Bellet,		6 00
Dec. 4.	" " Barque R. Dhu,		6 00
" "	" " Bq. St. Christopher,		6 00
1844.			
Jan.	" " Schooner Herald,		6 00
Mar. 13.	" " Bg. W. Garrison,		6 00
" "	" " Barque Palestine,		6 00
" "	" " Schr. Curecure,		6 00
" 20.	" " Schr. Edward Burley,		6 00
" 21.	" " Bq. Atalanta,		6 00
Apr. 27.	" light tax from Brig Ceylon,		3 00
May 7.	" anchorage and light tax Brig St. Christopher,		9 00
" 9.	" " Bq. Pilot,		9 00
" "	" paid by Dr. McGill for Bg. Englishman,		6 00
July 17.	" anchorage and light tax Bq. Reaper,		9 00
" "	" " Schr. Robert,		9 00
" 27.	" light tax from Schr. Curecure,		3 00
Aug. 24.	" anchorage and light tax from Bq. Smithfield,		9 00
" 25.	" " Bq. F. Lord,		9 00
Sept. 19.	" light tax from Barque Active,		3 00
Oct. 28.	" anchorage and light tax from Bk. Adario,		9 00
" "	" " Bq. Lemuel,		9 00
" "	" " Bq. Splendid,		9 00
" "	" " Bq. Helena,		9 00
Nov. 30.	" light tax from Barque Palestine,		3 00
Dec. 4.	" " Brig Henrietta,		3 00
" 13.	" anchorage and light tax from Bq. R. Dhu,		9 00
" 25.	" light tax from Bq. Lemuel,		3 00
" "	" collected of transient vessel,		2 00
" "	" anchorage and light tax from Bq. Madona,		9 00
LICENSES:			
July 23.	Amount paid by Dr. McGill,		21 00
" 25.	" " J. B. Bowen,		21 00
Aug.	" " B. Minor, for past year,		5 50
" "	" " G. Hardy		5 10
Sept.	" " N. Jackson		4 00
Nov.	" " J. D. Moore		4 67
			<hr/>
			61 27

Estimated amount of trade, from Oct. 1843, to Nov. 1844, \$16,282 25.

\$384 10

Our old friend, Major Wood, writes as follows :

HARPER, January 16, 1845.

DR. HALL,

Dear Sir—I am happy to inform you of our safe arrival at thirty-one days passage to Monrovia. The emigrants are all well and are much pleased with their new country. Wm. Gross and his family, especially, are agreeably disappointed; the country is far better than they expected. They say I did not speak as highly of the country as I ought to have done. Better for them to say that, than that I told them lies, setting forth the colony in too favourable a light. I thank you for your kindness and benevolence to me while in America. I wish also that you would permit me to return thanks to many who were kind to me in America, through the columns of the Colonization Journal.

Very truly, yours,

ANTHONY WOOD.

We comply with the Major's request, and here follows his address, *verbatim et literatim*.

TO MY FRIENDS IN AMERICA.

I have nothing more to say relating to our colony, than I made you aware of during my sojourn in the United States. I feel myself not only in duty bound, but, as it were, compelled to review my reception and treatment on visiting my old adopted home, "Baltimore." Circumstances will admit at the present, only to mention a few of the most prominent cases of kindness I received from citizens and other persons, residents of Baltimore, during my visit in that city.

I commence with the Maryland Colonization Society, for their unremitted attention to my personal comfort, and for their unexpected liberality extended to me on my departure home to my beloved family. Also Rev. Dr. Breckenridge, Bishop of 2d Presbyterian Church, and his interesting congregation, for bestowing on me nearly 300 volumes of useful books, such as bibles, sermons, lectures, histories, geographies, English grammars, an assortment of school books, church music, &c., a large portion of the above books being new. Also to Mr. Moses Sheppard for lending me \$105 on my own responsibility, to purchase materials to make a fishing seine. To Mr. Henry McEldery, coal merchant, for bestowing one hogshead best bituminous smith's coal, gratis, 16 or 20 bushels. To Mr. Robert Starr, tobacco and snuff manufacturer, Calvert street, for 300lbs. bar iron; also Mr. Christian A. Medinger, Old Town, for a present of goods and money. To Mr. Gould, clock and watch maker, Market street, for a lot of fancy articles. To Mr. Jared Johnson, blacksmith, for giving me employment. To Mr. Favier, gunsmith, Pratt street, for important instructions given me gratis.

Gentlemen, I feel safe in stating I have pledged myself, as far as in me lieth, to reciprocate to those with whom I live, the favourable considerations you have so bountifully bestowed on me.

I cannot forget my old friend Garrison Draper; I had been from him 17 years in Africa; on visiting Baltimore, I found him all the *same* in principle and sentiment as he was when we emigrated together in the year 1819 to Port au Prince, in search of such liberty as I enjoy, and am striving to perpetuate in Africa. Also to Mrs. Clem Jones and her interesting sons and daughters, for the kindness they extended to me. To Mr. Aaron Maringold for a lot of second handed files, 300. Please tell the Govans Town Society I have not yet time to form a corresponding society to theirs, I have mentioned it to many of our citizens, they all think well of the move, and shall be in a condition to correspond with them on the subject in a short time.

In the last few weeks of my stay in Baltimore, a number of persons (col-

oured ministers) manifested to me willingness to do missionary labour in Africa, provided their support would be guaranteed. To all such, I do with affection respectfully refer to a few out of the many divine directions that might be referred to in holy writ, setting forth what those did that were supernaturally called by the Holy Spirit to proclaim the gospel to the heathen, or unregenerate persons. I refer, first, to 5th chap. Gospel by St. Luke, 27th verse, "and after those things, he went forth, and saw a publican sitting at the receipt of custom: and he said unto him, follow me," verse 28, "and he *left all* and followed him." Also 16 chap. Acts, 9th verse, "and a vision appeared to Paul in the night: there stood a man in Macedonia, and prayed him, saying, come over into Macedonia and help us:" verse 10, "and after he had seen the vision, immediately we endeavoured to go to Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." Also Galatians, 1st chap. 15th verse, "but when it pleased God, who separated me from my mother's womb, and called me by his grace," verse 16, "to reveal his Son in me, that I might preach him among the heathen; I conferred not with flesh and blood." If the above quotations, with many other similar ones, with their connections be strictly noticed, whether or not a question may not be asked, Is so much stress respecting pecuniary support, out of place, as a preparation to successfully proclaim the gospel, or is it in accordance with the Apostolical usages?

ANTHONY WOOD, *Cape Palmas.*

We insert the following letter from old Charles Scotland, (an honest man lives not on earth,) just to show what *he* thinks of living in Africa, by the anxiety manifested to get his children with him. If it is not a good country, why does he not come back to them, or even express a desire to, instead of using every means to induce them to go to him? *Good men* are not apt to counsel their children to what they know to be evil.

HARPER, CAPE PALMAS, *January 17, 1845.*

DR. JAS. HALL,

Dear Sir,—As a favourable opportunity has presented itself to me, I thought it proper to throw together a few lines to you, to inform you that I am enjoying tolerable good health, and I hope that these few lines may find you and family as they leave me.

Dear Doctor, as I have written several times for my children, and have not got any answer from them as yet, I thought it best to write to you about them; I wrote by Mr. Woods, and expected that they would have come out with him, but they did not come. The letter which I sent by Mr. Woods to the Rev. Jno. Davis, I am informed that you forwarded to Mr. Davis. As I am not able to come in myself, I write to you to beg you to try and get them, if it is possible, and send them out in the next emigration, and if you do not succeed in this, you will please write to me by the emigration, and I will try to come in myself, or send my son Alexander in. I would have come in with this vessel, but I thought it proper to inform you about it, and get some instruction from you, if you cannot get them; this is my object in writing to you. I do hope that you will get them for me, or write for me to come in for them, as I am informed by the Governor that all of the colonists that come to America are sent for. I do not want to come in without I am sent for; I am still trying to do all the good I can. I am encouraged every day with our colony, every thing is in a flourishing way at present. I am now living on my farm, and am trying what I can do at farming. I think that if more of the colonists would turn their attention to farming, that we would prosper more than we do.

I have nothing more to say, only hoping that if it is possibly in your power to do me any good towards getting my children out, you will succeed in so doing, and if you cannot get them, you will please write for me by the next emigration, and if I do not come in, I will send in my son Alexander. I remain, hoping you will succeed. You will please excuse all mistakes.

I am your obedient servant,

DR. JAS. HALL.

CHARLES L. SCOTLAND.

Here follows another letter, which came to the office *open*, from an old gentleman—yes, *gentleman*, to his daughter. We give it word for word. He does not appear to suffer *much* in Africa; guess he would not agree to be a slave for life, if he could come back.

CAPE PALMAS, January 14, 1845.

MY DEAR DAUGHTER ANN,

As a favourable opportunity is presented I embrace it to write you, by which you may know that I am as well as may be expected for a person of my age. I received your letter of October 14, 1844, and it was a great pleasure to me to learn you were well, and that so many of my old friends were well. I should be glad to see you all, but I do not expect to have that pleasure in this life. I am very happy here in Africa, and glad I come here. I live at the M. E. Mission house, about ten rods from Jacob Gross, my son-in-law. *I live alone, remain single, serve the Lord and expect to get to heaven*, when I die. I would be glad if all my friends were here, out of that land of slavery and oppression; for here we are as free as any people in the world. Give my love to all my friends, and all who you think would like to hear from me—tell the people I feel heaven-born and heaven-bound, and I pray that God will give us all grace to serve him, and in the end give us glory.

My daughter Ann, I want you to send me a good pair of woollen stockings, a quilt of your own make, not the one I gave you, but one you made yourself: I want to *remember you*, and for the rainy season, at which time it is quite cool here, and we need thick clothing: this may be the last time I may ever have an opportunity to write to you, if so, I bid you adieu until we meet in eternity, and may we meet in heaven and praise God forever, amen.

Yours, truly,

BENJAMIN BOSTIC.

DEMPSEY R. FLETCHER.

Since the policy of inducing one or more of the colonists to return to this country each year has been adopted by the Board, we have taken occasion, on their arrival, to introduce them to our readers, and give a brief sketch of their lives and characters, in order that those interested may be the better able to judge of the influence of the colony of Cape Palmas upon the character of the emigrant. We have, however, on all occasions, pretty much the same story to tell, slightly diversified by events and circumstances. The long and short of it is, they were once *nothing*, and now are *something*; once *debased* and *ignorant*, now *intelligent* and *aspiring*, once *stock* and *chattels*—now FREEMEN.

The case of Fletcher forms no exception to this general rule. He went to Liberia, we believe, at about seven years of age, from some part of N. Carolina, perhaps, as another colonist once told me, from "ten miles beyond the court-house," (and probably, less distance from the whipping-post.) He

first came to Cape Palmas eleven years since as an apprentice boy to old Ben Johnson, not old English Ben, but one not less *rare* in his peculiar province of killing leopards, bush-cats, and monkeys with his famous "kill-deer." Fletcher could then write a tolerable hand, and spell *strong*, according to *sound*, having, as is not uncommon in Liberia, an utter abhorrence of super-numerary italics. On becoming acquainted with this *gift of writing* in the boy, we employed him as clerk in the public store, where he remained some five or six years, having in charge the whole merchandise of the Society.

Some four or five years since, he engaged himself as an assistant to Dr. McGill in preparing medicine, administering it to patients, &c. He soon concluded to commence a regular course of study in the profession, and now comes to America to attend lectures in some medical institution at the North, probably that of Dartmouth College, where Dr. McGill took his degree, with a view to graduation, and we doubt not but he will succeed.

Let those who question the beneficial influences of African Colonization, call and judge for themselves, whether he is a more intelligent, more happy, and more useful being in society, than a plantation hand in the Carolinas, of some twenty-five years of age, which he would now have been were it not for *Colonization*. Whether he is himself satisfied with his home and condition in Africa, a few months will determine; either by his voluntary return to Cape Palmas, or by his declining to do so. He goes to the north, the hot-bed of abolitionism, among the anti-colonizationists, free and untrammelled, with many roads open to Canada, and the north star to guide him. They have an open field for the exercise of all their influences. Let us await the result. We would invite our coloured friends to call and see Mr. Fletcher at Mr. Anderson's, corner of Front and Plowman-sts.

We copy the following interesting correspondence from the Dec. No. of the Liberia Herald. It is a valuable relic of Liberian History.

Extract from the Journal of Commodore M. C. Perry, when 1st. Lieutenant of the U. S. Ship Cyane in 1820.

MESSURADO ROADS, Friday, April 14th. 1820.

"I had been requested by Mr. Bacon to observe the different Head Lands as we passed to leeward and to enquire whether the natives would be willing to dispose of a tract of land for the accommodation of the American settlers. Learning that Mr. Mill, an intelligent mulatto who had received his education at Liverpool, resided at this place and presuming that I could obtain from him the desired information, I addressed him the following letter."

U. S. SHIP "CYANE." MESSURADO ROADS, April 14th, 1820.

SIR: A benevolent society in America have appointed a gentleman, the Rev. Mr. Bacon, to come to this country and purchase a tract of land for the purpose of building a town, and forming an American settlement. The desire of the society is to have a comfortable asylum for all those free people of color who may wish to emigrate to this country, to instruct the natives in the arts of civilization, and to carry on an honorable trade.

Mr. Bacon is now at Sherbro with about 60 free people of color, but it is feared that Sherbro is not sufficiently healthy for a settlement, and as we were coming to leeward he requested me to make the enquiry whether the peo-

ple of this country would have any objection to sell a portion of land for the erection of a town, to be established on the same principles as the settlement of Sierra Leone.

I regret to hear you are indisposed, but hope you will be well enough to communicate your opinion on the present interesting enquiry.

I am respectfully, your obedient servant,

M. C. PERRY.

MR. J. S. MILL, *Cape Messurado.*

Mr. Mill replied to my letter as follows:

Jamies Island, Coast of Africa, April 14th, 1820. S. A.

SIR: Not being natives of this part of the country, we are not capable of returning you an explicit answer by the boat, but are favorably impressed with the general tenor of your object, and have sent runners into the country to convene the kings and chiefs of the country who will meet this evening and consult, on the nature of your propositions which we think can be effected to the mutual benefit of both countries.

Witness our hands, (Signed)

J. S. MILL,

CHARLES HENRY, X.

WILLIAM RODGERS, X.

LIEUT. M. C. PERRY.

N. B. An answer will be returned to-morrow if you will please remain till that time.

Here follows my reply.

U. S. Ship Cyane, Messurado Roads, April 14th, 1820. S. A.

Gentlemen: I have received your very friendly letter, in reply to mine of this morning and regret extremely that Mr. Mill's indisposition is so serious. I shall take much pleasure in communicating the contents of your letter to Mr. Bacon who contemplates visiting your country after the rains. As I am not authorized to treat for land, but, as a friend of Mr. Bacon, merely requested to collect information, I deem it more proper for my friends to receive the final answer of your chiefs, which from the tenor of your letter, I have every reason to believe will be favorable to his wishes and I assure you I feel very much gratified at the friendly reception you have given to my communication.

I am gentlemen, respectfully, your obedient servant,

Messrs.

M. C. PERRY.

J. J. MILL,

CHARLES CRERY,

WM. RODGERS.

CAPE MESSURADO.

This appears to me to be the most eligible situation for a settlement I have yet seen. The natives are pacific in their dispositions, engage but little in the slave trade, and from the tenor of the foregoing letter express a willingness to admit our countrymen among them. The land is extremely rich and is capable of producing rice, coffee, sugar cane, indigo, cotton, and the common fruits and vegetables of tropical climates.

Cape Messurado, extends about 3 miles into the ocean forming on its northern side a fine Bay where vessels may anchor near the shore in 10 fathoms water. On the western side of the Cape the town should be located

and on its summit which is not less than 1000 feet* above the level of the sea, a Fort might be erected which would effectually protect the town, harbour and interior country.

This Cape, were the trees to be cut down and the land cultivated, would undoubtedly prove the most healthy spot on the coast, its projection into the sea affords it the advantage of the sea breeze, the strongest preventive of sickness.

It is to be hoped that the advantages of this place will induce Mr. Bacon to remove his colony hither, his present location possesses but few advantages. It is low and unhealthy, inaccessible for ships of burthen, and far inferior in point of fertility of soil.

I certify the foregoing to be a true copy from the journal.

WM. P. RODGERS, *Commodore's Sec'y.*

(From the Christian Advocate and Journal.)

The following letter answers so fairly and conclusively the common objections to the scheme for establishing colonies of people of color on the western coast of Africa, that it gives us great pleasure to transfer it to our columns, and we earnestly commend it to all who have been induced to withhold their support from the Colonization Society by any misapprehension of the objects or prospects of that most benevolent association.

(From the Commercial Advertiser.)

COLONIZATION PRACTICABLE.

Captain George Barker,

Sir: You informed me that in prosecuting your agency for the Colonization Society, you meet with persons who acknowledge our object to be good, but pronounce it impracticable. They say we are "trying to bail out the ocean with a spoon." "The whole commercial marine of the United States," they assert, "is not sufficient to transport to Africa even the annual increase of the colored population." You ask, how shall such objectors be answered

The true answer is, that such objectors wholly misunderstand our object. We have never expressed or entertained the hopes of removing the whole colored population, or even the annual increase. We have undertaken to create in Africa a desirable home for colored people from the United States; to found a republic there, to which many tens of thousands shall ultimately emigrate at their own expense, just as many thousands of laborers find their way, annually, from Europe to this country.

Some colonizationists have expected that the legislatures of the southern states will encourage and assist such emigrants to Africa; and two of them, Maryland and Tennessee, are actually doing it. We know it will be a long time before our African republic can be large enough to receive ten, twenty, or fifty thousand in a year; but meanwhile, we shall place a very great number of colored people in a better condition than can be found for them here; we shall be diffusing Christianity and civilization in Africa; and so far as our influence extends, we shall put an end to slavery and the slave trade in Africa, and thus dry up the sources of the slave trade across the Atlantic. And it should be considered, that since the fall of Egypt and Carthage, which were originally Asiatic colonies, no impression has ever

*NOTE, 1844. The estimated height of the Cape is inaccurate being much too great, the mistake must have arisen either in copying the original notes, or by a hasty estimate made from the ship.

been made upon the pagan barbarism of Africa, except by colonizing, either with people of European descent, as in the case of the Romans in the north, and the Dutch and English at the south, or with persons of African descent, returning from civilized countries to the land of their ancestors. Ancient African Christianity was confined to the comparatively civilized countries on the Nile, and the Roman dominions north of the Great Desert. Modern Christian missions, which have been at work for nearly four centuries, have never been successful, except where sustained and defended by colonies. Nor has either the internal or foreign slave trade of any part of Africa ever been stopped, without the assistance of colonies.

These things would be none the less true and important if "the whole commercial marine of the United States" were, as is asserted, "insufficient to take away the annual increase of our colored population." Our enterprise would still be worth prosecuting, for the good we are doing to Africa, and for the good of those whom we transfer from slavery here to freedom and happiness there.

Such is the proper answer to this objection; and I feel some reluctance to notice it in any other way, lest I should seem to admit that if it were true it would be an argument against us. Still there may be an advantage in showing how well some of our confident opponents understand arithmetic. I will therefore examine the truth of their assertion, taking my numbers from the columns of that very accurate work, the American Almanac:—

Slaves in the United States in 1840	.	.	.	.	2,487,355
Do.	do.	1830	.	.	2,010,436

Increase in ten years	.	.	.	.	.	476,919
This divided by 10, gives an annual increase of a fraction less than	.	.	.	.	.	47,692

Free colored persons in the United States in 1840	.	.	.	386,235
Do.	do.	do.	1830	319,599

Increase in ten years	66,636
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Annual increase, a fraction less than	6,664
Add the annual increase of slaves	47,692

Annual increase of colored persons	54,356
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By the laws of the U. States a vessel is allowed to carry three passengers for every five tons of her measurement.—But we must consider that a vessel may make three trips to Africa in a year. This appears to be a perfectly safe estimate, as I find that the *Marisposa*, with emigrants, was 45 days from Norfolk to Monrovia; the *Lime Rock* 55 days from New-Orleans, which, the Captain says, "is a fair average," the *Virginia* 50 days from Norfolk; the *Globe* 48 days from Baltimore, and the *Latrobe*, on her return to Baltimore, 30 days from Monrovia to the capes. A vessel, then, making three trips annually, and carrying at each trip the number allowed by law, would carry nine persons annually for every five tons of her measurement. Then by the "Rule of Three,"

As 9 : 5 :: 54,356 : 30. 197

The transportation of the whole annual increase, then, would require shipping to the amount of 30,197 tons.

The tonnage of "the whole commercial marine of the United States," in 1843, was 2,158,602 tons

One seventieth part of it would be 30,837 tons

or 640 tons more than enough to transport the whole annual increase. We are told that the whole would not be enough; but one seventieth part proves

to be more than enough; and that, without taking into consideration the fact that ships might occasionally make four trips in a year.

But let us see what our "whole commercial marine is sufficient to do;" though we have no expectation of doing it. Take another statement in the "Rule of Three."

As 5 : 3 :: 2,158. 602 : 1,293. 161.

It might carry at a single trip	.	.	.	1,295,161 persons.
At two trips	.	.	.	2,590,322
At two trips and a quarter	.	.	.	2,914,112
The whole colored population is				
Slaves	.	.	.	2,487,355
Free	.	.	.	386,235
				2,873,590
				40,522

Our whole commercial marine, then, is sufficient to transport, at two trips and a quarter, the whole colored population, bond and free, and 40,522 more. Instead of being insufficient to remove the annual increase, it is more than sufficient to remove the whole colored population, bond and free, in a single year. In three trips it might give passage to 3,885,483, which is more than their present number.

It is strange that sane men will make such enormous blunders, in a matter of simple arithmetic. They must certainly forget that a *part* of our "commercial marine" actually brings from Europe, every year, a number of emigrants far greater than the increase of our colored population, and scarce feels the transportation of them as an addition to its business.

They must forget, too, at what rate a few slave traders have actually, in defiance of the combined navies of the most powerful nations in Christendom, transported Africans westward across the Atlantic. Could the combined piety and philanthropy of our country, aided by their own enterprise, transport them at the same rate across the Atlantic eastward, the whole colored population of the United States would be in Africa in less than a quarter of a century. Should they be removed as fast as the slave trade depopulates Africa, counting those who perish in the wars it excites and on their way to slavery, the whole would be gone in less than seven years.

Let me repeat in conclusion, that we neither promise nor expect any such result. It is not at all probable that the whole colored population will ever be removed from this country. It is enough for our justification, if without injury to any, we can promote the well being of thousands whom we assist to emigrate, and of other thousands who will follow their example without our aid, while we firmly plant Christian civilization and republican freedom in a region which has effectually resisted all other forms of effort for its good.

Very truly yours,

JOSEPH TRACY.

Colonization Office, Boston, Feb. 17, 1845.

In the above calculations Mr. Tracy is so far from underrating the amount or tonnage necessary to transport all the colored population of this country to Africa within a reasonable time, that he has not availed himself of the obvious fact, that every succeeding immigration must not only diminish the aggregate supply of the original stock; as the births at home must necessarily be in proportion to those who are left, and not to the number with which the process of immigration began. It must be remembered too, that it will be chiefly the breeding population that will first emigrate; and those in advanced life will not be inclined to new enterprises.

But it is chiefly to the benevolent design and purpose of the Colonization Society that we would call the attention of our readers. The opponents of

the scheme have always opposed it as an impracticable project, because they had assumed, without the least authority, that the society proposed to transport the whole colored population of the country to their colony on the western coast of Africa. Now the society could never have imagined that individual benevolence would contribute the money necessary to carry out such a plan, and therefore never contemplated any such thing. Yet their scheme is a noble and benevolent one, and has been demonstrated by experiment to be a perfectly practicable one. Many of us, however, did hope, that when this was done, public munificence would come to the aid of individual effort; nor do we yet despair.

It had been doubted whether the colored race were capable of any degree of civilization, and there are some semi-infidel philosophers who affect to doubt it yet. It was necessary to demonstrate by experiment the fallacy of this theory, and to show that the colored man was not only capable of civilization under the government of those who claim to be a superior race, but that he was capable of self-government under the freest form of a commonwealth; and the experiment has been made by the Colonization Society with a success which leaves no ground for doubt or cavil. We point to the shores of Africa for the example, and challenge the most rigid scrutiny of an infidel philosophy. Never was colonization and the establishment of free government attempted under more discouraging circumstances. The colonists were gathered from a community which it is no reproach to say were, at home, little elevated above the condition of paupers. The most of them, too, had been slaves, a condition of life under which it is not to be expected that men can learn the habits of forecast and providence, which are so essential to success in a competition for the means of subsistence. The slave is accustomed to have his physical wants supplied by his owner. He has no occasion to take thought for to-morrow, in regard to food, raiment, or shelter; freemen only do so from necessity. The colonists were also, for the most part, uneducated; very few of them could write or read, and scarcely any went to their new home, with any other preparation to enter upon the new state of society it presented, than was furnished by the hand of charity. Yet the forest has been felled, and the earth made to yield its fruits. Villages have been built, mechanics, tradesmen, and merchants, have sprung up and thriven among them, and a commonwealth has been established, in which liberty, regulated by law, is enjoyed by the whole population; and all this without a single civil functionary at present taken from any other race than their own.

But what is still more gratifying, the colonies of Liberia and Cape Palmas contain a religious population, greater in proportion to the whole number of inhabitants than any other country in the world. Christian doctrines and morals pervade the community and secure obedience to the laws, while they shed their benign influence throughout all the social and domestic relations of life. Verily the Colonization Society has accomplished a prodigy, which will be a notable event in the history of humanity. We pity the man who must endure the remorse of conscience which a recollection of any opposition to this glorious scheme of benevolence must inflict upon him. But let him hasten to make atonement by a zealous advocacy and liberal support of the Colonization Society in future; for the good it has done, great as it is, is only preparatory to what it is yet destined to accomplish.

Having demonstrated that there is a place, a country, in which the colored race can not only be free, but enjoy all the blessings of freedom, the Colonization Society has removed the most plausible objections to the voluntary emancipation of the race—objections which have had their influence on the most benevolent and pious masters. The advocates of voluntary emancipation have been constantly met by their opponents with the degrad-

ed condition of the free colored population among us; and though thousands of exceptions to the general rule could always be taken, yet as a general rule it could not be denied that, so far as physical comforts are concerned, the condition of the colored man was not essentially mended by freedom. Indeed, it was not to be expected. The previous state of slavery rendered it next to impossible to acquire the knowledge or the habits necessary to a competition with the white man for the means of subsistence. Generations would be required to remove these disabilities, while the relative legal and social positions of the two races remain. The Indians have melted away before the face of the white man more by contact with the arts of civilized life, which they refused to adopt, than by war, and the same causes must always produce the same effects. The civilized man must civilize his savage neighbor, or inevitably destroy them.

Under these circumstances does not humanity rejoice in the fact, that the colored race have been provided with a home, where they are no longer to occupy an inferior position in the scale of humanity; where their mental and physical faculties may be developed to their full capacity, and employed for their own benefit; where unrestrained and unawed by contact with a race, who, by reason of accidental and artificial circumstances, possess advantages which defy all competition, and who necessarily and instinctively repress all approaches to social equality with them, they may claim the common rights of humanity, and enjoy the common privileges of Christianity and civilization? He is an enemy to the African race, however he may congratulate himself on his sublimated philanthropy, whose heart does not enter into the practicable scheme of the Colonization Society for benefiting the afflicted people, whose unhappy condition, whether bond or free, in this country, constantly cries to him for help—immediate and practical deliverance—not for visionary theories, and abstract speculations, which only mock his misery.

But if all this fail of effect, if the civil and social benefits conferred on the colonist in Africa by the Colonization Society are disregarded in the visions which our opponents indulge, they cannot, if they be Christians, look without interest upon the missionary aspect of colonization. Let them look at what has been done, with comparatively small means, toward the conversion of the natives of Africa, bordering on the colonies of Liberia and Cape Palmas; let them hearken to the Macedonian cry from the villages far in the interior; let them learn that God has opened a door of access to half—yes, more than half—a continent, heretofore shut against Christian enterprise. In short, let him look upon the nations, and tongues, and people, which these colonies have rendered accessible to missionary effort, where the whole rising generation may at once be brought under Christian training and discipline, if the pecuniary means can be found. Let him accustom himself to reflect on all this, when he repeats in his closet the prayer, "Thy kingdom come, thy will be done on earth as in heaven," and then ask himself, Have I done the will of God in opposing, or in withholding my aid from, the Colonization Society?

SLAVE TRADING.

The last arrival from Liberia brings a letter from Gov. ROBERTS, under date of 24th January, addressed to the President of the American Colonization Society, says:

"You will no doubt be a little surprised to hear that the well known brig '*Atalanta*' left the coast a week or two ago for the '*Havana*' with upwards of four hundred slaves on board, and in sight too of a British cruiser. It had been arranged, it seems, a month or two before between the parties, that

the 'Atalanta' should return to Cape Mount at a set time, land her officers and crew, deliver the vessel into other hands, receive a cargo of miserable human beings, and make the best of her way off the coast. This was done in a few hours. The 'Atalanta' being an old trader on the coast, and known by most of the naval officers on this station, was not suspected by the officers of the men of war in sight, consequently no notice was taken of her, nor did they discover the delusion until the vessel was far, far away, and beyond their reach.

"Thus you see how difficult it is to suppress the slave trade on this coast while slavers can obtain such facilities."

The Atalanta is a well known vessel belonging to New York, and without doubt a knowledge of all the facts connected with this affair will be elicited there.

(For the Commercial Advertiser.)

WHO READS THE ANNUAL REPORT OF A BENEVOLENT SOCIETY?

This question is often asked, as though the answer anticipated were—"no one." And yet this answer is not strictly true. For while it is a lamentable fact that very many of the reading community, who can patiently wade through two or three hundred pages of a novel, cannot endure "the insupportable fatigue of thought" necessary to peruse a serious pamphlet of thirty-two pages, still some do read carefully the annual reports of benevolent societies. The writer has just finished the perusal of the twenty-eighth annual report of the American Colonization Society, with an interest and a pleasure not easily described. He has seldom read thirty-two pages of any work furnishing more materials for profound thought, making stronger appeals to philanthropy, humanity and benevolence, and awakening loftier hopes for the advancement of a wronged and long neglected portion of the human race, than this report contains.

In this document there is irrefragable proof that the great enterprise of colonization is in the ascendant. Notwithstanding the maddening political excitement of the past year, and the vast sums of money contributed for electioneering purposes, the receipts of the American Colonization Society were greater than those of the year preceding. And although the popular mind has been wrought up well nigh to frenzy by political agitation, a number of distinguished *new* patrons have been secured, who have become friends of the cause from a careful and calm examination of its merits during the past year.

Various items in the report present unequivocal evidence of returning public confidence, and form the foundation of a rational hope for increased liberality and ampler support to this cause in the future. The best refutation of many of the popular misapprehensions respecting colonization is to be found in the indisputable facts contained in this report. Let those who think the policy of the colonists of Liberia toward the native Africans is like that of the original settlers of this country toward the Indians, read the following extract in this report from Gov. Robert's last message to the legislature.

"I have to report to you that during the past year I have concluded treaties of alliance, amity and trade, with several of the native tribes, both in the interior and on the sea coast. And notwithstanding but little immediate advantage may be expected to result to the citizens of this commonwealth from these treaties, still they will have the effect of bringing the native tribes into a closer connexion with the colony—cause them to identify our interests with their own, and will no doubt ultimately have the happy effect of drawing them from their present condition of paganism and idolatry to

the blessings of civilization and Christianity. Tribes far beyond us are now making application for citizenship and to be identified with us in laws and government."

Does this look like a "demoralizing and exterminating" policy on the part of the colonists toward the natives?

Another preposterous objection to Colonization is that it is unfriendly to Christian Missions! Now a striking feature in some of these treaties is that the natives are bound by them, as one specific condition, "to foster and protect American missions."

The writer was very much interested in that part of the report which gives the history of the various expeditions fitted out by the society last year. There is almost a romantic interest attaching to the condition of the emigrants sent to Liberia within the last twelve months. Gen. Lewis, of Monrovia, gives a description of the meeting of some sent out by the "Lime Rock" of New Orleans, with their friends and relatives previously there, which is truly touching. The diminished mortality among them in the process of acclimation is very gratifying to the friends of the enterprize and highly encouraging to the future emigrant.

But the object of the writer is not to give an analysis of this report nor even a partial glance at its contents. It embraces too rich a variety of topics, and comprises too much valuable information, to be appreciated by a notice of this kind or by any other method except a careful perusal. The correspondence on the concluding pages, presenting the present sentiments and opinions of some of the most distinguished men in different parts of the nation respecting the enterprise of colonization, is well worthy a careful reading even by those who have not been in the habit of perusing "annual reports." And, it may be added, that the last page of the cover contains "twenty reasons for the success of Liberia," that ought to be read and "inwardly digested" by all those who justify their indifference or opposition to colonization by the plea of its inefficiency.

Copies of the report may be had gratuitously at the office of the N. Y. S. Col. Society, Brick Church Chapel, corner of Nassau and Spruce streets.

ALEPH.

A PRAYERLESS NATION.—Whilst taking my Suscoo lesson to-day, I was surprised to find that, according to my interpreter, the Suscoos have no word to express the act of "praying," and none for "God." After many repetitions of the words "to pray," and inquiry respecting it, I found that he had all along misunderstood me; for while I had been speaking of "praying," he had understood me as meaning "playing." Having pointed out his mistake, and asked for the desired word "to pray," he frankly told me that they had no word corresponding with it, because the Suscoos never prayed, and know not what praying was. [A word similar to it they have learnt from the Mahomedans, but not of Suscoo origin.] This circumstance gave rise to a train of thoughts in my mind of the most affecting kind. A nation without prayer, without God, even without the names—what better illustration could there be of that scripture, "*without God and without hope in the world?*" The only religious notions which the Suscoos have, are those imbibed from the Mahomedans. Their opinion is, that the Mahomedan religion teaches black people the art of healing diseases, and of protecting from dangers, by means of writing charms taken from the Koran; and that the Bible teaches white people how to make money. This is the character which Europeans have carried into the interior of Africa, of their religion! Need we, then, wonder that nations cannot be made to believe, much less to understand, the disinterested motives of missionaries in going to them, when their religion, their money, and the color of their skin are thus identified.

Rev. J. U. Graf.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, APRIL, 1845.

Vol. 2.—No. 22.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

“CHESAPEAKE AND LIBERIA TRADING COMPANY,” AND THE “LIBERIA PACKET.”

WE have the pleasure to announce to our friends, that nearly a sufficient amount of the capital stock of the above named company has already been subscribed for in this city, to warrant the commencement of operations under the charter, and the books will unquestionably be closed within a week from this time, and a contract for the building of the “*Liberia Packet*” made forthwith.

In announcing an event so important as the formation of a joint stock company for the purpose of carrying on foreign commerce, to be owned mainly by the people of colour in this country and Liberia, it may not be improper to notice the origin of the association, and to give a brief outline of its proposed plan of operations. The readers of this Journal will recollect that as far back as 1838, a plan was set on foot for building a Cape Palmas packet, to be owned by the Maryland State Colonization Society, and to run between Baltimore and Cape Palmas. Subscriptions for the same were started in several Counties of the State, and considerable sums collected, and more subscribed; far less, however, than would warrant any contract for a vessel. The subject was again brought before the State Colonization Convention, which assembled in this city in 1841, and resolutions were passed recommending the measure to the people of the State. The result of attempts at collecting moneys and obtaining subscriptions was the same as before, and the project was again dropped. About six months since a respectable and intelligent coloured man of this city, whose name has occasionally appeared as a correspondent of this paper, suggested the plan of getting up a company among the coloured people of Baltimore, for trading with the colonies, provided the Colonization Society would favour the scheme. The Agent of the Society gave assurance that such a plan would meet the cordial approbation of the Board of Managers, that they would give to such a company, if formed and properly managed, their utmost favour and patronage. He also proposed to give up his own private commercial operations in Liberia, make over to such company his facilities of business, correspondence and good will, and to act as their agent in conducting their commercial operations, for the customary commission.

A number of public meetings were held, and the propositions submitted to them. The plan met with favour from some; but many objected on the ground that their private property would not be safe, in case of failure in the business, without a charter. Accordingly the following charter was obtained from the State Legislature, with the full understanding that the stock was mainly to be taken by coloured people. In the mean time the Board of Managers of the Maryland State Colonization Society have passed a resolution guaranteeing to the company annually freight and passengers to the amount of \$2,000, at the customary rates. A similar guarantee has been given by the American Colonization Society. On the 24th day of March the books were opened and subscriptions commenced. At this time six thousand dollars has been taken by the coloured people in the city and by Liberians, through their agent here. Many others have promised to add their names, and many are still hesitating. The balance of stock required to warrant the contracting for a vessel has, or will be soon taken by merchants in this city, under an obligation to part with the same at its value, when desired by coloured people either in this country or in Liberia.

As the company is not yet organized, we cannot declare definitely the details of the plan of operations. But for the outlines. It is proposed to construct a vessel of from 2,500 to 3,000 bbls. capacity, furnished specially for carrying emigrants and for the African colonial trade; to man her with a coloured crew from this country and the colony, and as soon as suitable men can be found, to officer her with coloured men also. It is proposed to make two voyages a year from Baltimore and Norfolk to Monrovia and Cape Palmas—to take such freight and passengers as the Colonization Societies shall offer, and to fill the remaining bulk of the vessel with cargo on account of the company, to be disposed of in the colonies. Such is the outline of our plan, and we leave it to reflecting men of all classes to judge of its results.

We shall doubtless be able to report further progress in our next.

AN ACT TO INCORPORATE THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

Section 1. Be it enacted by the General Assembly of Maryland, That William Crane, James Hall, and John H. B. Latrobe, be and are hereby authorized to act as commissioners to open books for the subscriptions to the Capital Stock of the company hereby incorporated, in shares of one hundred dollars each, the whole number of shares not to exceed one thousand. The said books to be opened at such times, and in such manner, as said commissioners or a majority of them shall direct.

Section 2. And be it enacted, That persons subscribing under the preceding section, shall be and are hereby incorporated as a body politic under the name of the Chesapeake and Liberia Trading Company, and by that name shall have succession, and shall have and use a common seal, and shall exercise all the rights and privileges of a corporation, for the purpose of establishing, carrying on, and maintaining a line of packets between Baltimore and Liberia, and for carrying on lawful commerce on the West Coast of Africa.

Section 3. And be it enacted, That the officers of said corporation shall be a President, three Directors, and a Managing Agent, who shall be also the

Secretary and Treasurer, and who shall be entitled to a seat and vote at all meetings of the President and Directors, and who shall give bonds for the faithful performance of his duties in the penal sum of ten thousand dollars. The said officers, or a majority of them, shall have power to make all by-laws for the management of the affairs of said corporation, not inconsistent with the powers of this act, and shall determine the form of certificates of stock and the mode of transferring the same:—they shall be elected at a special meeting of the stockholders, to be called for that purpose, by the said commissioners, within one month after the subscription book shall be closed.

Section 4. And be it enacted, That in the event of the whole capital stock not being taken when the books shall be opened, prior to the organization of the said Corporation by the commissioners aforesaid, the officers of the said corporation, or a majority of them, may thereafter, as they may deem advisable, increase the amount of the capital stock already subscribed, from time to time. *Provided* that in no event the whole of the capital shall exceed the limit herein before prescribed.

Section 5. And be it enacted, That there shall be an annual meeting of the stockholders of the said corporation on the first Monday in January of each and every year, for the election of officers and for the transaction of such other business as may be brought before them: and in the event of a failure to hold such meeting or to have an election of officers at the time aforesaid, then the officers for the time being shall continue in office until a new election is held. At all meetings of stockholders each share shall be entitled to one vote, which may be given by the stockholder in person or by proxy.

Section 6. And be it enacted, That nothing herein contained shall authorise the said corporation to hold real estate or exercise banking privileges, or issue notes or evidences of debt intended for circulation.

Section 7. And be it enacted, That this act of incorporation shall remain in force for the period of thirty years, unless sooner repealed by the General Assembly.

Section 8. And be it enacted, That the Legislature hereby reserves the right at any time hereafter to alter, amend or repeal this charter.

THIRTEENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE MARYLAND STATE COLONIZATION SOCIETY.

In presenting their Thirteenth Annual Report, the Board of Managers have again to express their heartfelt gratitude to Divine Providence for the favour and protection which it has been pleased to extend to the colony of Maryland in Liberia. Since the last Annual Report, no untoward event has occurred in the operations of the Society, on either side of the Atlantic; but affairs, both at home and in Africa, have progressed with the quiet order natural to a well established organization.

FOREIGN RELATIONS.—On the 17th of November, 1844, the Brig *Chipola* sailed from Baltimore with sixty emigrants, twenty-three of whom were from Kentucky, and were taken at the instance of the American Colonization Society, and at its expense, to be landed at Bassa; the remainder went to the Colony at Cape Palmas. Among the emigrants for Cape Palmas, were several of much intelligence, who promised to be useful and important acquisitions to the Colony. Mr. Anthony Woods returned in the *Chipola*. He was a citizen of Cape Palmas, and had visited the United States, at the instance of the Board, to see the friends that he had left when he emigrated, as well as for the purpose of affording the testimony of an eye witness in regard to the

state of affairs at the Colony. Mr. Woods is an instance of the value of colonization to the individuals who avail themselves of its offers. He left this country, many years ago, and before the settlement of Maryland in Liberia. His outfit was a set of blacksmith's tools, and these, with industry and honesty, constituted the capital with which he commenced business at Monrovia. When Dr. Hall called at that place, on his way to Cape Palmas, and announced his purpose to found a Maryland colony, Mr. Woods, true to the predilections formed on this side of the Atlantic, joined the expedition, and became one of the fathers of the present flourishing settlement. He is now a man well to do in the world, and unites to the duties of his trade, to which he still adheres, those of Colonel or principal military officer, at the Cape. It is the policy of the Board to bring to the United States annually, at their expense, one or more of the colonists of character and standing, upon whose representations here full reliance can be placed. In this way Messrs. Gross, Hance, Jackson, Stewart, McGill, Sr. and Woods have visited the state—and the Chipola has brought in Dempsey Fletcher, who has for some years acted as apothecary in the Colony, and who will remain in the United States, until he completes the medical education commenced in Africa, under the colonial physician, Dr. S. F. McGill.

The Board are happy in being able to state that the relations of the colonists and natives are at this time very satisfactory. During the past year, one of the few difficulties that have taken place with them, occurred, growing out of a desire on the part of the tribe known as King Freeman's, and the nearest neighbors of the colony, to raise the price of provisions, and to establish a monopoly by excluding the colonists from trade with other tribes. This had been attempted before. Soon after Dr. Hall landed at the Cape, and when the whole force of the settlement did not exceed thirty men capable of bearing arms, King Freeman threatened to attack the colonial boat on its way to obtain provisions from the nearest tribe to windward at Rocktown. Dr. Hall sent for the King; told him that the Americans preferred death by fighting to starvation; called his attention to the fact that the only available piece of cannon was loaded to the muzzle with grape and pointed, at point-blank range, at the King's palaver house, and that it would be discharged again and again, while an American remained alive to load it, if but a single canoe left the beach in pursuit of the boat about to be despatched to Rocktown. He advised the King to go home, and think of the matter, and at the same time ordered the boat to proceed. This determined conduct not only prevented any hostile demonstration, but relieved Dr. Hall, so long as he remained Governor, from similar threats on the part of the King. The next occasion of difficulty, of sufficient consequence to be noted, occurred after the colonists, leaving, in part, the Cape which commanded the native town, began to push their farms to the interior. A settler on the remotest farm was killed, by the natives; and the colonists, collecting and arming, hastened to the spot to avenge his death. The imprudence of the officer in command, and the eagerness of the people under him, produced a volley from the colonists by which one or two of the natives were killed, who, it was believed, had no participation in the murder. With this volley the disturbance ended. The officer, however, was tried, found guilty of firing on the natives without sufficient justification, and

exiled from the Colony. The last occasion was the one occurring during the past year, already alluded to. It is not believed that under any circumstances it would have resulted disastrously to the Colony, and that had it been permitted to go farther than it did, the natives would either have receded when they found the colonists determined, or had they proceeded to hostilities, they would have been taught a severe lesson by well armed and determined men, now citizens of Maryland in Liberia,—men, who in ten years have learned to love the land they live in—who have the comforts of life about them—something in truth to fight for. All occasion for hostilities, however, was happily prevented by the presence on the coast of the United States squadron. Commodore Perry landed at Cape Palmas, convened the Kings, held a palaver, and settled all difficulties with the brevity of a man of energy, wielding a power equal to his own strong will.

All this is now mentioned in detail, because it proves the improbability of any serious difficulties involving bloodshed taking place between the colonists and the natives. The presence of the squadron on the coast, now that it has shown its willingness to prevent outrage on the part of the natives, would alone be sufficient for the purpose. But the colony is outgrowing the possibility of much injury from this quarter. The time has gone by when it was in the power of the natives either to starve out the colonists or to drive them into the sea. But it is not in their military strength alone that the colonists have found security against native hostilities. It has been the policy of the society—their prominent, almost paramount, policy—to cultivate kind feelings with the natives,—to do them service—to aid in the efforts making by the missionaries and others to raise them, in religion and civilization, to such a rank that they may amalgamate with the colonists—so that colonization may not only accomplish its great political ends, but may be a blessing to Africa in the good that it shall do its people. Perhaps this very purpose on the part of the society was at the bottom, as has been suggested by high authority in the religious world, of the difficulties, now happily ended, which marked, for some years, its relations with the Missionary Societies who devoted themselves to the Heathen exclusively. Their schools at Cape Palmas drew a distinction between the children of colonists and natives, calculated to make the latter look down upon the former, and the former in their turn to look perhaps with envy, certainly with ill-will, upon the former as a class favored to their exclusion. It was the refusal of the Board to recognize this distinction, so far as to exempt native and civilized adults, residing in the Colony at the missionary establishments, from the operation of the militia laws, which caused the difficulties above referred to; a matter not referred to now, for any other purpose, than to show, what must be of interest to every friend of humanity, the policy of the Society towards the natives in and around their Colony. As already said these difficulties are now happily at an end.

A matter about which some doubt has, heretofore, honestly been expressed,—the value of the colonies to the missionaries as affording necessary shelter and protection—was illustrated during the past year, by the events already referred to in connection with Commodore Perry's landing at Cape Palmas. The Rev. Mr. Payne and lady, under the impression that they were perfectly safe in doing so, had established themselves at Cavally about fifteen miles dis-

tant from the town of Harper, where they had been engaged for several months in teaching a native school, when suspicion was excited against them among the tribe in which they were located. It was thought they had not winked as they should have done at outrages perpetrated by the latter. Their lives were threatened, and it was with some difficulty that they were rescued from a most perilous situation by the sloop of war Decatur and brought back to the colony. They have since returned to Cavally, and the Board trust that the presence of the U. S. squadron and the willingness which it has manifested to protect American citizens may save Mr. and Mrs. Payne from disturbance hereafter.

It has been usual in the Annual Report to describe the condition of affairs at the Colony, and place in the Appendix, the documents, at length, from which the information was derived; but on this occasion the Board find the work done to their hands in an article in a recent number of *Africa's Luminary* bearing date Aug. 1844, by the Rev. Mr. Seys, whose high standing, well known ability and perfect means of forming an opinion, induce the Board to adopt as part of their report, and insert it at length. It has the advantage, too, of being free from the bias which sometimes affects those who write for the friends of an individual or the cause, and who are naturally enough inclined to consult, unconsciously perhaps, the wishes of the enquirer. It is as follows:

"My Dear Reader,—My long and unexpected detention at Cape Palmas gave me an excellent opportunity for observing matters and things as they really are in reference to the Colony, its actual condition, and its prospects. To be sure I may not see as other men do, and may imagine improvement and prosperity where they do not exist, or I may be prepossessed in favor of Colonization to that degree as to be blinded to its defects, or led to magnify its favorable points. Be this as it may, I venture now only to state matters of fact, such as none will venture to gainsay who have any regard for truth.

"I consider the Colony of Maryland in Liberia, known as the one receiving the exclusive patronage of the Maryland State Colonization Society of the United States, as decidedly one of the most prosperous of the American settlements on the western coast of Africa. It could not have been otherwise. The organization and continued energetic labors of the Board representing the Society would lead us to expect nothing less. Soon after the colony was founded by Dr. James Hall, now the Society's general agent in Baltimore, and the machinery of a colonial government set in motion, the selection of a colored man as Governor was made. This was just as it should be. It was called an experiment, but it was one, of the success of which no reasonable fears could be entertained. From the commencement the colony has been progressing, if not rapidly yet steadily and onwardly. The population is now about 700, and they receive an immigration every year. All necessary preparation is made for the reception of an expedition before its arrival. There is a public asylum or receptacle, consisting of a number of separate rooms and situated in a healthful part of the colony, into which the new-comers are generally acclimated. Meantime frame buildings are being erected on lots laid out for them of suitable size to afford them a good garden spot, and by the time the immigrant is through the fever and can begin to take care of himself, he has a home to go into—a dry, comfortable, little framed and shingled house where he can have all the necessities and comforts of life if he will only follow up his first advantages with economy and industry.

"It is a notorious fact that there is not a single family of all the colonists in Maryland in Liberia occupying a thatched house, all have buildings such as I

have described. Let it be understood that there is another point of sound and wise policy in this arrangement of incalculable advantage to the settler. His house is not *given* to him; by no means. He would not value it as much if it were. He is charged with all the expenses of its erection. When he is able, he is furnished work, work is found him by some means, and as he earns his wages, he receives a part to live on, and a reasonable proportion is stopped in the hand of the Society's agent to pay the debt due for the house. As I am not writing a treatise on Colonization, Reader, I cannot stop here to notice one tithe of the many points of superiority which this plan possesses over others which have been in vogue in other places. But that it works well, one must go to Palmas, visit the people as I did, go to their homes, eat and drink with them, inquire into their condition, find out their contentedness, without seeming to intend any such thing, and then he will be satisfied.

"I should conclude from observations made during nearly three months spent at Cape Palmas, that the people are industrious. They would doubtless be much more so if there was a vent for their provisions. Only occasionally however a man-of-war comes in, and then there is a call for fresh stock and vegetables. Except on such occasions, there is more than is needed for their own consumption. And I was informed by a worthy citizen as he pointed to the field, that he had rotting in the ground an abundance of the finest sweet potatoes. I visited often one family who have paid much attention to raising cotton, and who card and spin enough for all the stockings used by them, and knit them too. Many others might do the same, had they looms they might weave quantities of good, substantial, plain cotton goods.

"In reference to the morals of the people, I had frequently presented before me, an evidence very conclusive of its character. During my visit, I could see from my bed room window, the gatherings of the officers and people at the monthly sessions of their court. The hour appointed by the constitution is 6 o'clock, A. M. They would meet accordingly, and proceed to business. But by seven o'clock, or at farthest eight, every thing would be over and the court adjourned. I often thought, what, no litigation at all—no civil or criminal cases—month after month, no work for judge, lawyers, or jury to do? Surely this is no bad evidence that the people generally strive to 'follow peace with all men.'

"I made it a point to inquire for my own satisfaction, and was happy to find that the present administration is decidedly popular, and I hope nothing may occur to induce Gov. Russwurm to resign his office.

"They have a very good and efficient police at Cape Palmas. A circumstance occurred while I was there which proved this most conclusively to me. The native boy who accompanied me down from Monrovia as a personal attendant, while walking by a native town near Harper, was accosted by one of the people, a young man, and insulted. The other very meekly and mildly endeavored to avoid any difficulty by continuing his course. But the Greybo youth wanted a fight, so he took up a stone, flung it at the stranger, and gave him a severe cut over the eye. Two colonists were present, one the clerk of the court, and were witnesses of the whole affair. The circumstance being immediately made known to Esquire McFarland, a warrant was issued, and a vigilant constable soon ferreted out the fellow and brought him up. He was tried, convicted and condemned to pay a fine of a bullock. The natives hate to part with their cattle very much, but Cudjoe or Jumbo, or whatever his name was, had to be forthcoming with the fine. Of course the smallest bullock they could obtain was produced. It was sold for six dollars, three of which went for the expense of the magistrate's court, and the other three to the boy as a compensation for his broken head.

"In my next I will give you an account of a very pleasant excursion in the interior, which Gov. Russwurm, Rev. Mr. Herring and myself made in the month of May. J. S."

By the last advices from Africa it was announced by the Governor that the new tariff was about going into effect, and it is, probably, by this time in full operation. The revenue to be derived from it, in the present condition of the Colony, must necessarily be small; but it will be the commencement of the system by which the expenses of the Government will be eventually borne, and the funds of the Society on this side of the Atlantic, will be left to the shipment of emigrants and the support of the office here. The object is not to raise a revenue from Maryland in Liberia to be appropriated to any purpose of the State Society. This is prohibited by the charter to which the colonists and the Society are parties. But it is intended for the purposes of the Colony exclusively, and the Board feel satisfied that it will be paid cheerfully by the colonists.

Since the date of the last Report the light-house has been finished and is now in use; it was built and is supported without any demand from the Society for assistance—and the single fact, that at the end of nine years a colony of free colored people from the State of Maryland, whose whole number for two years did not amount to one hundred, and which has been increased by such materials as it has been in the Society's power to send, until it now numbers seven hundred inhabitants,—the single fact, it is repeated, that under such circumstances a light-house has been erected and maintained, speaks by itself volumes in behalf of the colonists who have done it.

POLITICAL CHARACTER OF THE COLONY.—The question is often asked, what are the relations of the colonists to this country? what the rights of the societies by which they have been founded? and during the past year, the attention of the Board has been called particularly to the subject by a circular addressed to them by the American Colonization Society, containing a correspondence between Governor Roberts, of Monrovia, and the commanding officer of Her Britannic Majesty's squadron on the Sierra Leone station. Commodore Jones claimed the right of free trade with the natives at a place for which the American Colonization Society held deeds from the native Kings. The Board declined expressing any opinion in reference to the difference in question, because they did not wish to take sides in a controversy, which they regretted to see going on. The present occasion is one, however, in which the Board think it is right to express the views which they have entertained in regard to the questions suggested above.

The origin of all government is a compact between the parties subjected to it, who agree to give up certain natural rights for the benefits to be derived from association under control. To establish a nation the ownership of the soil is necessary in perpetuity. This ownership may be gradually acquired by the increase of a single pair into a large community, or a community already in existence may acquire it by conquest or purchase from the aboriginal inhabitants. As government is a compact that may be varied in its terms according to the will of the parties,—these last may place the control in whatever hands they please; they may retain it within themselves, or allow a portion of it to be extraneous, either absolutely or temporarily. About these

principles there can be no difference of opinion. It follows from them, that it was perfectly competent for the twenty or thirty men and women who left Baltimore in November, 1833, to agree among themselves as to the form of government which they would adopt in the event of the purchase of the territory of Cape Palmas from the aboriginal inhabitants; and they might agree among themselves that, in consideration of the aid given them by the Maryland State Colonization Society and to be afforded thereafter, this Society should exercise certain stipulated powers during a prescribed period. It was quite as competent for them to make this agreement *inter se* and with the Society, which was done in the charter signed by the emigrants before sailing, as it was for them to agree that they would not claim the natural right to drink spirituous liquors, but give it up, which they did by the same instrument. The emigrants who joined the expedition at the old Colony signed the charter or constitution, and became bound by its terms; so that when the territory was acquired, the compact among the parties became forthwith the law of the new community; and all subsequent comers, whether they signed the constitution or not, became bound, in the act of becoming citizens, by its terms. The territory being thus acquired, the emigrants in possession and the laws agreed upon in force, the perpetuity of the possession was to depend upon the natural increase of the people.

From this view of the subject, it will be seen that the authority of the State Colonization Society is the result, not of any right, inherent in themselves, of sovereignty, but of an agreement which is incorporated into the fundamental law of the nation which has thus been established. This agreement is binding because there was a consideration for it, to wit, the aid given to the colonists in the first instance, and since annually continued to them: but it is an agreement which cannot, in the nature of things, be expected to continue longer than it shall be the interest of both parties to maintain it, and they may be influenced by those high moral considerations which should give it validity according to its terms. This view of the relations of the Society and the Colony obviates all the objections that have been urged in regard to the right of the State of Maryland, or a corporation created by it, to acquire property in Africa—objections that may or may not be valid; but which it is unnecessary to discuss. And it places in a clear light the independence of the Colony of all questions of peace or war affecting the United States. The Colony is not the *property* of a corporation created by Maryland, or of citizens of the State, and, therefore, cannot be seized and held in the event of a war, to which the United States might be a party, as property of a belligerent. The nationality of the Colony depends upon the occupancy of the soil by the organized community for which it and the eminent domain was purchased from the aboriginal inhabitants. The agency of the Maryland State Colonization Society in its affairs is not a matter to affect its character in the eyes of the rest of the world. It is well known that the United States, the nation from which its people emigrated, lay no claim to it; and the rest of the world can only know it as the germ of a nation struggling into existence under circumstances entitling it to the sympathies of all mankind.

From all this it follows, that the Maryland Colony, to which these views are confined, is not so connected with the United States or with the State of

Maryland, or with the citizens of Maryland or any of them, as to be the subject of hostile aggression on the part of any nation at war with the United States. In this conviction the Board of Managers passed the ordinance of 3d Feb'y, 1841, a copy of which will be found in the Appendix. It is not a declaration of independence for the Colony; but it is an act, declaratory of well understood principles. The immediate object in passing it, was to furnish to the Governor, in an authentic shape, the views entertained on the subject by the Board, in the event, then threatened, of a war between the United States and an European power.

In the prosecution of the plan of Colonization, it has become necessary to add to the original purchase from the natives, and land has been acquired both to windward and leeward and to the interior. The settlement at Cape Palmas, however, is the only one of any importance on the coast line of Maryland in Liberia. Here, there is a custom-house, and here, trade is carried on under the eye of the Governor and his agents. Trade is, very probably, carried on by trading vessels at other points for which the Society hold paper titles from the natives, that would give to Governor Russwurm the same ground for remonstrance against interference that Governor Roberts had. But the Board have always avoided the collisions to which pretensions, founded on paper titles, in the absence of all actual power to enforce them, are calculated to give rise. They are willing to bide their time. The day will come when every trading point on the coast will be occupied by civilized communities, as is now the case at Cape Palmas. Then, the result, now sought to be brought about by the aid of the government of the United States, will be gained quietly without strife or ill-blood. Paper titles are very good things. They prepare the way for the lawful and efficient actual possession; but they are not things on which to build up barriers between the natives and the traders. More mischief than good must come from urging them. African Colonization has, in the climate of Africa and in the adapted organization of the emigrant from this country, a protection that will in time enable a great civilized people to plant themselves there free from the aggressions of the white man. Patience, in this instance, is better than quarreling, and it may be doubted whether the general government would, looking to the feelings of the country in reference to all questions connected with slavery however remotely, interfere to uphold Governor Roberts' pretensions at the risk of a serious quarrel with Great Britain.

But while the views here taken are relied upon by the Board, they are most desirous of the establishment or acknowledgment of such relations between the colonies and the United States, as shall give to the former the support and protection of the latter. There are many good reasons why the colonies should be considered *under the tutelage* of the United States. There is not a state in the union, as well those in which slavery exists, as those in which it has been abolished, that ought not to feel an interest in the welfare of the race for whose benefit Colonization pursues its labors: and, in a mere pecuniary point of view, the establishment of colonies on the coast furnishes the means of ready access to the vast markets afforded by the interior of Africa—which, were the colonies under the protection of this country, might be made especially available in the promotion of its commerce and manufac-

tures. Whether Congress will ever take this view of the subject remains yet to be seen. Whether the conflicting opinions entertained there, in regard to the colored population, can be reconciled on the common ground of African Colonization, and the relations of the colonies and the United States can be put upon a mutually advantageous basis, must depend in a great measure upon developments in Africa; and when the trade of that country shall become an object to contend for, and when emigration shall be rapid and steady, there will be more probability, than there now is, that the true interest of the United States, its moral duty even, will be recognized and pursued. It gives the Board great pleasure to refer in this connection to the correspondence in regard to the colonies between Lord Aberdeen and Mr. Everett, which will be found in the Appendix. The views on both sides are liberal and just, and the Board are satisfied that while such a feeling prevails as the correspondence exhibits, there is nothing to be apprehended under any circumstances from the aggressions of the citizens of either nation upon the rights of the colonists.

HOME AFFAIRS.—The Board are able to state that during the past year a stronger interest seems to have been manifested by the free colored people in regard to Colonization, than heretofore. This is not shewn so much in the number of emigrants offering as is a spirit of enquiry among them. A society for obtaining information has been established in Baltimore County—and it has been proposed to form a company whose stock shall be held chiefly, if not exclusively by colored persons, to establish a trade between Baltimore and Liberia. A charter for this purpose was granted by the Legislature at its present session, and there is every reason to believe that the plan will be carried out. In this event, "the Packet" will have been gotten up by the colored people themselves, and the stock of the company being owned by them on both sides of the Atlantic, a confidence will be created here, with regard to the state of things there, that must be productive of the happiest results.

Besides these movements on the part of the free colored people, indicative of increasing interest—the dissemination of accurate knowledge by officers and men who have returned from the United States squadron has been productive of much good: and the Board are happy in being able to say, that as far as they have been informed, the intelligence communicated in this way has been uniformly favorable.

It is almost unnecessary for the Board to repeat what has been already so often reiterated in their annual report, that colonization is to be successful by the agency of the free colored people themselves. All that societies can do, is, to prepare a place for the emigration, that must take place voluntarily, if colonization is to be accomplished. The more attractive this place can be made by the healthiness of its location, by the facilities afforded there to industry, by the good laws prevailing there, by the opportunities of acquiring education there, and by a high tone of moral and religious feeling, the better will the end be accomplished—and the sooner will that voluntary emigration take place, which will one day flow from America to Africa as the current of a similar emigration now flows from Europe to the United States. To the establishment of such homes in Africa, colonization with her scanty means even, is fully competent.

During this session of the present Legislature enquiries were made by the committee of ways and means, to ascertain whether the state's appropriation of \$10,000 per annum in aid of the Society's objects could not be dispensed with, and the correspondence took place which will be found in the Appendix.—The committee reported ultimately against any interference with the appropriation, and the Board feel satisfied that there will be nothing on this score to be apprehended. The mention of the inquiry made by the committee in the public papers induces the Board to introduce the subject at this time into their annual report.

The Board are able to announce to the Society that they are wholly out of debt. Four years since the debts of the Society amounted to upwards of \$10,000, all of which has been paid off and the credit of the Society fully established. In noticing this fact the Board would do injustice, did they not award to Dr. Hall their home agent, and to J. B. Russwurm, Esq., the Governor of the Colony, the principal part of the credit due for the judicious economy both here and in the colony which has produced this result.

By the last advices from Africa the Board have heard of the arrival out of the Chipola which carried the fall expedition. The emigrants had a very rapid passage and were all landed in good health. From Governor Russwurm's letter every thing seems to be going on well and prosperously: so that at this time both in Africa and in this country the affairs of the Society are a subject of congratulation.

By order of the Board of Managers,

JNO. H. B. LATROBE,

Pres't.

We copy the following "Statistical Exhibit," from the Saturday Visiter, at the request of a most highly respectable Virginia planter, (and slaveholder until he manumitted and sent all to Liberia.)

The "Exhibit" is followed in the Visiter by a well written and powerful appeal to the citizens of Maryland, by "A Marylander," which we omit, for cause; but certainly no one can object to the statistical facts without comment.

A STATISTICAL EXHIBIT

Of the effect of Slavery upon Population in the United States, and in Maryland and Virginia especially.

Compiled for the Baltimore Saturday Visiter, BY A CITIZEN OF MARYLAND.

NUMBER 1.

The entire population of the United States in 1790, was.	3.929.827
Of which there were slaves,	697.897
And free colored people,	59.466
White population of the U. S. in 1790,	3.172.464
The entire population of the United States in 1840, was	17.069.453
Of which there were slaves,	2.487.358
And free colored people,	416,293
White population of the U. S. in 1840,	14.165.802

By which it appears the increase of the whole population was	333 p. ct.
The increase of the whites was	350 "
The increase of the slaves was	250 "
The increase of the free negroes was	600 "

EXHIBIT No. 2.

By the census of 1790, it appears that the free States, embraced within the limits of the original 13 States, and including Vermont, to wit: Massachusetts, (then including Maine,) New Hampshire, Rhode Island, Connecticut, Vermont, New York, New Jersey and Pennsylvania, contained a white population of	1,900,976
And that the slave States, included in the original 13 States, to wit: Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, contained in 1790, a white population of	1,178,342
By the census of 1840, the above free States appear to have contained a white population of	6,619,702
And the above slave States, including the District of Columbia, a population of	2,299,927
From which it results that the white population in those free States increased in these 50 years,	250 per ct.
And in these slave States it appears the white population increased,	95 "

The foregoing table shews the relative increase within the first fifty years after the adoption of the Federal Constitution, of the *white* population in the free and slave States of the original confederation.

The following will shew the respective and relative increase of the *whole* population in those recited States.

EXHIBIT No. 3.

The whole population of the original States, was, viz:

In Massachusetts and Maine, in 1790, it was	475,257
New Hampshire, " "	141,899
Rhode Island, " "	69,110
Connecticut, " "	238,141
Vermont, " "	68,416
New York, " "	340,120
New Jersey, " "	184,139
Pennsylvania, " "	434,373
	<hr/>
	1,971,455
	<hr/>
Delaware, " "	59,096
Maryland and Dis. of Columbia, " "	319,728
Virginia, " "	748,308
North Carolina, " "	393,711
South Carolina, " "	249,073
Georgia, " "	82,548
	<hr/>
	1,852,494
	<hr/>

In Massachusetts and Maine, in 1840, it was	1,239,492
New Hampshire, " "	284,574
Rhode Island, " "	108,830
Connecticut, " "	309,978
Vermont, " "	291,918

New York,	in 1840, it was	.	.	.	2,428,921
New Jersey,	"	"	"	"	373,306
Pennsylvania,	"	"	"	"	1,724,033
					<hr/> 6,761,082

Delaware,	"	"	.	.	.	78,085
Maryland & Dis. of Columbia,	"	"	.	.	.	470,019
Virginia,	"	"	.	.	.	1,239,797
North Carolina,	"	"	.	.	.	753,419
South Carolina,	"	"	.	.	.	594,398
Georgia,	"	"	.	.	.	691,392
						<hr/>
						3,827,110

Entire population in the above <i>free</i> States, in 1840,	.	.	6,761,082
In 1790 it was	.	.	1,971,458

Increase upon the <i>whole</i> population of the <i>free</i> States, 241 p. ct.	4,789,624
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Entire population in the above <i>slave</i> States, in 1840,	.	.	3,827,110
In 1790,	.	.	1,852,494

Increase upon the <i>whole</i> population of <i>slave</i> States, in 1840, 108 per cent,	.	.	1,974,616
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EXHIBIT No. 4.

On comparing the relative increase of the population of Virginia, Maryland, Pennsylvania and New York, the two first being within the limits of the principal farming district of the original *slave* States, and the two last within the limits of the principal farming district of the *free* States, the following result appears:

The entire population of Virginia in 1790 was	.	.	748,308
In 1840 it was	.	.	1,239,797

Increase in 50 years,	.	.	65 per ct.	491,489
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The population of Maryland in 1790 was	.	.	319,728
In 1840, including the District of Columbia,	.	.	470,019

Increase in 50 years, less than	.	.	50 per cent.	150,291
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The population of Pennsylvania in 1790, was	.	.	434,378
In 1840 it was	.	.	1,968,458

Increase in 50 years,	.	.	350 per cent.	1,534,080
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The population of New York in 1790 was,	.	.	340,120
In 1840 it was,	.	.	2,428,921

Increase in 50 years,	.	.	600 per cent.	2,088,801
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EXHIBIT No. 5.

By the foregoing tables, it appears that within the last 50 years,
the population of Virginia increased, . . . 65 per cent.
That Maryland increased, . . . 50 "

That Pennsylvania increased, 350 per cent.
 And that New York increased, 600 "

In estimating the increase of Maryland, however, it should be borne in mind that the cities of Baltimore and Washington are included in this tabular statement of the present population.

The increase of Baltimore within 50 years was	89,010
And the increase of Washington and District of Columbia was about,	40,000
	<hr/> 129,000
Deducting from the increase of Maryland,	150,291

And the actual increase in the counties of Maryland will then only be, 21,291
 Upon 319,723, its original population, about 1 per cent. in fifty years.

EXHIBIT No. 6.

The following table exhibits the relative population of the several *Counties of Maryland*, there referred to in the years 1790 and 1840.

In 1790 the population of Caroline County was	9,506
" " " Charles "	20,643
" " " Kent "	12,836
" " " P. George's "	21,344
" " " Montgomery "	18,003
" " " Queen Ann's "	15,463
" " " St. Mary's "	15,544
" " " Talbot "	13,084
	<hr/> 126,423

In 1840 the population of Caroline County was	7,806
" " " Charles "	16,023
" " " Kent "	10,842
" " " P. George's "	19,539
" " " Montgomery "	15,456
" " " Queen Ann's "	12,633
" " " St. Mary's "	13,224
" " " Talbot "	12,090
	<hr/> 107,613

Population of these Counties in 1790, was	126,423
Their population in 1840, was	107,613

Decrease in 50 years,	18,810
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EFFECTS OF NORTHERN ABOLITIONISM AT HOME.

The following paragraph will shew our coloured friends how much better their brethren fare in New York where all are *free*, and where *political* and *social* equality is claimed for them by their *indiscreet* friends!

GET OUT OF THE WAY OLD DAN TUCKER.—The New York Express says that at the Public Stock Exchange, a resolution was passed forbidding members from doing business for J. G. Hamilton, coloured, under penalty of expulsion. All the reason for this appears to be, that said Hamilton is a coloured man; and so, forsooth, his money is not to be received in the same "till" with theirs. Oh, "the land of the free and the home of the brave."

ANNUAL SUBSCRIPTIONS FOR 1845.

Tiffany, Ward & Co.	\$15	Fielder Israel,	\$5	Rev. R. Deluol,	\$5
Wm. & Geo. Morris,	10	Benjamin Buck & Son,	5	John C. Backus,	5
Edward S. Frey,	10	John V. L. McMahon,	5	Robert J. Brent,	5
J. H. McCulloh,	10	E. Pratt & Bro.	5	J. McHenry Boyd,	5
Jones, Burneston & Co.	10	John M. Orem,	5	John Ridgely, of H.	5
Wm. McDonald,	10	Candfield & Bro.	5	L. Donsee,	5
Samuel Jones, Jr.	10	Charles Fischer & Co.	5	Thos. S. Alexander,	5
John R. Kelso,	5	Robert P. Brown,	5	Charles F. Mayer,	5
Rob't Lemmon,	5	John White,	5	J. Mason Campbell,	5
Thos Wilson & Co.	5	Cariss & Shultz,	5	W. R. Wittingham,	5
Baughman & Co.	5	Wm. Baker,	5	Norris & Beatty,	5
Robert M. Smith,	5	J. P. Kennedy,	5	Richard H. Thomas,	5
John Landstreet,	5	Richard Lemon,	5	John Purviance,	5
Basil B. Hopkins,	5	P. Chatard,	5	George W. Corner,	5
Samuel Hoffman,	5	H. Le Roy Edgar,	5	C. S. McKim,	2
R. Mickle,	5	J. Hanson Thomas,	5	Cash,	3
James Carroll,	5	Nicholas Tracey,	5	Joseph Simmes,	2
John L. Carey,	5	Thomas Swan,	5	Wm. Numsen,	1
John Sullivan,	5	Wm. H. McKim,	5	D. Chase,	1
Charles Towson,	5	G. Broadbent,	5	Geo. Bartlett,	1
John Bigham,	5	F. W. Brune, Jr.	5	Geo. Vickers,	1
John Glenn,	5	O. C. Tiffany,	5	F. Konig,	1
Galloway Cheston,	5	John Q. Hewlitt,	5	Jacob Trust,	1
Hugh Jenkins,	5	George W. Andrews,	5	Geo. M. Rogers,	1
Thomas M. Locke,	5				

SUBSCRIPTIONS FOR THE COLONIZATION JOURNAL.

David B. Smull,	\$4	Thos. Symington,	\$1	J. W. Scott,	\$1
C. D. Hinks,	1	Jos. M. Rogers,	1	S. Rankin,	1
John C. Rau,	1	James Brundige,	1	I. Kroesen,	1
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John Brown,	1	I. Mankin,	1	Mr. Robinson,	1
Whitely, Gwyn & Co.	3	D. Sprigg,	1	J. S. Eastman,	1
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Hiss & Austin,	2	Louis Gouley,	1	George H. Keerl,	1
Wm. Woodcock,	1	Wm. Coles,	1	J. Barton,	1
John Harman,	1	E. Coleman,	1	Ignatius Pike,	1
Chas. W. Ridgely,	1	Thos. Kelso,	1	Wm. G. Krebs,	1
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J. W. W. Welling,	1	John E. Reese,	1	Thos. Kelso Guiteau,	1
Thomas Whitridge,	1	D. W.	2	S. B. Guiteau,	1
Louis Gray,	1	A. Golder,	2	Cash,	13
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Dr. Thos. E. Bond, Jr.	1	G. A. V. Spreckelson,	1	P. A. Favier,	1
Robert Brown,	1	Wm. Reese,	1		

TERMS.

This Journal is published Monthly and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, MAY, 1845.

Vol. 2.—No. 23.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

MEMOIR OF BENJAMIN BANNEKER, READ BEFORE THE HISTORICAL SOCIETY OF MARYLAND, BY JNO. H. B. LATROBE.

A FEW words may be necessary to explain why a memoir of a free man of colour, formerly a resident of Maryland, is deemed of sufficient interest to be presented to the Historical Society.

There are no questions relating to our country of more interest than those connected with her coloured population; an interest which has been increasing, year after year, until it has acquired its present absorbing character. Time and space prohibit an inquiry into the causes of this. It is sufficient to state the fact. The presence of this population in the States where slavery exists modifies their institutions in important particulars, and affects in a greater or less degree the character of the dominant race. For this reason alone, the memoir of a coloured man, who has distinguished himself in an abstruse science, by birth a Marylander, claims consideration from those who have associated to collect and preserve facts and records relating to the men and deeds of the past. The Historical Society of Pennsylvania has, no doubt, carefully gathered all that could be obtained to illustrate the life and scientific character of Rittenhouse. In presenting to the Historical Society of Maryland a memoir of Banneker, the little that is known of one who followed, under every disadvantage, in the footsteps of the philosopher of our sister State, is collected and preserved.

There is another reason why this memoir is appropriate. Maryland is the only State in the Union that has clearly indicated her policy in regard to her coloured population. She looks to their gradual and voluntary removal as the only means of solving the difficult problem which their presence involves. To aid in this removal, she appropriated, in 1831, the large sum of \$200,000; not in the expectation that this sum would transport them all from this country to Africa; but that, by means of it, a community of freemen capable of self-support and self-government might be established there, that would be so attractive ultimately to the coloured people here, as to produce an emigration, at the proper cost of the emigrants them-

selves, based on the same motives, and as great in amount as the emigration from Europe to America. This policy and its results must enter largely into the history of Maryland. Its success must mainly depend upon the ability and skill of the emigrants to found such a nation as will accomplish the end in view: and this in its turn depends on the oft mooted question as to the comparative intellect of the two races, the white and the coloured. To decide this, facts are important; and not one more conclusive exists than the abilities and character of Benjamin Banneker.

Whether, therefore, as a matter of mere curiosity only, or as a fact from which important inferences for present action are to be drawn, a memoir of the individual in question should possess interest for our association.

Benjamin Banneker was born in Baltimore County, near the village of Ellicotts Mills, in the year 1732. His father was a native African, and his mother the child of natives of Africa; so that to no admixture of the blood of the white man was he indebted for his peculiar and extraordinary abilities. His father was a slave when he married; but his wife, who was a free woman and possessed of great energy and industry, very soon afterwards purchased his freedom. Banneker's mother was named Morton before her marriage, and belonged to a family remarkable for its intelligence. When upwards of 70, she was still very active; and it is remembered of her, that at this advanced age she made nothing of catching her chickens when wanted by running them down. A nephew of her's, Greenbury Morton, was a person of some note, notwithstanding his complexion. Prior to 1809, free people of colour, possessed of a certain property qualification, voted in Maryland. In this year a law was passed restricting the right of voting to free white males. Morton was ignorant of the law till he offered to vote at the polls in Baltimore County; and it is said that when his vote was refused, he addressed the crowd in a strain of true and passionate eloquence, which kept the audience, that the election had assembled for him, in breathless attention while he spoke.

The joint labour of the elder Banneker and his wife enabled them to purchase a small farm, which continued after their death in the possession of their son. The farm was a tract of one hundred acres, the half of a larger tract called "Stout," and was conveyed by Richard Gist to Robert Bannaky, as the name was then spelt, and Benjamin Bannaky his son, (who was then but five years old) on the 10th March, 1737, for the consideration of 7,000 lbs. of tobacco. At the date of Banneker's birth, his parents, although within ten miles of Baltimore, lived almost in a wilderness. In 1727, five years before, the site of Baltimore was the farm of John Flemming, on which, in that year, the legislature authorized a town to be laid-out. The view of this town, in 1754, with which we are all familiar, does not exhibit more than twenty houses, straggling over the eminences on the right bank of Jones' Falls. In 1740, Baltimore had been surrounded with a board fence to protect it against the Indians. All this is proper to be remembered, in order that the difficulties against which Banneker had to struggle may be fairly understood. In 1732, Elkridge landing was of more consequence than Baltimore.

When Benjamin was old enough he was employed to assist his parents

in their labour. This was at an early age, when his destiny seemed nothing better than that of a child of poor and ignorant free negroes, occupying a few acres of land in a remote and thinly peopled neighbourhood,—a destiny which certainly, at this day, is not of very brilliant promise, and which, at the time in question, must have been gloomy enough. In the intervals of toil, and when he was approaching, or had attained, manhood, he was sent to an obscure and distant country school, which he attended until he had acquired a knowledge of reading and writing, and had advanced in arithmetic as far as “Double Position.” In all matters beyond these rudiments of learning he was his own instructor. On leaving school he was obliged to labour for years, almost uninterruptedly, for his support. But his memory being retentive, he lost nothing of the little education he had acquired. On the contrary, although utterly destitute of books, he amplified and improved his stock of arithmetical knowledge by the operation of his mind alone. He was an acute observer of every thing that he saw, or which took place around him in the natural world, and he sought with avidity information from all sources of what was going forward in society; so that he became gradually possessed of a fund of general knowledge, which it was difficult to find among those even who were far more favoured by opportunity and circumstances than he was. At first his information was a subject of remark and wonder among his illiterate neighbours only; but by degrees the reputation of it spread through a wider circle; and Benjamin Banneker, still a young man, came to be thought of as one, who could not only perform all the operations of mental arithmetic with extraordinary facility, but exercise a sound and discriminating judgment upon men and things. It was at this time, when he was about thirty years of age, that he contrived and made a clock, which proved an excellent time-piece. He had seen a watch, but not a clock, such an article not yet having found its way into the quiet and secluded valley in which he lived. The watch was therefore his model. It took him a good while to accomplish this feat; his great difficulty, as he often used to say, being to make the hour, minute and second hands correspond in their motions. But the clock was finished at last, and raised still higher the credit of Banneker in his neighbourhood as an ingenious man, as well as a good arithmetician.

The making of the clock was an important matter, for it was probably owing to the fame of it, that the Ellicott family, who had just commenced a settlement where Ellicotts Mills now stands, were induced to seek him out. Well educated, and having great aptness for the useful mechanics, they were the men of all others, able to understand and appreciate the character and abilities of Banneker, and they continued during his life his firm and zealous friends.

As already stated, the basis of Banneker's arithmetical knowledge was obtained from the school book into which he had advanced as far as Double Position: but in 1787, Mr. George Ellicott lent him Mayer's Tables, Fergusson's Astronomy and Leadbeater's Lunar Tables. Along with these books were some astronomical instruments. Mr. Ellicott was accidentally prevented from giving Banneker any information as to the use of either books or instruments at the time he lent them: but before he again met

him, and the interval was a brief one, Banneker was independent of any instruction, and was already absorbed in the contemplation of the new world which was thus opened to his view. From this time, the study of astronomy became the great object of his life, and for a season he almost disappeared from the sight of his neighbours. He was unmarried, and was the sole occupant of a cabin on the lot of ground already mentioned. His parents had died at a date which is not remembered; before the period, however, to which we now particularly refer. He was still obliged to labor for his bread; but by contracting his wants he made little serve him, and he thus obtained leisure to devote to his books. His favourite time for study was night, when he could look out upon the planets whose story he was reading, and whose laws he was gradually but surely mastering. During the hours of darkness Banneker was at his labours, and shutting himself up in his house, when not obliged to toil out of doors with his hands, he slept during the day. In this way he lost the reputation for industry which he had acquired in early life; and those who saw but little of him in his field, and who found him sleeping when they visited his house, set him down as a lazy fellow, who would come to no good, and whose old age would disappoint the promise of his youth. There was a season, when this estimate of him by the ignorant among his neighbours, led to attempts to impose on him, and at times gave him serious inconvenience. But as people came to understand him, his character was restored most honourably. A memorandum in his hand-writing, dated December 18th, 1790, states "—— ——— informed me that —— stole my horse and great coat, and that the said —— intended to murder me when opportunity presented. —— ——— gave me a caution to let no one come into my house after dark." The names of the parties were originally written in full; but they were afterwards carefully cancelled, as though Banneker had reflected, that it was wrong to leave an unauthenticated assertion on record against an individual, which might prejudice him, if incorrect, by the mere fact that it had been made.

Very soon after the possession of the books already mentioned had drawn Banneker's attention to astronomy, he determined to compile an almanac, that being the most familiar use that occurred to him of the information he had acquired. Of the labour of the work, few of those can form an estimate who would at this day commence such a task, with all the assistance afforded by accurate tables and well digested rules. Banneker had no such aid: and it is narrated as a well known fact, that he commenced and had advanced far in the preparation of the logarithms necessary for his purpose, when he was furnished with a set of tables by Mr. George Ellicott. About this time he began the record of his calculations, which is still in existence, and is left with the Society for examination. A memorandum contained in it thus corrects an error in Fergusson's Astronomy. "It appears to me that the wisest of men may at times be in error: for instance, Dr. Fergusson informs us that when the sun is within 12° of either node at the time of full, that the moon will be eclipsed: but I find, according to his method of projecting a lunar eclipse, there will be none by the above elements, and yet the sun is within $11^{\circ} 46' 11''$ of the moon's ascending node. But the moon being in her apogee prevents the appearance of this eclipse."

Another memorandum makes the following corrections. "Errors that ought to be corrected in my Astronomical Tables are these; 2 vol. Leadbeater, p. 204, when $\frac{1}{2}$ anomaly is $4^{\circ} 30'$, the equation $3^{\circ} 38' 41''$ ought to have been $3^{\circ} 28' 41''$. In δ equation, page 155, the logarithm of his distance from \odot ought to have been 6 in the second place from the index, instead of 7, that is from the time that his anomaly is $3^{\circ} 21'$ until it is $4^{\circ} 0'$." Both Fergusson and Leadbeater would probably have looked incredulous, had they been informed, that their laboured works had been reviewed and corrected by a free negro in the then almost unheard of valley of the Patapsco. The first Almanac which Banneker prepared, fit for publication, was for the year 1792. By this time his acquirements had become generally known, and among others who took an interest in him was James McHenry, Esq. Mr. McHenry wrote a letter to Goddard and Angell, then the Almanac publishers in Baltimore, which was probably the means of procuring the publication of the first Almanac. It contains a short account of Banneker, and is inserted as the most appropriate preface that could have been furnished for the work. Mr. McHenry's letter does equal honour to his heart and understanding. A copy of the Almanac is presented herewith to the Society, in the name of Mrs. Ellicott, the widow of George Ellicott, Banneker's steadfast friend.

In their editorial notice, Messrs. Goddard and Angell say, "they feel gratified in the opportunity of presenting to the public, through their press, what must be considered as an extraordinary effort of genius—a complete and accurate Ephemeris for the year 1792, calculated by a sable descendant of Africa," &c. And they further say, that "they flatter themselves that a philanthropic public, in this enlightened era, will be induced to give their patronage and support to this work, not only on account of its intrinsic merits, (it having met the approbation of several of the most distinguished astronomers of America, particularly the celebrated Mr. Rittenhouse,) but from similar motives to those which induced the editors to give this calculation the preference, the ardent desire of drawing modest merit from obscurity and controverting the long established illiberal prejudice against the blacks."

The motive alluded to by Goddard and Angell in the extract just quoted, of doing justice to the intellect of the coloured race, was a prominent object with Banneker himself; and the only occasions when he overstepped a modesty which was his peculiar characteristic, were when he could, by so doing, "controvert the long established illiberal prejudice against the blacks." We find him, therefore, sending a copy of his first Almanac to Mr. Jefferson, then Secretary of State under General Washington, saying in the letter that accompanied it, "although you may have the opportunity of perusing it after its publication, yet I chose to send it to you in manuscript previous thereto, that you might not only have an earlier inspection, but that you might also view it in my own hand-writing."

To the letter from which the above is an extract, and which will be found at length in the Appendix to this memoir, Mr. Jefferson made the following reply:

PHILADELPHIA, *Aug. 30, 1791.*

SIR,—I thank you sincerely for your letter of the 19th instant, and for the Almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colours of men, and that the appearance of a want of them is owing only to the degraded condition of their existence both in Africa and America. I can add with truth that no one wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be, as fast as the imbecility of their present existence, and other circumstances which cannot be neglected, will admit. I have taken the liberty of sending your Almanac to Monsieur de Condorcet, Secretary of the Academy of Sciences at Paris, and member of the Philanthropic Society; because I considered it a document to which your whole colour had a right for their justification against the doubts which have been entertained of them.

I am, with great esteem, sir, your most obedient servant,

THO. JEFFERSON.

MR. BENJAMIN BANNEKER, *near Ellicotts' lower Mills, Baltimore County.*

When he published his first Almanac, Banneker was fifty-nine years old, and had high respect paid to him by all the scientific men of the country, as one whose colour did not prevent his belonging to the same class, so far as intellect went, with themselves. After the adoption of the constitution in 1789, commissioners were appointed to run the lines of the District of Columbia, the ten miles square now occupied by the seat of government, and then called the "Federal territory." The commissioners invited Banneker to be present at the runnings, and treated him with much consideration. On his return, he used to say of them, that "they were a very civil set of gentlemen, who had overlooked his complexion on account of his attainments, and had so far honoured him as to invite him to be seated at their table; an honour," he added, "which he had thought fit to decline, and requested that a side table might be provided for him."

Banneker continued to calculate and publish his Almanacs until 1802, and the folio already referred to and now before the Society, contains the calculations clearly copied, and the figures used by him in his work. The hand-writing, it will be seen, is very good and remarkably distinct, having a practised look, although evidently that of an old man, who makes his letters and figures slowly and carefully. His letter to Mr. Jefferson, in the Appendix, gives a very good idea of his style of composition and his ability as a writer. The title of the Almanac is here transcribed at length, as a matter of curious interest at this later day. If it claims little of the art and elegance and wit of the Almanacs of Punch or of Hood, it is nevertheless, considering its history, a far more surprising production.

"Benjamin Banneker's Pennsylvania, Delaware, Virginia and Maryland Almanac and Ephemeris for the year of our Lord 1792, being Bissextile or leap year, and the sixteenth year of American Independence, which commenced July 4, 1776. Containing the motions of the sun and moon, the true places and aspects of the planets, the rising and setting of the sun, and

the rising, setting and southing, place and age, of the moon, &c. The Lunations, Conjunctions, Eclipses, Judgment of the Weather, Festivals, and remarkable days." Thus much is Banneker's: then follow Goddard and Angell; "also several useful tables and valuable receipts—various selections from the common place-book of the Kentucky Philosopher, an American sage; with interesting and entertaining essays in prose and verse—the whole comprising a greater, more pleasing and useful variety than any book of the *kind* and *price* in North America."

Besides his aptitude for mechanics, and his ability as a mathematician, Banneker was an acute observer, whose active mind was constantly receiving impulses from what was taking place around him. Many instances of this are to be found in the record of his calculations, which he seems to have used occasionally as a common-place book. For instance, under date of the 27th August, 1797, he writes: "Standing at my door I heard the discharge of a gun, and in four or five seconds of time, after the discharge, the small shot came rattling about me, one or two of which struck the house; which plainly demonstrates that the velocity of sound is greater than that of a cannon bullet." It must have been a philosophic mind, which observing the fact as here stated, drew from it the correct conclusion, and then recorded it in appropriate terms as a simple and beautiful illustration of the law of nature, with which, in all probability, he first became acquainted through its means.

Again on the 23d December, 1790, he writes: "About 3 o'clock, A. M. I heard the sound and felt the shock like unto heavy thunder. I went out but could not observe any cloud above the horizon. I therefore conclude it must be a great earthquake in some part of the globe." A similar conclusion from the same facts was drawn by a greater man than Banneker near eighteen hundred years before,* and recorded to be commented on in after ages.

Nor was Banneker's observation confined to matters of a philosophical character. There is evidence in the memoranda of his record book that natural history was equally interesting to him. The following, independent of its connection with the subject of our memoir, possesses general interest as an authentic statement by an eye-witness of a curious fact in entomology. In April, 1800, he writes: "The first great locust year that I can remember was 1749. I was then about seventeen years of age, when thousands of them came and were creeping up the trees and bushes. I then imagined they came to eat and destroy the fruit of the earth, and would occasion a famine in the land. I therefore began to kill and destroy them, but soon saw that my labour was in vain, and therefore gave over my pretension. Again in the year 1766, which is seventeen years after their first appearance, they made a second, and appeared to me to be full as numerous as the first. I then, being about thirty-four years of age, had more sense than to endeavour to destroy them, knowing they were not so pernicious to the fruit of the earth as I imagined they would be. Again in the year 1783, which was seventeen years since their second appearance to me, they made their third; and they may be expected again in the year 1800,

* Pliny.

which is seventeen years since their third appearance to me. So that if I may venture to express it, their periodical return is seventeen years: but they, like the comets, make but a short stay with us. The female has a sting in her tail as sharp and hard as a thorn, with which she perforates the branches of the trees, and in the holes lays eggs. The branch soon dies and falls. Then the egg, by some occult cause immerses a great depth into the earth, and there continues for the space of seventeen years as aforesaid."

"I like to forget to inform, that if their lives are short they are merry. They begin to sing or make a noise from first they come out of the earth till they die. The hindermost part rots off, and it does not appear to be any pain to them, for they still continue on singing till they die."

Again, there is the following record of a fact in natural history: "In the month of January, 1797, on a pleasant day for the season, I observed my honey bees to be out of their hives, and they seemed very busy, all but one hive. Upon examination I found all the bees had evacuated this hive, and left not a drop of honey behind them. On the 9th February ensuing, I killed the neighbouring hives of bees, on a special occasion, and found a great quantity of honey, considering the season—which I imagine the stronger had violently taken from the weaker, and the weaker had pursued them to their home, resolved to be benefitted by their labour or die in the contest."

The last extract we shall make from the record book is one which indicates a relish for the beautiful in nature, as well by his undertaking to record a description of what he saw, as by the language which he uses. The extract is from the last pages of the book, when he was in his seventy-first year. His writing is still distinct, but the letters have lost their firmness, and shew that his hand trembled as it held the pen.

"1803, Feb. 2d. In the morning part of the day, there arose a very dark cloud, followed by snow and hail, a flash of lightning and loud thunder crack; and then the storm abated until afternoon, when another cloud arose at the same point, viz: the north-west, with a beautiful shower of snow. But what beautified the snow was the brightness of the sun, which was near setting at the time. I looked-for the rainbow, or rather snowbow, but I think the snow was of too dense a nature to exhibit the representation of the bow in the cloud."

"N. B. The above was followed by very cold weather for a few days."

Soon after he obtained the books already mentioned as having been lent him by Mr. George Ellicott, and became engrossed in his new studies, he found that it was necessary to have more time at his disposal than he had previously enjoyed, and also to be released from some cares that had occasionally annoyed him. The land on which he lived was divided into several small tenements, the rent of which contributed to Banneker's support. The collection of this rent was a source of constant trouble and vexation. His tenants quarrelled with him; they refused to pay him: if he insisted on payment, they annoyed him in a dozen different ways, until at last, saying that "it was better to die of hunger than of anger," he determined to sell his land for an annuity. He therefore made a careful calculation of

the chances of his life upon such data as he could obtain, and the Ellicott family bought the land upon the terms proposed by him. In the same volume that contains his Almanacs in manuscript is an account current, by which it would seem that the annuity was £12, Maryland currency. This arrangement gave him the time he wanted, and the annuity, with the proceeds of his Almanac, mainly supported him until he died. It is stated, that the only imperfect calculation which Banneker ever made, was the calculation for this annuity. He lived eight years longer than the time prescribed. Other persons in later days have done the same, where the insurance office has undertaken the calculation, so that Banneker's case is not a remarkable one in this respect. *Notwithstanding the sale of the land he still resided on it and, as it would seem from a memorandum in his record book, he continued to labour on it a portion of his time. On the 24th April, 1802, he speaks of being in the field, holing for corn—and among the last entries made by him are charges for pasturage.

In 1804, Banneker died, in the 72d year of his age, and his remains are deposited, without a stone to mark the spot, near the dwelling which he occupied during his life-time. His land, of course, went at once into the possession of the Messrs. Ellicotts, and his personal property was disposed of by him to his friends before he died. There is no evidence that he made a will, or that there was administration on his estate, to be found in the records of the Orphan's Court, which have been examined with a view of adding to the few materials still existing for his biography. There are several persons now living who recollect Banneker well, and from these Mr. Benjamin H. Ellicott, of Baltimore, has collected the memoranda from which, with the materials furnished by his record book, this sketch has been prepared. The following is an extract from Mr. Ellicott's letter in regard to Banneker.

"During the whole of his long life he lived respectably and much esteemed by all who became acquainted with him, but more especially by those who could fully appreciate his genius and the extent of his acquirements. Although his mode of life was regular and extremely retired, living alone, having never married,—cooking his own victuals and washing his own clothes, and scarcely ever being absent from home, yet there was nothing misanthropic in his character, for a gentleman who knew him, thus speaks of him. 'I recollect him well. He was a brave looking pleasant man, with something very noble in his appearance. His mind was evidently much engrossed in his calculations; but he was glad always to receive the visits which we often paid to him.' Another of Mr. Ellicott's correspondents writes as follows: 'When I was boy, I became very much inter-

* The deed from Banneker to the Ellicotts, Jonathan, Elias, George and John, is dated on the 10th March, 1799, and purports to convey 72 acres of a tract of land called "Stout" for the sum of £180 Maryland currency—which seems inconsistent with the idea of the annuity mentioned in the text. But the positive information of living witnesses, and the entries in the record book, kept by Banneker, seem to establish the fact that the annuity was paid, prior to the date of the deed, the execution of which was perhaps postponed or neglected for many years after the agreement was made. A deed for 28 acres of the tract, the balance of the 100 acres, had been previously executed to Greenbury Morton, a cousin of Banneker's on the mother's side.

ested in him, (Banneker) as his manners were those of a perfect gentleman; kind, generous, hospitable, humane, dignified and pleasing, abounding in information on all the various subjects and incidents of the day; very modest and unassuming, and delighting in society at his own house. I have seen him frequently. His head was covered with a thick suit of white hair, which gave him a very venerable and dignified appearance. His dress was uniformly of superfine drab broad cloth, made in the old style of a plain coat, with straight collar and long waistcoat, and a broad brimmed hat. His colour was not jet black, but decidedly negro. In size and personal appearance, the statue of Franklin at the Library in Philadelphia, as seen from the street, is a perfect likeness of him. Whenever I have seen it, it has always reminded me of Banneker. Go to his house when you would, either by day or night, there was constantly standing in the middle of the floor a large table covered with books and papers. As he was an eminent mathematician, he was constantly in correspondence with other mathematicians in this country, with whom there was an interchange of questions of difficult solution.' ”

In the foregoing brief notice all is collected that can now be obtained in regard to Benjamin Banneker.

The extent of his knowledge is not so remarkable, as that he acquired what he did under the circumstances we have described. It might be said by those disposed to sneer at his simple history, if there be any such, that after all he was but an almanac-maker, a very humble personage in the ranks of astronomical science. But that the almanac-maker of Pennsylvania, Delaware, Maryland and Virginia, from 1791 to 1802, should have been a free black man, is, to use the language of Mr. Jefferson, a fact to which his whole colour has a right for their justification against the doubts that have been entertained of them.

LETTER REFERRED TO IN THE FOREGOING MEMOIR.

MARYLAND, BALTIMORE COUNTY, }
Near Ellicotts' Lower Mills, August 19th, 1791. }

THOMAS JEFFERSON, *Secretary of State.*

Sir:—I am fully sensible of the greatness of that freedom, which I take with you on the present occasion, a liberty which seemed to me scarcely allowable, when I reflected on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession which is so prevalent in the world against those of my complexion.

I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings who have long laboured under the abuse and censure of the world, that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature than many others, that you are measureably friendly and well disposed towards us, and that you are ready and willing to lend your aid and assistance to our relief, from those many distressed and numerous calamities, to which we are reduced.

Now, sir, if this is founded in truth, I apprehend you will readily embrace every opportunity to eradicate that train of absurd and false ideas and

opinions, which so generally prevails with respect to us, and that your sentiments are concurrent with mine, which are that one universal father hath given being to us all, and that he hath not only made us all of one flesh, but that he hath also without partiality afforded us all the same sensations, and endued us all with the same faculties, and that however variable we may be in society or religion, however diversified in situation or colour, we are all of the same family, and stand in the same relation to him.

Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensable duty of those who maintain for themselves the rights of human nature, and who profess the obligations of christianity, to extend their power and influence to the relief of every part of the human race, from whatever burthen or oppression they may unjustly labour under, and this I apprehend a full conviction of the truth and obligation of these principles should lead all to.

Sir, I have long been convinced, that if your love for yourselves and for those inestimable laws, which preserve to you the rights of human nature, was founded on sincerity, you could not but be solicitous that every individual of whatever rank or distinction, might with you equally enjoy the blessings thereof, neither could you rest satisfied, short of the most active diffusion of your exertions, in order, to their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

Sir, I freely and cheerfully acknowledge that I am of the African race, and in that colour which is natural to them of the deepest dye, and it is under a sense of the most profound gratitude to the supreme ruler of the Universe, that I now confess to you, that I am not under that state of tyrannical thralldom, and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings, which proceed from that free and unequalled liberty, with which you are favored, and which, I hope you will willingly allow, you have received from the immediate hand of that being, from whom proceedeth every good and perfect gift.

Sir, suffer me to recall to your mind that time in which the arms and tyranny of the British crown were exerted with every powerful effort in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that time in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that it is the peculiar blessing of heaven.

This, sir, was a time in which you clearly saw into the injustice of a state of slavery, and in which you had just apprehension of the horrors of its condition, it was now, sir, that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages. "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

Here, sir, was a time in which your tender feelings for yourselves had engaged you thus to declare, you were then impressed with proper ideas of the great valuation of liberty, and the free possession of those blessings to which you were entitled by nature; but, sir, how pitiable is it to reflect that although you were so fully convinced of the benevolence of the Father of

mankind, and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren, under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others with respect to yourselves.

Sir, I suppose that your knowledge of the situation of my brethren, is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job proposed to his friends, "put your souls in their souls stead," thus shall your hearts be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself nor others, in what manner to proceed herein.

And now, sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope that your candour and generosity, will plead with you in my behalf, when I make known to you, that it was not originally my design; but that having taken up my pen, in order to direct to you as a present, a copy of an almanac, which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

This calculation, sir, is the production of my arduous study in this my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not to recount to you the many difficulties and disadvantages which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefor, being taken up at the Federal Territory, by the request of Mr. Andrew Ellicott, yet finding myself under several engagements to printers of this State, to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy, a copy of which I have taken the liberty to direct to you, and which I humbly request you will favorably receive, and although you may have the opportunity of perusing it after its publication, yet I chose to send it to you in manuscript previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand-writing.

And now, sir, I shall conclude and subscribe myself, with the most profound respect, your most obedient humble servant, B. BANNEKER.

THOMAS JEFFERSON, *Secretary of State. Philadelphia.*

N. B. Any communication to me, may be had by a direction to Mr. Elias Ellicott, merchant, in Baltimore Town.

B. B.

COLORED CONVENTION.—A convention of colored men has been in session at intervals, for the last two weeks, in New York, to consult as to the best means to obtain a change in the constitution of that State in favour of granting them the right of the elective franchise, with property qualification, in the contemplated State Convention. Their proceedings have been marked with extraordinary prudence, and much ability and judgment have been evinced by many of the members in the discussion of the question presented.

“CHESAPEAKE AND LIBERIA TRADING COMPANY.”

In our last we gave a brief outline of the origin of this association, and an expose of its proposed plan of operation. We now propose to inquire what will be the effects of this organization, provided the scheme is successfully prosecuted, which we cannot doubt.

In the first place, the fact of the obtaining of a charter, granting to the people of colour unrestricted privileges of foreign commerce, through the agency of the Colonization Society, and the granting to that company by the society an amount of patronage which it has again and again denied to white merchants of this city, most clearly and effectually refutes the oft-repeated charge that the Colonization Society is unfriendly to the improvement of the condition of the coloured people in this country. This main objection, therefore, to the Colonization Society must be annihilated. Another accusation against the Society will also be conclusively refuted, viz: that the true condition and character of the colony is withheld from the knowledge of the people of colour in this country, and the most flattering views only presented. When the packet commences her trips, manned, and we trust officered by coloured men from this country and Liberia, the whole business of communicating with the colony will be in the hands of the coloured people themselves. In fact through them only will the society receive any information. The questions of the existence, the prosperity and the independence of the colonies will then no longer exist. All facts will be known, and known by and through them, and this is precisely what we want. Let the colony stand or fall by its own merits. We do not mean to say that there will be a rush to the colonies; but those who do go will be of the right stamp, will go with their eyes open and on their own responsibility, and from such emigrants we have no fear of dissatisfaction.

The effects of this organization upon the colonies will be extremely beneficial. It will enable their merchants to calculate with certainty upon supplies from this country, thereby increasing their business and insuring them their goods at reduced prices. It will strengthen the bonds between the colonists and this country, and render them more satisfied with their new home. It will also greatly increase the American commerce with the colonies; many articles will of course be ordered by the Packet which have heretofore been obtained from Europe.

But the most important results of the organization of this company, will be its effects upon the character of the coloured people in this country. In a business or pecuniary point of view, the benefit will not be trivial. Although the beginning is small and inconsiderable, the mere owning of one barque as a freighting vessel, yet if the movement is properly seconded by the Liberians, (of which there cannot be a doubt,) and the vast American trade of those colonies is thrown into this channel, and the affairs are prudently and judiciously managed, we see no obstacle to the entire absorption of trade of those colonies for articles of American produce by this company, which would require at least two trading vessels of 300 tons each, to be kept constantly running, insuring a most liberal profit to the stockholders.

But the pecuniary benefit of this undertaking to the coloured people in this country, is entirely secondary to its great *moral* influence. It opens an entire new field for their energies and enterprise. It transfers the sphere of their operations from the secluded alley to the broad Atlantic; substitutes a cargo of merchandise for the gingerbread bears and boiled eggs of the huckster's shop; it transforms the combed and frizzled lacquey to the hardy mariner, the leader of a gang of scullions to the commander of a MERCHANT SHIP, and the great "ensign of the order," the heretofore highest aspiration of the coloured man, the striped pole with a crash towel appended, becomes changed for the lofty mast, with the stripes and cross of LIBERIA floating at its peak.

MEMOIR OF BANNEKER.

We earnestly invite the attention of our coloured friends to the memoir of Banneker, which occupies so large a part of the present number of our paper; and we would also tender them any number of the Journal at cost that they may require to distribute among their friends. We cannot doubt that measures will be taken to spread a very large number of so important a document among the coloured people. Independent of the interest which the narrative will excite, an example like that of Banneker is of the utmost importance to his fellow-men of all classes.

That such a man existed, we never before knew, and it is quite remarkable that so little should be said at this day in the immediate vicinity of the residence of so gifted a man, who has been dead less than half a century—even his remains lie without a stone to designate their location. As a white man has thus recorded his name on the printed page, could the coloured people of this neighbourhood do less than to give him a tomb-stone and an epitaph?

To the Reverend Clergy of the State of Maryland:

It is now many years since it was deemed especially appropriate to the observance of our national festival that a collection should be taken up in the churches, in aid of colonization, on the fourth of July—or on the Lord's day immediately before or following this anniversary: and in a little while after the suggestion was first made, "the fourth of July collections," as they were termed, became a source of revenue to the Colonization Society, on which it always confidently relied. It may be said without presumption, that no more important results have ever been realized by the same amount of contributions from the churches to any other cause. Always straightened in its means, colonization has, at times, been saved from disastrous suspension of its operations by the collections here mentioned;—and hereafter, when a great Republic shall be its illustration on the Coast of Africa, the early pages of the national history will record the debt of gratitude, due to those who in this manner contributed to its establishment.

For some reason which the Board of Managers cannot understand, the fourth of July collections for the Maryland State Colonization Society have,

for the last few years, been far from general, and for the fourth of July, 1844, the only collections made, were by St. Paul's Church, Baltimore, the Rev. Mr. Slicer, of the M. E. Church, and Rev. Mr. Peterkin, of Frederick.

This state of things ought not, surely, to occur again; and the object of the present circular, is most earnestly, and with sincere respect, to solicit the Rev. Clergy throughout the State, to take up collections on the occasion of the approaching national anniversary. The subject has lost none of its interest, though the cause has now outlived the charge of being purely visionary and meets no longer with the opposition that at one time threatened to stifle it. It is true that a colony has been established, and that it is slowly advancing in a quiet career of undoubted prosperity. It is true that the State of Maryland makes an annual appropriation of \$10,000 in aid of colonization—and to this extent, therefore, the Society is more independent than it was when the colony was yet to be founded and when the contributions of individuals constituted the entire resources. But the wants of the settlement at Cape Palmas requiring aid from this country are yet many and most important. The donation of the State is far from being adequate to the transportation of emigrants, the care of them after their arrival until they are acclimated, the expenses of their government here and in Africa, their education, and the improvement of the colony. It is only by the most strict economy that the Board have been able to accomplish what they have done, and the diminution of means consequent upon the suspension of the fourth of July collections, is calculated to cripple their efforts in most important particulars. For instance, it is the most earnest wish of the Board to supply the colonists with good schools, and to put a liberal education within their reach. This it is wholly out of their power to do without the aid of individual contributions. A school has heretofore been kept up by a Society of Ladies in Baltimore. This the Board fear will have to be suspended, or maintained by the Society—and to maintain it, they must be furnished with means by the friends of colonization. This is mentioned, because it happens to present a pressing emergency at this time: but as may readily be imagined, the wants of the colony, now numbering upwards of 700 emigrants, must for many years exceed the means placed by the State at the disposal of the managers of the fund. To increase these means to a sufficient extent the Board rely much upon the revival of the fourth of July collections, and trusting to find in every clergyman within the State, a friend to the cause, they make the present appeal.

To shew the situation and prospects of the colony at this time, they mail herewith a copy of their last Annual Report, in which will be found, it is hoped, sufficient to satisfy those to whom this circular is addressed, that the Board of Managers do not ask for aid to prop a falling cause, or supply a wasteful extravagance. With earnest entreaty they commit the subject to the Reverend Clergy of Maryland.

By order of the Board of Managers.

Communications and remittances may be made to Dr. JAMES HALL, General Agent, Colonization Rooms, Baltimore.

MISSIONARY INTELLIGENCE.

(From the Spirit of Missions, of April.)

After a long interval we have had the satisfaction of receiving letters from the Missionary Stations in Western Africa, of as late date as the middle of January; giving us most gratifying intelligence of the continued health and increasing usefulness of our missionaries.

From these letters we learn that all connected with the Mission, including those who sailed from New-York in May last, have been in the enjoyment of good health, with the exception only of the Rev. Dr. Savage, who had been slightly indisposed with fever. He speaks, however, of being convalescent, and writes most cheerfully of his plans and labours.

Dr. Savage, who was united in marriage to Miss Rutherford, of the same Mission, on the 18th December, has taken charge of the Station at Fish Town. Mr. and Mrs. Payne, with Mrs. Patch, are at Cavalla; and Mr. and Mrs. Hening were about taking up their residence at Taboo, the post formerly occupied by the lamented Mr. Minor.

By the same vessel we learn that Dr. and Mrs. Perkins, and Mr. and Mrs. Appleby, who sailed from Boston on the 10th December, had reached Monrovia on the 11th January, from whence they were to proceed to the Station at Cape Palmas.

The reports from the several Stations give evidence of the growing influence of the missionaries, the increase of their congregations, the greater attention to the observance of the Lord's day, and above all, of the grace of the Most High poured out upon the hearts of the youth in the Missionary Schools.

(From the Missionary Herald, of May.)

The Gaboon River—The Cession to France—The Future.—The friends of missions will be sorry to hear that the cession of King Glass to the King of the French, heretofore mentioned in the Herald, has probably been confirmed by the government at home. It is possible that Great Britain may be induced to offer an effectual remonstrance; this result however, cannot be anticipated with any great degree of confidence. The memorial which the people of King Glass sent to the English government in March, 1844, has been printed, and the affair has been discussed in Parliament; and there are some individuals in England who feel a strong interest in securing adequate protection for the people who reside on the Gaboon. But such are the relations of England and France to each other, and such, especially, are the relations of both to the broad question of territorial acquisition in different parts of the world, that there is much reason to fear an unfavorable issue.

Mr. Wilson states that there were three vessels of war in the Gaboon, a few days prior to the date of this letter. One was from France, another from England, and the third was the United States brig of war Truxton. "From the officers of our squadron," says Mr. Wilson, "we have received many civilities."

TERMS.

This Journal is published Monthly and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

Printed by John D. Toy, corner of St. Paul and Market streets, Baltimore.

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

New Series.

BALTIMORE, JUNE, 1845.

Vol. 2.—No. 24.

“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST FROM LIBERIA.

By the barque Madonna, which arrived at New York on the 3d of June, we have tidings from the Colonies up to the 24th of April. The Liberia papers, to near that date, contain articles of uncommon interest, and we avail ourselves of their contents to make out the greater part of our present number. From Gov. Russwurm's letter, bearing date March 11th, we learn that excepting the “War Palaver,” every thing is going on prosperously as usual. Below we append a certified list of the officers of the colony chosen by the people, and also the usual appointments by the governor. It will also be perceived, by the register's report, that the births in the colony continue to be in advance of the deaths—a sufficient comment upon the unhealthiness of the climate.

We learn that a very large company of missionaries of the English Church, 28 in number, bound to Understone interior to Badagry, stopped at Cape Palmas some time since. Among them is the Rev. Mr. Crowder, who was formerly a re-captive, but since educated in England and regularly ordained. “He is a very unassuming man, and has the greatest confidence reposed in him, certainly in a commercial point of view, as his name must appear on every set of bills drawn for missionary expenses.” A good comment this, upon the jealousy with which our missionary boards view coloured men.

We learn with regret that our old and esteemed friend, Mr. B. V. R. James, has left the A. B. C. F. Mission at Gaboon, and returned to this country. We sincerely hope he will not abandon Africa where he can be so eminently useful. He is much wanted there, if for nothing else, as a standard for comparison with other missionaries, and an example to the colonists.

Our extracts from the Liberia papers will contain sundry notices of the Grebo war, but the following sketch of it, in a letter received from the Rev. John Payne, who is located in its midst, gives us the facts of the case up to the 11th of April.

“It will be interesting to you to learn, if you have not already done so, that the natives around us have been in a state of warfare the last two months—the Grahway and River Cavalla people having combined against

this place. It originated in a quarrel about land on the Cavalla river, and has so far resulted in a loss to Grahway and Baphro's town of some seventy-five men! to the allies, and the smallest of the Half Cavalla towns, of about twenty-five men. The war has been characterized by more courage and a greater loss of life, than I ever expected to witness amongst the Greboes. It was designed, I think, to root out this people, against whom, you know, Grahway and the River Cavalla towns have ever cherished the most bitter hatred. So far Half Cavalla has shown itself more than a match for all of them together. On the 31st of March it sustained a simultaneous attack on both sides, by the whole strength of Grahway on the one hand, and of the river towns on the other; but after four hours fighting with the Grahwayans, and two and a half or three with the River people, they were all driven off, with the loss of some of the principal men at the river, and, in the afternoon of the same day, of Baphro's town. After this, the river people begged. Although the affair is not yet settled between this people and Grahway, there is reason to think both parties wish it was; and I sincerely hope that the interposition of Gov. Russwurm, which I have invoked in the case, may be effectual in terminating a state of things which, though not involving us in actual danger, you may judge is by no means pleasant.

Mrs. Payne, who continues well, joins in kind regards to you.

I remain, sir, yours respectfully,

DR. JAMES HALL.

J. PAYNE.

OFFICERS OF MARYLAND IN LIBERIA, FOR THE YEAR 1845.

Appointed by the Maryland State Colonization Society.

JOHN B. RUSSWURM, Esq., Governor.

SAMUEL F. MCGILL, M. D., Colonial Physician.

ELECTED BY THE PEOPLE.

Vice Agent—A. L. Jones.

Counsellors—John D. Moore, N. Jackson, Jr.

Sheriff—J. E. Moulton.

Register—P. F. Sansay.

Treasurer—W. A. Prout.

Selectmen—W. H. Neal, N. Tubman.

Committee on new Emigrants—P. Briscoe, John Jackson.

APPOINTED BY THE GOVERNOR.

Colonial Secretary—W. A. Prout.

Colonial Storekeeper and Collector of Revenue—D. C. McFarland.

Assistant Storekeeper, Mount Tubman—H. Hannon.

Justices of the Peace—A. Wood, W. A. Prout, Stephen Smith, Alexander Hance, Charles Harmon, Henry Hannon.

Teachers of Youth, Ladies' School—P. Gross. *Free School, No. 1*—J. E. Moulton.

Measurers of Lumber—H. Hannon, P. F. Sansay, Hanson Moulton, Jos. Thomson.

Measurers of Buildings and Carpenters' Work—P. F. Sansay, John D. Moore.

Inspectors of Shingles—Thomas Dent, G. Hardy, Alfred Dent.

Manager of Public Farm—Joseph Oddley.

Constables—P. Briscoe, Chas. McIntosh, Stephen Tubman, H. Moulton.

Surveyors of Public Roads—Holmes' Road District—C. Harmon. Duncan, Hardy and Hance Roads—Levi Norris. Maryland Avenue and Tubman Town—W. Tubman. Harper Village to Hance Road and Maryland Avenue—N. Jackson.

REGISTER'S REPORT, FOR 1844.

Births, 29.—Deaths, 25.

EXTRACTS FROM LIBERIA PAPERS.

[From the Luminary of the 26th of February.]

REPORT UPON THE DEATH OF THE REV. SQUIRE CHASE.

All who remember that holy man and Christian minister, to whom the following preamble and resolutions have reference, will also recollect that he was suddenly removed from the scene of his earthly labors in 1843, while attending one of the Northern Conferences. In '44 at the session of the Liberia Conference of which he was a member, when the question in the discipline was asked, "Who have died this year," strange as it may seem, not an individual present thought to mention his death. His memory had been treated with merited respect, in an obituary notice written by brother Ninde, the knowledge of which fact, and his having died away from us in the United States, contributed no doubt to our omission. Our recent conference in '45 felt called upon to refer to this providential bereavement in which we were so deeply afflicted, and had suffered so great a loss: though their notice of it is not probably what it would have been, had they be-thought themselves upon the subject in time.

Whereas, in the year 1843, this Conference was most unexpectedly and suddenly deprived by death, of our late lamented Superintendent, the Rev. SQUIRE CHASE, while in the United States for the purpose of visiting his family; and whereas, at the session of our Conference, in 1844, in the hurry of conference business, we committed the oversight of neglecting to notice his death in the usual and proper manner; for which our high esteem for his services among us, leads us, both to regret and apologize:—Therefore,

1st. *Resolved*, That we cheerfully bear our unanimous testimony to our approval of the course he pursued while with us as our superintendent—to our entire confidence in his judgment and opinions—his deep piety and devotedness, as a Christian, a Minister, and Missionary of the cross of Christ.

2d. Therefore, *Resolved*,—That we do deeply regret our neglect of a timely, public, and suitable notice of him, and here unite in an expression of our sorrow, that that branch of the church, of which he was a Minister, has been providentially deprived of one, so competent to elucidate and defend its doctrines, administer its discipline, and have the pastoral charge of its members.

3d. *Resolved*, That we here express our feelings of condolence with his bereaved widow and orphan children, in the great loss which they have sustained; and most fervently pray, that the consoling promises in God's holy word, made to the widow and the orphan, may, in their experience, be abundantly fulfilled unto them.

4th. *Resolved*, That as the best tribute which we as a conference can pay to his memory, we will unite in an endeavor to copy his Christian example, emulate his ministerial usefulness and virtues, and listen to his parting advice.

F. BURNS, Com.

Edina, January 10th, 1845.

FROM CAPE PALMAS.

By the arrival of the schooner *Primus* from Cape Palmas, we learn that there has been some considerable disturbance between the Graway and Cavally people. These natives are located betwixt the lower extremity of the territory owned by the Maryland Colony, and the Cavally river, somewhat contiguous to each other. The cause of the difficulty appears to have been the opening of a road, either by or under the sanction of the Colonial authorities, leading back to some of the tribes more remotely settled from the sea shore, so as to afford them increased facilities for bringing their camwood, ivory, and other produce to the colonial market, and thereby save what is called the *bush people*, from the exorbitant exactions to which they would otherwise be liable from the tribes living on the beach, through which they must necessarily pass. Against the Cavally people availing themselves of the benefit of this road, the Graway tribe entered their protest. The former persisted in the exercise of what they deemed their right; and as the latter would not recede from the ground they had thus arbitrarily taken, an open rupture was the consequence. We are informed that they met to "talk the palaver," but instead of coming to an amicable adjustment of their differences, they rose upon one another, and on both sides killed fourteen men—eleven of those from the Cavally, and three from the Graway tribe. Governor Russwurm has interposed an advisory influence, and with good effect too, at least for the present. That this cessation of hostilities will continue long we are not assured, as we understand the Cavally people say, they have lost too many men to let the matter sleep so, without, at a more convenient season, another attempt to avenge their wrongs.

The Rev. John Payne, living at Half Cavally, has come up to Mount Vaughan for the time being. We are glad to hear that all the missionaries are doing well. The California which left here a few days since, with a recruit of missionaries for that mission, had not yet arrived. Things in the Colony prosper as usual.

MOVEMENT AMONG THE PEOPLE OF COLOR.

From papers recently received from the United States, we understand that a number of the people of color in the city of Baltimore have formed themselves into a society; the express object of which is, to obtain information, by correspondence with persons in Africa, and others having a knowledge of the place, about the Maryland Colony at Cape Palmas. We hail this association with feelings of decided favor, and would bespeak for them, as far as our influence extends, all the information, that in their correspondence, they may require of us. But this is not necessary: for our friends are not, and we believe have not been backward to give information upon subjects of general interest when they have been applied to for it. And more than this, such an association, having such strong claims to the knowledge and veracity of our friends, in reference to the subjects of inquiry, will find a ready audience without our recommendation to give them acceptance. We hope our friends in the states will show themselves liberal in their search for truth, upon statements with the correctness of which, they have the right to be acquainted, if they take the pains to inquire,—without any special reference to their intending or not intending subsequently, to make Africa their home.

NAVAL INTELLIGENCE.

We learn from the brig *Truxton*, direct from Port Praya, that up to the time of leaving, the frigate *Macedonia* had not been relieved—though relief was daily expected. Not a man on the sick-list. Commodore Perry was in excellent health.

Of the sloop *Preble*, we have not the same cheering intelligence. In going upon duty up the Bissaou river,—situated on the African Coast nearly opposite the Cape de Verd Islands—to look out for American property exposed there to some hazard, such was the detention of the vessel in the discharge of her duties, that nearly all on board took the fever, which up the rivers of that part of the coast, is unusually virulent. The fever continued to seize and prostrate its victims, after their return to the Islands: so that we learn by the *Truxton*, that two of the officers are dead and about twenty of the men.

It is reported that an English man-of-war, which was up the river at the same time, lost *all* her men.

We learn from Dr. Holmes, of the *Truxton*, that all on board of her, are well.

[From the Luminary of the 12th of March.]

Mr. Editor, Sir,—As I am aware that the civilized world are anxious to know more about Africa than it is possible for any man to know only being acquainted with the sea coast, and as more correct knowledge is attained to, only by a better acquaintance with the interior of this country, I have thought it may be somewhat interesting to the readers of the *Luminary* to see an account of a short trip which I had the pleasure to make into the country in company with His Excellency Governor Russwurm.

About the middle of the month of December, 1844, the Governor of Cape Palmas, invited me to accompany him to Dena, a very notable native town, situated on the Cavally river about thirty miles from its entrance into the ocean. I accepted the invitation readily, having long wished to see more of the customs of the people, and the situation of the country; and being informed that Dena is a point from which communications may be forwarded to several tribes, and at which access may be had to hundreds and thousands of the heathen. The Governor pitched upon a time when we should go. Preparation was made by preparing provision and procuring native hands to carry it and bedding and other things which was necessary for the trip. The Governor kindly offered me a jack to ride, as that was the means by which he intended to go himself. But I did not accept the offer, because I had provided a better conveyance—the way into the country being so very rough and disagreeable, and being only paths made by heathens, and not roads, therefore too disagreeable for an animal to travel, though it be a jack, or a civilized man. Knowing this I invented a vehicle, for which I know no better name than a Missionary Carriage.

This carriage is made with one wheel, about three feet in diameter, on which there is placed two pieces of wood horizontally about two feet apart, and about eight feet long. These pieces are supported by pieces of iron fastened to an axle passing through the hub of the wheel. These pieces of iron are like a stirrup inverted, fastened to the horizontal pieces of wood about the middle, making the weight to rest directly over the wheel. There is fastened to the horizontal pieces of wood, two wooden springs on which there is a seat placed for a man to sit on, on which he may sit with as much comfort, as if he was in a stage. This carriage is conducted by means of

two men, both of which and the wheel go in the path. With this carriage, a man may travel thirty miles in a day, all the weight being on the wheel, and the men having but little to do, but to hold the carriage erect, and to walk along, they travel about as fast as they would walk. Native men may be hired for 25 cents per day, this surely is the best way a man can travel in heathen Africa.

But to return to the commencement of our trip. As the Governor's business and mine in the country was somewhat different, his being I believe to open an access to the native tribes, which had never been done by the people before, and my business being to ascertain the condition of the people connected with Missionary enterprises; the Governor started a day sooner than myself, intending to go as far as Barrakka and wait for me, as he had business to do there. This is a very large town about fourteen miles distant from Cape Palmas, where we have a mission station. The people of Barrakka have been at variance with the colonists for several years, but Governor Russwurm has effected a reconciliation which I believe is quite satisfactory to both parties. He has built a mission-house for us there, and we have a missionary among those several hundred heathen. This brother teaches a school at which we support 10 boys at the expense of the mission.

I left home the next day after the Governor, intending to visit our other stations, three in number, not precisely in the same route, and spend the night with one of the brethren, and meet the Governor the day following at Barrakka, according to arrangements. Our schools I found in good condition, and spent the night very agreeably with brother F. Lewis, at one of our stations known by the name of Gilliboh. I left Gilliboh about half past 10 o'clock, and at 12 I was at Barrakka. This being Saturday, we concluded to stay at Barrakka until Monday. We of course spent the Sabbath with hundreds of heathen, the first Sabbath I ever spent among so many, knowing so little of God and religion.

I proposed preaching to our teacher, who said he would try and get all things ready. But he could not get the people to come together until late in the afternoon. But at last we had a house full; and perhaps a more dense mass of ignorance and superstition, a man never addressed from the sacred scriptures. By means of an interpreter only could I speak to them, and give them to understand that I was going to get upon my knees and ask God to do good for them, and requested them all to get on their knees. Many of them bowed humbly, while others laid down flat on the floor, and others I was informed stood nearly on their heads.

After prayer I told them I was going to speak God's word to them. I attempted to explain some of the sacred word of God to them, to which they gave great attention and in which they seemed to take much interest.

After I was through, I inquired if they believed what I had been saying? They answered in the affirmative. I asked if they liked it? their answer was "yes,"—and I must confess my opinion, that faithful missionary efforts in Africa will succeed in converting to Christianity thousands of these poor heathen, was very strengthened and increased.

AMOS HERRING.

Monrovia, Feb. 29th, 1845.

Mr. Editor,—In the columns of your paper, the first issued since you entered into the editorial arena, there are several communications respecting the spot of land on which we have the happiness to live, which originated from a desire on the part of him, to whose care the first emigration to this

country was committed, to obtain a more eligible and healthier location for them than the place at which they then sojourned.

These communications are well calculated to create in the breast of every Liberian, no ordinary degree of interest. They represent the individual for whom they were made, in a light not very unlike the merchantman in the gospel, seeking good pearls—for he was in search of a suitable asylum for the distressed of *Columbia's happy land*, some of whose hearts began to expand and desire that equality for which they were destined, but for which they sighed in vain in that land, whose avowed sentiments are, that all men are created equal—that they are endowed by their Creator with certain unalienable rights—that among them are life, *liberty* and the pursuit of happiness.

Sixty of them had already migrated to this country in search of a spot where to place the soles of their feet. In the choice of a place for their final location, it was manifestly the desire of their Agent, Mr. Bacon, to have an eye to healthiness, and as this is seldom found in low regions on this continent, on account of the miasmatic swamps that are generally in such places, an eligible one was preferable. This then was the place; and notwithstanding it may not be considered the healthiest of the colonial settlements, yet it was the best in view of their circumstances. It was adapted to their diminished condition. Healthiness and eligibility were not the only things to be considered and desired, for it should be remembered that the number of the first emigrants to this place was small, only sixty, two-thirds of whom no doubt were women and children. Had they been located in any other place they would have been among a more formidable, savage and blood-thirsty people, and in their contest with them might have been entirely overcome; but by being located here, they come among a people the most unlikely of any natives on the continent of Africa to subdue and massacre them. This may be regarded by some men as a mere trifle, when they inquire Why was not the settlement made on the part of the coast abounding more with commercial products? Had they been located on such a part of the coast, they would certainly have been among a people of not so timid a disposition, and far more serious would have been their contests with them. Their being conducted to this place cannot be considered a trifle, for it was not accidental, but by the direction which an all-wise God vouchsafed. It was a great advantage to the first emigrants to Liberia to have been situated here; nor is this the only advantage that accrued to them; commerce and agriculture, the supports of a nation, were in their favor as they are now. If commerce were the desired calling, all were permitted to engage in a kind that was not so flush as to excite covetousness, absorb their affections, and make them forget their God, nor too small to supply them with their daily bread. Even so it is now; all may engage in commercial enterprises from the greatest to the lowest. If agriculture, the soil justified their undertaking, as the success of certain individuals in the sugar-making and coffee raising business, have demonstrated.

With this, our final earthly home, we feel contented, and envy not the European, being confident that the plan was not concocted by the unassisted minds of men, but that in the commencement and prosecution of it, the Most High was with them, and designs still to be with us on these distant shores.

Respectfully,

Monrovia, Feb. 20th, 1845.

JAS. S. PAYNE.

ANOTHER WRECK.

The schooner Manchester from Baltimore, but fitted out the last time in Boston, for a voyage to the coast of Africa, was wrecked a few days since

near Cape Mount. In Boston many suspicions were awakened as to the kind of traffic into which the owners of the Manchester proposed engagement after her arrival on the coast. So faithful and positive were the port authorities, that the Custom House brought to her side a revenue cutter, ordered every thing out of her hole, tearing up some of her inside work, but found nothing that had not passed under the usual Custom House inspection. Shortly after the arrival of the vessel in the Rio Nunez, the captain, Mr. M. S. Gordon, of Portland, Me., died. The second mate quickly followed the master to the solemn tribunal of another world, and the vessel was left for the time being in the charge of Mr. Thomas Turner, the mate, from whom we have these particulars. Subsequently a Mr. John Faber, for many years factor at the Rio Nunez, was placed over the cargo, and the vessel started for the leeward; but in getting away from the river, she lost one anchor and broke one fluke of the other. In this almost anchorless condition she came to Cape Mount, and in endeavoring to round to there, it being night, an unperceived current, against every effort that was made, after discovering that the vessel was drifting, swept her into the breakers, which together with a heavy ground swell, threw her on the beach. The natives in the neighborhood of the wreck, not willing to treat such a "*God send*" with indifference, quickly assembled in great numbers upon the beach, many of whom soon made for, and covered the deck of the vessel. They were several times driven off by the hands still remaining on board, but they returned in such increased numbers, as to render further resistance impracticable, nay dangerous—as they readily found their way to the spirits on board, with which they without restraint regaled themselves, and under the intoxication every where apparent, became so infuriated, as to make a longer stay among them extremely perilous. They are said, on their first approach to the vessel, to have possessed *benevolent* intentions, as individuals in the employ of Mr. Canot, for the protection and security of the cargo; through which means, some of the goods was committed to them to be taken on shore. But very soon as large packages as they could stand under, were found to be going in every direction. The knowledge of this fact, their intoxicated state, great numbers, and distinctly understood purpose to rob the vessel, induced those yet remaining on her deck, to seek safety in the best manner possible. They accordingly made the best of their way to the shore; but on gaining the beach they were treated with very little ceremony, being robbed of nearly every thing they had with them, thus showing that the vessel and cargo, without the few saturated clothes of the poor shipwrecked mariners, were not sufficient to satisfy the voracious cupidity of unenlightened human nature.

Much suspicion has rested upon the Manchester here, as well as in the Boston Custom House, as to her intended destination. We pretend to know nothing about it personally, any further, than that the report associates with her history on the coast, some circumstances which go to confirm the suspicions entertained of her, that on her homeward-bound voyage, she would carry a cargo of contraband live-stock, alias, *slaves*. There are those near us, to whose official guardianship American commerce on this coast is committed. We have every reliance upon their vigilance and fidelity in such matters. If guilt is any where to be attached, the person and place, will no doubt be known.

SOMETHING NEW.

Not long ago a deer was killed at Cape Palmas of an unusual color and very singularly marked, being white from the top of the fore shoulders back-

ward, including the fore and hind legs. Forward of that point, the head, neck and ears, down to the brisket, were all perfectly black; in appearance at first sight, like a black cape thrown over those parts.

The horns were smooth, and dangerously sharp, as some of the dogs pursuing him had sorry experience, two of them being killed. On being started, he betook himself immediately to the water, from which he could be dislodged only after death.

The Government of JAMAICA is warmly discussing the question, whether in the present state of affairs, the recommendation of the merchants to import from the East Indies 5000 coolies for laborers ought to be acted upon or not; and whether Jamaica like Demarara, shall consent to borrow half a million of money for the purpose of their transportation. There must be *gall* somewhere in the laborer's cup, or the Colonial governments in those Islands might obtain more help from the working classes than they do.

The inhabitants of RAGGED ISLAND have been reduced to almost the last extremity for want of food, "living only upon what fish they could catch, and in several instances the last morsel had been consumed, the men had become so reduced as to refuse to work, on the plea of their being too weak. The few whites had assisted them as far as their stores would go, but with all it was getting so low that they would be in a state of starvation."

N. Y. Herald.

Certainly this is rather against emigrating to the West Indies, as a place of abundant supply, and superior advantages.

(From the Luminary of the 25th March.)

CAPE PALMAS AGAIN.

In our second number it will be recollected by our readers that we alluded to the war among the natives near Cape Palmas. We gave what information we then possessed, procured from the best authorities within reach. The following extract of a letter from Dr. McGill to a friend in this town, with which we have been favoured, will show the progress of the bloody strife up to the first of this month.

The *cause* of the war is attributed by the doctor to a different source than we gave. Our authority seemed to think that the cause here assigned by the doctor, was only an *apparent* one, pleaded for the sake of giving to the part acted by the Grahway people a greater show of justice; but that the cause as given by us was the *real* one. We have no doubt now but the doctor is the most correct.

He says, "The circumstances that led to the war were these. The Half Cavallas laid claim to certain farm-lands, which the River Cavallas disputed. Each party attempted the occupancy of the disputed territory, and were as often driven off; but no lives were lost. This state of things created bad feelings, and both tribes, or rather large numbers of the disputants met on a branch of the river in canoes, where a fight with clubs ensued. Both parties were injured. They were re-inforced from their respective towns, and in the affray many were desperately mauled on both sides. The Cavallas took nine Half Cavallas prisoners. On counting, one of their own men was missing, but he was afterwards found in the river with his head crushed; and hereupon they cut off the nine heads of the said Half Cavalla unfortunates. The Grahway people had nothing to do with the palaver, but native-like they stole upon the empty, or nearly empty Half Cavalla towns, commenced a club fight on their own hook, and attempted to set fire

to Half Cavalla. Old men, women, and boys were the only ones left to keep them off. The Grahways clubbed two or three to death, and carried off two prisoners. You may judge of the surprise and indignation of the Half Cavallas on returning home worsted from the river: for all this occurred the same day. But what is more grievous, the Grahways coolly and deliberately cut off the heads of the two prisoners they had taken.

In this state of things Governor Russwurm went down, and took King Freeman with him. The Governor called the palaver. The Half Cavallas were willing to be friendly with River Cavally people, but could not shake hands with the Grahways.

Feb. 28th. The natives down here are engaged in war with each other. Sanguinary and destructive too it has proven. The war is between the Grahways and River Cavally people, against the Half Cavallas. On the day of our celebration, the 22d instant, whilst we were marching in procession, we heard guns and saw the smoke of burning towns. I left the ranks, got my little apparatus together, and in a canoe with two other Americans made for the scene of action. Taking the route by the lake, we met women and children flying at the top of their speed. We next met men wounded in every kind of way lying helpless in canoes. At the next nearest village to the scene of engagement, I was forced out of humanity to stop for a time in order to help the wounded. I counted twenty-five wounded, and then hurried on and reached the battle ground at Grahway. The victorious Half Cavallas had gone home in double quick time. Three towns were in ashes, and I counted on the ground before the town *twenty-two bodies*, heads all cut off, and the bodies dreadfully mangled. I then hurried on the track of the Half Cavalla people, who lived about three miles from Grahway, and on arriving, the first thing I saw *twenty-one* (human) *heads*.

Of the Grahways killed on the field twenty-two, wounded about forty, died since, four. Of the Cavallas, five killed, ten wounded, died since, two—making a total of thirty-three killed in the battle, which is rather unusual. The attack was an open one, a regular pitched battle, commenced about 11 o'clock, A. M. The Cavallas drew up a short distance off Grahway, the latter came out and arranged themselves in front. They set or stood talking in this way for nearly two hours, neither party being willing to strike the first blow. Twice they presented at each other, and twice sat down again. The third time the Cavallas arose, and the Grahways sat still. The Cavallas then poured in their fire, and a truly murderous one; at about twenty yards distance only. The Grahways arose, but too late, for they were minus nearly twenty men, and more than half the remaining number wounded. The Grahways did not at the first believe that the Cavallas were in earnest. They are preparing to fight again.

March the 1st. Nothing of interest has occurred since my last date, excepting that the Half Cavallas have again been up and demolished a few huts that the Grahways had again commenced building. All parties are afraid of the Cavallas."

The Grahway, River Cavally, and Cape Palmas tribes, are allies. This accounts for the strong sympathy which the Grahway people had in a quarrel with which they otherwise had no concern. The victorious Half Cavally, Rock Town and Fish Town tribes are allies also. Whether the tribes now in conflict will be reinforced by their respective allies, is a question of some considerable interest to the colonists at Cape Palmas, who would be most probably, in case of such an issue, immediately in the seat of strife. There are strong fears that this will be the case. Should it be, the entire beach, so far as the natives are concerned, for forty or fifty miles distant, will be lighted by the flames of a most bloody war, judging from what has been. This may not affect the colonists any further than it will cut off their

supplies of rice, and many other things for which at present they are principally dependent on the natives.

The Protestant Episcopal Mission station, for some two or three years established among the yet conquering tribe, will not probably suffer any loss so far as property is concerned, unless that tribe should be overpowered; in which event, its towns will likely be fired, and the mission premises situated in one of them, will be consumed in the conflagration. While these belligerent tribes are so hostile to each other, it is pleasant to learn that the missionaries, (and from the above communication, we judge the colonists too,) can pass and re-pass among them without the least apprehension. They will no doubt interpose their utmost influence for peace. The Methodist Missionaries are quite away from the scene of contention.

We know our readers will excuse us for introducing a column or two of ABOLITIONISM. 'Tis well to know how they *talk* the *palaver*.

AMERICAN ANTI-SLAVERY SOCIETY.

[Reported for the New York Observer.]

The anniversary of this Society was celebrated in the Tabernacle on Tuesday morning. The meeting was called to order by WM. LLOYD GARRISON, who said "That we may now proceed to record our testimony once more against the vilest oppression that the sun ever looked down upon, and in pursuance of our usual custom, to leave this meeting free to all who choose to offer prayer, an opportunity will now be given for vocal prayer by any one who may desire to offer it." A stranger arose and made a brief petition, after which the report of the financial operations of the Society was presented, by which it appears that during the past year \$8,565 have been received, and \$8,445 expended. The Society is out of debt. Extracts from the annual report were then read by Mr. Gay, and a motion was made for its acceptance, by

Mr. SANDERSON, a young colored man, from Massachusetts, who, in a few remarks characterized by energy and ability, expressed his encouragement and hopes in the prospect of the anti-slavery cause. He compared this meeting with one held ten years ago in Boston. He said that this was not a cause in which the interests of the colored man alone were involved. Standing where he did, he felt above such considerations. It was the cause not only of the colored man, not only of America, but of the world.

WENDELL PHILLIPS, Esq., offered a resolution, of which the following is the substance:

"Resolved, That having long since recognized and proclaimed the fact, that the only Exodus of the slave out of his bondage is over the ruins of the Union and the present sectarian organizations, this society rejoices that, in the matter of Texas, Southern madness has overleaped itself and signed the death-warrant of the Union: and that religious facts, yielding to public opinion, are sundering the covenant of death that has bound them."

Mr. P. said that he had, last May, taken the position that no abolitionist could look with other than feelings of gratitude on the probability that he might behold the rupture of our constitution before his "nunc dimittes" should be sung. And the church he regarded as a stranded vessel, past which the waves, lit up by the smile of the people, would sweep indignantly. He rejoiced that in the last twelve months, the nation has been borne onward, and the Union, which it was treason to whisper against, has begun to be spoken lightly of. The cry is no longer "Liberty and Union," but "Liberty with or without Union." What have we in the Union? in the

church? We have a policy under which slavery has grown up from 700,000 to 3,000,000. The church has been the great obstacle in the way of anti-slavery movements. We called on them for help, not doubting in our childish simplicity that we should receive it, and it was refused! The nightmare against which we have been struggling, was the falsely called Christianity! He proceeded to portray the immense influence of the pulpit in this country. Fashion and Literature, and even Government, are crushed down here by the overgrown, superstitious reverence paid to the New England pulpit. Twenty thousand pulpits, on every seventh day, call the people of New England to prayer. From the cradle to the grave, in grief or joy, at all seasons of sorrow or gladness, of want or abundance, the New Englander turns first and kindest to his religion and his teacher! The tone of his sentiments gives color to all the educational movements of the land. The heart dares not beat, except its pulsations be regulated by the religion of New England! The eloquence of Webster or of Clay, albeit echoed from the Rocky Mountains to Greece, is but a whisper compared with the daily droppings of the New England pulpit! And this is our great obstacle. Against all this we have to contend! Anti-Slavery is not a single idea! It strikes whatever is in its way. It follows the direction of the Irishman when leading an English friend into a Tipperary row—"Wherever you see a head, strike it." It takes no notice of the little entrenchments, behind which a cowering priesthood seeks to hide itself. (Loud hissing.) Those who hiss, don't know the strength of the church, the idol in whose behalf they hiss. They don't know the vigor of the mistaken religious sentiments of America. Religious as this people is, it has not begun to be Christian. I am a believer, a Calvinist. The little tribe of unbelievers who are now assembled, in this city to strike out of existence the name of God, might as well try to wipe out the sun. Religion is at the fountainhead of humanity. It is universal. There is no nation but has it in its own peculiar form. But I mean to say that, deeply as this people are moved with their idea of right, the stereotype forms of religious effort, their spirit is not akin to that of the Great Master. I find Christianity and fellowship wherever I find bubbling up the freshest answer to the most humane instinct the present generation has known.

This nation has reached the very depth of consistency in wickedness, and we rejoice to see society jostled as great vessels in a storm, for out of the convulsion good must come. He proceeded to speak of the immense strength of the South and of the slave-holder.

The question is asked, Why not unite, and put this down. I answer, When was a party found that could be led by a good man? It can't be. Why not ally ourselves to a party? Sedgwick and others did it, and what was the result? They mistook their vocation. They should have seceded from their party and then with waning numbers it would have trembled. Parties don't weigh truth, they count noses. Why not protest? Massachusetts protested. She exhausted the dictionary in protesting! She wasted a great deal of "excellent indignation," and with what result. South Carolina allowed that she had the best of the argument, but she had the best of the loaf. What cares the South for right, for principles, for the constitution? She sees only the \$120,000,000 of Slave property. She must and does hear the voice of civilization from across the waters. As when the earthquake at Lisbon sent ten huge waves across the ocean to the shore of Antigua, so she hears the coming wave that bears the doom of slavery. Mr. Phillips proceeded to argue for the dissolution of the Union, and the rupture of all existing church governments.

Mr. Garrison now introduced to the audience Miss Hitchcock, of the State of New York.

Miss HITCHCOCK was led to the platform by two or three gentlemen, and with great self-possession surveying the audience, she remarked that she always felt a delicacy in rising to speak when other and better speakers were present, and she had never felt so sensibly her weakness as at the present time. Yet there was no need of apology, and she would make none, for every one who had a voice, however feeble, should raise it in behalf of liberty; and she had no doubt that the speaker would be lost sight of in the dignity and importance of the subject before us. She proposed to discuss the Constitution of the United States, for it was a fact that some contend it is an anti-slavery and some a pro-slavery document. She would show that it was *pro-slavery*, so regarded by its framers, by our courts, by every officer of government, a compact formed to defend and propagate slavery. She would first cite the clause by which fugitive slaves are to be returned to their masters. God has said that you shall not send back a slave, but the North has agreed with the South that if the slave escapes to the free state he shall be sent back to his slavery. The South says our slaves will all run away and our plantations will be left desolate unless the North will help us, and the North says we will take care of you and your slaves. The South says we cannot carry on our traffic in the body and souls of men; we can't tear out the hearts of our fellow creatures and imbrue our hands in their blood, unless the North will stand by us in this horrible cruelty, and the North agrees to it. The whole military and naval power of the nation is pledged to the protection of slavery with all its abominations. The North is the protection of slavery. The accursed institution could not stand a single day, were it not for the support it derives from those who call themselves citizens of the free states.

This is the position of the North, and have they not been taught that resistance to tyrants is obedience to God. We praise the revolutionary spirit of our fathers, but we know if some Adams or Washington should rise there at the South he would be crushed by the armed force of the North. We the people have made the government, formed the army and navy, and *we* employ all these as means to perpetuate slavery in the South. And if a man wants to rise in political power in this country, he must stand on human hearts and be flooded along on a tide of human blood. He must rise to the very climax of villainy; he must make the degraded slave a stepping stone to power. Why the assassination of a tyrant by one who wants his place, is virtue compared with this refinement of diabolism. The memory of the regicide will be cherished with reverence, compared with the infamy of the demagogues of the present day, who thus tread upon the flesh and bones of their fellow-men to get into office. I know there has been much said about the preamble to the Constitution. But what is that? It speaks of a more perfect Union, but what is that but a sham. There may be a union between thieves and robbers, between pirates and murderers; and that is the only union formed by this Constitution. Every man who stands by this union is a slaveholder; that is, he occupies the place of a slaveholder, and must bear the responsibility. Miss H. then went on to speak of savages and cannibals as fit illustrations of the spirit of the men who formed a compact to protect slavery. They never intended to be just. They knew what was oppression; but they took from one-sixth of the population, property, wife, children, body, soul, and then say they mean to be just. Miss H. then depicted the horrors of slavery and the slave trade, and with great energy and some force of language, painted the dreadful tortures of the middle passage, and said we must feel all these before we are prepared fully to understand what sense of liberty they must have had who formed a compact that tolerated slavery, involving as it does the horrors of the slave trade. The framers of the Con-

stitution were not friends of liberty. To call them such would be to mock the understanding of men. They were despots and tyrants, and there is no word in the English language to describe the demonism of their character, and the very coolness with which they made the bargain, serves but to aggravate the infamous wickedness of the deed. They hesitated, as criminals always do, as a thief or a murderer before he perpetrates the deed. Benjamin Franklin proposed prayer. But to whom did they pray. Not to God, for he had no attribute to take side with the oppressor; but they prayed to Satan, to the father of lies, and he quieted their consciences, and strengthened them to do the deed. *I do not wish to say any thing against these men:* but they are worshipped as great and good men, and it is time their true character was exposed to the world. But I will not talk any more about this CONSTITUTION. It is only fit to be torn into pieces, and trampled under foot. And who is there here who will, at the next election, enter into this compact again. Not one, I hope.

Miss H. concluded, by reciting with admirable spirit and emphasis some indignant strains of poetry, in which the words "Down with the Union," "down with the blood-stained banner," were often heard amid a conflicting din of hisses and applause, at the close of which she descended from the platform.

Mr. Garrison then rose and in behalf of the female sex, and of liberty and humanity, thanked Miss Hitchcock for her speech. Mr. Garrison next introduced

W. C. BELL, Esq., of Kentucky, the partner of Cassius M. Clay, in the establishment of an Anti-Slavery paper in Kentucky. Mr. Bell took the floor and said: "I like that lady's spirit. It is the true Kentucky spirit. Perhaps she has never been South, and cannot speak from actual observation, but I can assure her and this assembly that she don't begin to describe the misery and crime and cruelty of which the system of slavery is the cause. I have a claim on the sympathy if not the respect of this assembly, for I became a practical Abolitionist 25 years ago. I had a colored woman suspected of having poisoned her children, and I sold her to a Methodist man who was in want of a servant and could not get one. I did not like to sell her, but my wife insisted on it, and as the slave was hers, I didn't like to interfere, and if I had, my wife has the true Kentucky spirit enough to resist." [Mr. Bell did not state what this had to do with his practical abolition.] I have not come to solicit aid; but to lay our cause before the people of the East. A majority of the people of Kentucky are in heart with you, and if you will approach them in a spirit of kindness and without denunciation, they will listen. I am opposed to denunciation any where and on any subject. Mr. B. mentioned the names of men in Kentucky who are friendly to the agitation of the subject. The Frankfort Commonwealth and the Louisville Journal are open to its discussion. All we want is a press to concentrate public sentiment, and the work will go on. He was proud to be engaged in it, and with such a noble fellow as his partner, Cassius M. Clay. He said that the night before he left home, as he was sitting by his table mapping out his trip to the East, his little daughter standing at his elbow, said, "Father, if I was a man, I'd glory in it." So do I. After a warm appeal in behalf of the Anti-Slavery cause, and seasonable counsel to be moderate in their expressions, he sat down.

Mr. GREW now rose to speak, but the audience beginning to retire, Mr. Garrison asked him to pause while he should read several notices, after which he proceeded until it was time to adjourn.

The business meetings of the Society are held in the Minerva Hall, Broadway, continued from day to day.

(From the New York Observer.) —

NEW ENGLAND ANTI-SLAVERY CONVENTION.

A small number of people met in the Marlboro' Chapel at 10 A. M. on Tuesday morning. About half an hour after the time, F. Jackson, Esq., called the Convention to order, and on motion of Wendell Phillips, Esq., a committee was appointed to nominate officers; during its absence Mr. Garrison read the Prospectus of C. M. Clay's paper, and said that W. C. Bell, the agent of the paper, would be present during the convention. He also read the names of some subscribers for the new paper, among which we heard the names of Gov. Briggs, John Davis, Daniel Webster, &c. Mr. Garrison took occasion to disavow some of Mr. Clay's doctrines, such as gradualism and constitutional rights, and said abolitionists knew nothing of the legal rights of men stealers, but as the paper was to be a *free* one, and Mr. Clay was an honest man, they bid him God-speed.

The committee reported a list of officers, W. L. Garrison, President, and the names embraced several ladies who have often been heard of in this cause.

Mr. Garrison took the chair, and the business committees were appointed.

John Campbell Clure, a Scotchman, who said he was a newly imported article, was introduced and made a furious harangue showing the wicked apathy of the clergy in Great Britain, a set of men who served an apprenticeship of seven years at Oxford, and then turned journeymen to show the people the way to heaven, when it was an easy way, and he contrasted their apathy with the sympathy of the poor ditch diggers of Ireland in the wrongs of the slave. He said that he meant to speak his mind freely while he was in this country, whatever might be the consequence. He said that last week in New York he made a speech, and Alvan Stewart tried to get up a mob to mob him, because he spoke against the Constitution, but that should'n't stop him. He would speak, and tell the American people that if they had chosen such a man to be President who deals in the bodies and souls of men, he was proud to say that little Queen Victoria was not a slaveholder. He thought the church was the stronghold of slavery, and he hoped this convention would throw so many bomb-shells into the church, that it could have no peace till every drop of *anti*-slavery was wiped out of it. [Sensation.] No, no, I don't mean *anti*, I mean *pro*-slavery; that's what I want wiped out. He then spoke at some length of "the lads in black," the clergy, "men with a white handkerchief tied tight around their necks," and denounced them in unmeasured terms of abuse.

He was followed by Mr. Remond, a man of colour; and after he had spoken, the clergy were challenged to come forward and defend themselves against the charges that had been made,

The Rev. Dr. Osgood, of Springfield, rose, and in a masterly manner exposed the errors of these anti-slavery slanderers, rebuking their spirit, and setting forth in the words of truth and soberness the high claims which as a body they possess to the confidence of the people, as the friends of humanity.

He was followed by the Rev. Mr. Allen, who also made a noble stand in behalf of the truth against the vandalism of the convention.

This discussion was continued until the adjournment of the session.

The convention sits from day to day, open to all men and women to speak their own opinions on any and all sides of the question.

In the afternoon of Tuesday I dropped in again at the Marlboro' Chapel, and heard Wendell Phillips and Garrison in their wild denunciations of the church, the ministry, and more than all, the Union of the States. Phillips made an avowal this afternoon worth recording. He regarded the church

as the great bond of union between the North and the South, the East and the West; and he thought the most expeditious way of breaking down the Union was to destroy the united church. Therefore, he rejoiced when he saw the Methodist Church dividing, and the Baptist Church dividing, because he saw in these things the forerunners of the dissolution of the Union! [And these infamous doctrines avowed with the malignant coldness of an arch traitor, were applauded to the echo by a New England audience, within sight of Faneuil Hall and Bunker Hill. Shame on these cowardly and degenerate sons of sires who would blush in their sepulchres if they could hear their children speak.]

In the course of the afternoon, Dr. Osgood was again on the floor, standing up boldly in defence of the truth, and replying to the charges of these men. But it was breath thrown away. He might just as well have gone to Worcester, and preached to the madmen of the Asylum. Yes, and better, for they would have listened and *felt*, and perhaps would have believed.

SUBSCRIPTIONS TO THE CAPE PALMAS PACKET,

Obtained by Rev. John M. Roberts, 1845.

ANNE ARUNDEL COUNTY.

John Carr,	\$20	John Ridout,	\$10
N. B. Worthington,	10	G. Wells,	10
R. W. Gill,	10	Ann Sparrow,	10
Alfred Sellman,	10	S. H. Drum,	5
Dennis Claude,	10	D. J. Capron,	5
Henry Maynadier,	10	P. D. Sutton,	1
Thomas Franklin,	10		

CALVERT COUNTY.

John Parran,	\$10	George Peterson,	\$5
A. Somerville,	10	Dr. John Broome,	5
James A. Bond,	5	Thomas B. Gibson,	5
Richard P. Breden,	5	Zachariah Howes,	5
N. D. Sollers,	5	Jacob Breden,	2
Joseph T. Willson,	5	John Hooper,	2
George W. Dorsey,	5	Charles E. Bevan,	2

DORCHESTER COUNTY.

William T. Goldsborough,	\$25	James Cooper,	\$5
Thomas H. Hicks,	10	Levin L. Keene,	5
Henry Page,	10	William Woolford,	5
James Dixon,	10	Hugh Neal,	5
James B. Steele,	10	John Crawford,	5
Benjamin G. Keene,	10	Stanley Richardson,	5
Turpin Wright,	10	Nathan Richardson,	5
Thomas I. H. Eccleston,	10	John R. Keene,	5
James A. Stewart,	10	Thomas Hayward,	5
Dr. A. C. Thompson,	10	Thomas Barnes,	5
Hooper Rawleigh,	10	Algeamon Hurley,	5
C. P. Straughan,	5	Joshua Breerwood,	5
Vachel Straughan,	5	B. H. Crockett,	5
J. C. Wright,	5	Robert Rawleigh,	5
Thomas Breerwood,	5	James Higgins,	5
Wm. Jackson,	5	Curtis Anderson,	5
Thomas C. Jones,	5	Elijah Hurst,	5
Thomas Esgate,	5	Thomas White,	5
Samuel Travers,	5	Samuel Patterson,	5
T. B. Traverse,	5	Dr. Joseph E. Muse,	5
George Mister,	5	John Webster,	5

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